HE SENDETH HIS WORD



AND HEALETH THEM

LEAVES OF HEALING

VOLUME SEVEN



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General Overseer of the Christian Catholic Church in Zion

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF SPINAL DISEASE, PARALYSIS, AND OTHER DISEASES.

SHALL THE PREY BE TAKEN FROM THE MIGHTY? With praise and thanksgiving to God, we open this latest volume of LEAVES OF HEALING with the wonderful Story of one of the earliest healings in Zion's work in Chicago.

In the despised Little Wooden Hut, at the gates of the World's Fair, seven years ago, this Witness sat, an almost helpless invalid, the terrible ravages of twenty years of suffering manifested in her body.

In her efforts to find relief from the torture of disease she had consulted many physicians. One after another had told her that there was no hope for her.

In her extremity she had gone to a well-known "surgical institute," where she had been literally "bound in affliction and in iron": for there they had attempted to relieve her sufferings of spinal disease by strapping her body up in cruel steel braces.

For months she had worn these instruments of torture, and according to the verdict of the physicians was doomed to wear them to her grave.

Paralysis had attacked her eyes and eyelids until she was all but blind. She had been thus afflicted for years. She was unable to read or sew and could not move her eyeballs. She had been told that the time was coming when she would be able to see only by lifting her eyelids with her fingers.

Stomach trouble and catarrh had also marked her for their victim.

She was indeed the "prey of the mighty" and the "captive of the terrible." Doctors, drugs and the excruciating agony of the surgical appliances had utterly failed, and she had sounded the depths of despair.



MISS ETURA V. LONG.

While she had been at the "surgical institute," the Holy Spirit had shown her, through God's Word, that God was still the same loving, powerful, willing Heavenly Father as when He made the Covenant at the waters of Marah: "I am the Lord that healeth thee"; that Jesus, who healed the multitudes in Palestine while in the flesh, had not changed.

She had begun to hope that the "prey" might be delivered.

In answer to her own prayer she had received blessing; but in her heart had been an intense desire to find some one who could show her more clearly God's Way of Healing.

She had longed for some one who could pray the "prayer of faith" which should "save the sick."

Such a person she could not find in the apostate denominational churches. Through

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unbelief they had lost the Gifts of Healings centuries before. Then word had come to her, telling her of the man of God who, at the gates of the World's Fair in Chicago, was proclaiming the Full Gospel of Salvation, Healing and Holy Living, and laying hands upon the sick for their recovery through faith in Jesus Christ, the Son of God.

Eagerly she had come to Chicago. The World's Fair had no attraction for her. She was looking for that "bit of kindling" (as a professor of the Chicago University called Zion Tabernacle when speaking of it to the writer) outside the gates, which the thousands daily passed with contempt.

Now she was listening to the glorious Message which God had given His servant to deliver.

Her faith was established, and when Dr. Dowie laid hands upon her and prayed, in the Name of the Lord Jesus, in the Power of the Holy Spirit and in accordance with the Will of God, for her healing, the Covenant made at Marah thirty-four centuries before was fulfilled and she was made whole.

She was enabled to take off the galling bondage of the braces and soon became, instead of a weak, suffering invalid, a perfectly well and strong woman.

Her braces hang upon the walls of Zion, "trophies captured from the enemy," mute but eloquent witnesses to her deliverance "from the mighty."

Seven years have passed, but that wonderful work of God still remains.

The testimony is complete in every detail.

Miss Long and the many physicians who examined her during her twenty years' illness were under no delusion as to the genuineness and, humanly speaking, hopelessness of her diseases.

She could not possibly have dreamed that she was healed and that these terrible diseases became as if they had never been.

That healing cannot be explained away.

God, and God alone, could have wrought it.

The words of the prophet are fulfilled:

The prey of the terrible shall be delivered:
For I will contend with him that contendeth with thee,
And I will save thy children.
And all flesh shall know
That I the Lord am thy Saviour,
And thy Redeemer, the Mighty One of Jacob.

The testimony of this Witness brought up to date is an answer to the question which is often asked, sometimes with contemptuous incredulity, "Does the healing last?"

It will be seen that Miss Long's healing took place very early in the General Overseer's work in Chicago, and testimony of a similar kind stretches all the way back continuously to 1876, when the Gifts of Healings was first manifested in Australia.

Throughout all these years, of which this is the twenty-fifth, God has continuously witnessed to the faithfulness of His servant, who has steadfastly, through good report and evil report, witnessed consistently over all the earth to the unchanging faithfulness of God's Covenant of Salvation, Healing and Holy Living.

A. W. N.

ORAL TESTIMONY OF MISS ETURA V. LONG.

Extract from Report of Meeting held in Zion Tabernacle No. 2, Lord's Day, July 28, 1895. (LEAVES OF HEALING, Volume I, Number 46, August 10, 1895.)

"The Lord has healed me of paralysis pronounced incurable. My eyeballs were set in their sockets for years. I could not move them in any direction. I also had spinal irritation and stomach trouble, and I was a confirmed invalid for more than twenty years."

Dr. Dowie—Where were you for treatment?

Miss Long—"Well, I was in the City of Columbus."

Dr. Dowie—What doctors?

Miss Long—"Different doctors."

Dr. Dowie—And at last in Indianapolis Surgical Institute?

Miss Long—"Yes, sir; and one winter in Florida."

Dr. Dowie—How long were you there?

Miss Long—"Ten months."

Dr. Dowie—What brought you here?

Miss Long—"I heard through friends of Dr. Dowie's Divine Healing Homes, and I believed that the Lord would heal me; and I came during the World's Fair."

Dr. Dowie—When Buffalo Bill was holding forth across from the Tabernacle; when "Custer" was being massacred twice a day, and we were being massacred too?

Miss Long—"Yes, sir."

Dr. Dowie—Yes; and the Lord healed you?

Miss Long—"Yes, sir."

Dr. Dowie—How have you been since then; well?

Miss Long—"Yes, sir; comparatively well."

Dr. Dowie—You were able to go back to your duties; and are doing without the ice-bag and without the brace, and able to get about and do anything that you needed?

Miss Long—"Yes, sir."

Dr. Dowie—Is there anything that you want to add?

Miss Long—"Only to thank God, and to say that I hope others afflicted will come and be healed likewise."

Dr. Dowie—Amen.

WRITTEN TESTIMONY OF MISS ETURA V. LONG.

ZION HOME, CHICAGO, March 1, 1900.

DEAR GENERAL OVERSEER:—I wish, first of all, to thank God for His great blessing in restoring my health and giving me strength to send this message to the afflicted.

At the age of twelve years I received a fall, causing severe spinal and internal injury, also falling of the eyelids. I was not immediately confined to my bed, but as the years went by the injuries developed and I grew worse, suffering intensely, sometimes being confined to my bed for months in succession.

My father had very little faith in medicine, yet his great desire for my recovery led him to keep me continuously under some form of medical treatment. I also tried a great many kinds of patent medicines; treated with different doctors in Cardington, Mt. Gilead, Marengo, Johnstown, Newark, and Columbus, Ohio.

In the last of these places an oculist of considerable note, after treating me for ten months, pronounced me a complete physical wreck and said there was not a sound organ in my body. I asked him if I would go blind. He replied that he did not think I would lose my eyesight entirely, but that I would have to take my fingers and open my eyes when I wanted to see anything.

While this oculist was treating me, he sent a diagnosis of my case to one of the most prominent oculists in New York City, and had special instructions, so that I considered his treatment equal to any in the United States.

Since Dr. Dowie prayed for me, I have taken no medicine.

In the winter of 1888 I had a severe attack of the grip, which settled on my lungs. The following winter another attack was accompanied by paralysis of the eyeballs. They were set in their sockets so that I could not see anything that was not directly in front of me. It was only by the greatest effort that I was able to open my eyes. I was almost blind.

I also had a severe case of catarrh of the head, in the same form which led to consumption and death in my mother's case.

Believing that I could not survive another attack of the grip, I decided to spend the Winter of 1890-1891 in Florida.

When I left Ohio, many of my friends said they did not expect me to live until Spring, and asked if I did not want my remains brought back to Ohio for interment.

After my return in the Spring I was persuaded, as a last resort, to take treatment at the National Surgical Institute of Indianapolis, Indiana, which then had the reputation of being the largest and best equipped institution in the United States for treatment of spinal and paralytic diseases.

I also hoped that Dr. H. R. Allen, the Surgeon-in-Charge, might be able to do something for my eyes, the best oculists having failed. This he declined to do, as he said he would not undertake so complicated a case of eye trouble as mine; but recommended me to the best oculist in that city, who pronounced the case paralysis of the eyes, as others had done. He fitted me with glasses, and advised me to wear them about four months and then to see him again. I did so, and was told frankly that he could do nothing more for me. This, in addition to the decisions of the best physicians and oculists of Columbus, New York and Chicago, who had pronounced my case incurable, left me with little hope. Do you wonder that I became desperate and called mightily upon God for deliverance?

Having been, by this time, about ten months at the National Surgical Institute without benefit, I was convinced that the treatment there was a failure.

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I had been converted in the Methodist Episcopal Church, and God had graciously saved my spirit and had given me a measure of the gift of His Holy Spirit. Knowing that our God is a God of love, I could not believe it to be His will that I should live in such affliction.

On January 1, 1893, as I was preparing to go down to our little Sabbath School in the Institute, one of the young ladies in the room said to me, "Are you going to Sunday School?" I replied, "Yes, and I am going to pray the Lord that before the year is out I can see to read my Sunday School lesson."

God heard, and the way began to open.

A young lady friend, who also was pronounced incurable, told me of a case of Divine Healing, and we believed God had the power to heal, but as we did not know His will, we turned to the Bible for enlightenment. My friend found many passages on the subject, and we became convinced that it is His will to heal all who come to Him by faith, even as it is His will to save all who come to Him by faith, confessing and repenting of sin.

We began praying and I left off a part of my treatment at the Institute, but could not gain sufficient strength to go without the brace which I wore night and day.

My idea of Divine Healings was that they were all instantaneous and complete. I felt that God was healing me, and I knew He was not healing me in that way. I did not then understand the difference between Gifts of Healings and Miracles of Healing.

There were in the Institute, at that time, a Rev. Mr. Alcott and wife, cousins of Louisa M. Alcott, the author. We spoke to Mrs. Alcott and found that she had been raised in the home of Dr. Cullis, who had been a teacher of Divine Healing in New York. She assured us that God really answered Dr. Cullis' prayers for healing, which gave us much encouragement.

We read in the last chapter of Mark, "And these signs shall follow them that believe: in My Name . . . they shall lay hands on the sick, and they shall recover." But where were these believing ones to be found?

We also read in the fifth chapter of James, "Is any among you sick? let him call for the Elders of the Church; and let them pray over him, . . . and the prayer of faith shall save him that is sick, and the Lord shall raise him up." But where were the Elders on whom we could call?

After I returned to my home in Johnstown, Ohio, friends said, "You are better." I answered, "Yes." "Well, they helped you at Indianapolis?" I replied, "No." "Why, what then?" I answered, "The doctor failed to do me any good, but God is healing me."

I was telling this strange story to a friend one day, adding, "Oh, if we only knew some one who could pray the prayer of faith, or practice the laying on of hands!"

She replied, "I know the very man you want to see." She then told me of Dr. Dowie and the wonderful healing of her friend in Chicago through his prayers. That was in the Summer of 1893, and very few people in Ohio had heard of Dr. Dowie, as LEAVES OF HEALING was not yet published.

I came to Chicago the following October, when Dr. and Mrs. Dowie were in the little wooden Tabernacle near the Sixty-second Street entrance to the World's Fair.

I believed them to be God's Messengers. I received the teaching gladly.

Dr. Dowie prayed to the Father in the Name of Jesus and the Power of the Holy Spirit. I was instantaneously healed of catarrh, my eyes were strengthened, and I received strength to leave off my braces.

After about ten days I started home. Wishing to show my friends at home the braces I had worn at the Surgical Institute, I thought the most convenient way to carry them would be to wear them. But on the way to the depot I began to feel dissatisfied, and felt that I had not accomplished the object for which I came to Chicago, as I was still wearing my braces. These convictions deepened until, although seated in the car in the depot, I said to the friend who accompanied me, "I cannot go home tonight; I must return to Dr. Dowie's."

It was late in the evening, and, as the Doctor had retired, I asked Mrs. Dowie to pray for me.

This she did after I had removed the braces, and I have never worn them since.

I started for home the following morning, carrying the braces, perfectly satisfied. A few weeks later I found myself so strong that I knew I would not need my braces again, and sent them to Chicago to be hung on the walls of Zion Tabernacle No. 1.

I stand before the world today as one whom Satan had bound, not only in chains of affliction indescribable, but literally in bands of steel; and it was only through the prayers of God's servant, Dr. Dowie, to our dear Heavenly Father in the Name of the Lord Jesus and in the power of His Holy Spirit, that I was delivered and healed.

I rejoice and give God all the glory; and, as I sit in Central Zion Tabernacle and gaze upon my old braces hanging on the walls amid the hundreds of other "trophies captured from the enemy," I say in my heart, that although my means are in keeping with those of most people who have been in the hands of physicians for years, $1,000,000 would not tempt me to take my place again in the world physically, as I was before God healed me.

Yours Faithfully, ETURA V. LONG.

Diphtheria Yields to Power of Prayer of Faith.

ASHLEY, OHIO, April 10, 1900.

DEAR GENERAL OVERSEER:—Your kind reply regarding our prayer request at hand.

God heard your prayers for Miss Cunningham, and her throat is now well. It was a severe attack of diphtheria. The throat was covered with white spots, and badly swollen and inflamed. We are so thankful to God, and to you.

Had a physician been called, he would have pronounced it a case of contagious diphtheria, and we would have been quarantined, instead of having a millinery opening, as we did last Saturday.

Your prayer for myself also was answered.

With increased faith in God and in His servant, I remain

Very respectfully, ETURA V. LONG.

NOTES FROM ZION HOME.

ELDER C. S. OSTERHUS, 1343 Michigan Avenue, Chicago (formerly of Astoria, Oregon), said: "My wife has been wonderfully blessed and healed. When she was seven years old she had scarlet fever and never recovered from the effects of it, until the Lord healed her. It left her scalp and also the interior of her ear with eczema. She has been treated a great many times for it, but never was healed through the doctors' agency. She is perfectly healed from it now.

"She also suffered with constipation and piles for four or five years, and has been healed from those troubles. We have received many blessings since we came into Zion."

DEACONESS H. E. ROBBINS, Zion Home, said: "I was raised a Methodist; my grandfather was a Methodist preacher, my husband was a Methodist preacher, and I have three sons who are Methodist preachers. I lament the condition of the Methodist Church very much.

"I had granulated sore eyes, eczema, hard corns on the bottom of my feet, and my hands were so numb I could not fasten my dress. I read LEAVES OF HEALING. I came to Zion and have been blessed and healed."

ELLA HUBBARD, Newavon, Minnesota, said: "Through the mission of Elder Kennedy and Evangelist MacCormac in Minnesota, I came into Zion. Although I have been persecuted and have had much to bear, yet God has blessed me, and has brought me to Zion."

MRS. MARY A. BOYD, 1628 Michigan Avenue, Chicago, testified to blessing and healing received through the teaching of the General Overseer.

DEACON HOWARD CREAGER, Huntington, Indiana, told the story of his wife's healing of sciatic rheumatism.

DO YOU APPROVE of "the unfruitful works of darkness"? You cannot find approval of them in the Bible. Quit them. Ah, you say you have money in the orders. Are you going to sell your Master for silver? If you want to come to God with absolute faith, love and in power, you must cut loose from everything that is fighting God and Divine Healing. It is only this sharp, clear kind of teaching that convinces. Molasses will not do it. I am searching around for a sore place in you. Have I touched it? "The heart is deceitful above all things, and it is desperately sick: who can know it?"—Jeremiah 17:9.—Notes on Teaching of General Overseer in Assembly Room of Zion Home, preserved by an Elder.

DIVINE HEALING is only a means to a Divine end, to establish God's Kingdom in your heart, and in the hearts of others. —Notes on Teaching of the General Overseer in Assembly Room of Zion Home, preserved by an Elder.

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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.

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EDITORIAL NOTES.

"PRAISE WAITETH FOR THEE, O GOD, IN ZION."

"UNTO THEE Shall the Vow be Performed."

"OH THOU that hearest prayer, unto Thee shall all flesh come."

WE OPEN this Seventh Volume of LEAVES OF HEALING with that praise from our hearts which is ever waiting and ever ready to find joyful expression in Zion.

WITH UNDAUNTED courage and jubilant song Zion is pressing forward on every side and winning victory after victory.

THE ETERNAL COVENANT of God is being proclaimed by us with the Divine Consciousness that we are the Messenger of that Covenant.

IT IS A COVENANT of Salvation, Healing and Holy Living through faith in Jesus Christ, the Son of God.

WHILST ZION is earnestly contending for the faith once for all delivered to the saints, against an Apostate Church, a Foolish World, the Filthiness of the Flesh and the bitter malignity of the Devil, she is also building up the Kingdom of God.

ALL OVER America and the world the malice and hatred of a currupt ministry finds expression in countless attacks in the so-called religious press.

HISTORY repeats itself. There is nothing strange or new in our experience in this matter.

The secular press has grown tired of the fruitless fight and, as a venerable brother stated in one of our recent issues, "The Chicago press has ceased to attack us from sheer exhaustion."

But the parable is taken up by the Baalams of the Religious Press, who have been hired by the Balaks of Masonry to curse Zion. And they are being rebuked by their own literary asses.

OUR FRIENDS everywhere are expressing their sympathy for and confidence in us. For the widespread expressions of love and prayerful interest we return our sincere thanks to God and to those whose hearts are so evidently beating in sympathy with Zion in this great Conflict and in this great worldwide struggle against uncounted foes.

WE FEEL that this Seventh Volume will in some respects be the most important volume of the series. Seven is the Perfect Number.

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 unto all the earth.

MAY GOD grant to this Seventh Volume, which He will send forth as He has the rest, unto all the earth, that He who alone can open the Book and the Seven Seals, who alone can send forth the Seven Spirits of God, will grant that this Volume of this Book may be a blessing to men of every tribe and tongue and nation.

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WE CANNOT make it so unless He doth use us by His Grace. But we know that our determination to be faithful unto death and to do only His will are known to Him, and that He will not deny us the honor of being as one of the Seven Horns and Seven Eyes which He will use in discerning iniquity and in pushing the enemy over the brink of that dark abyss which separates the Kingdom of God, which is Life and Light and Love, from the Kingdom of the Devil, which is Death and Darkness and Hatred.

JOYFULLY, joyfully, joyfully let the hosts of Zion everywhere respond to the Voice which rings forth from Zion: "Seek ye the Lord and ye shall live."

BUT THE same prophet through whom God speaks these words, Amos, also utters the warning:

Seek him that maketh the Seven Stars and Orion,
And turneth the shadow of death into the morning,
And maketh the day dark with night:
That calleth for the waters of the sea,
And poureth them out upon the face of the earth;
The Lord is His Name;
That strengtheneth the spoiled against the strong,
So that the spoiled shall come against the fortress.
They hate him that rebuketh in the gate,
And they abhor him that speaketh uprightly.

HOW TRUE it is that in every age the enemies of God and of Zion "hate him that rebuketh within the gate."

How true it is that they "abhor him that speaketh uprightly."

WE CALL all Zion to remember that God hath said: "Woe to them that are at ease in Zion."

MANY who love what they are pleased to call peace, fail to see that friendship with the world is enmity with God; that peace with evil is war with good, and that there is no discharge in this war for any who have once entered upon it.

LET THOSE who are fearful, if there be any left in Zion, go back to their previous associations, if they will, for we cannot tolerate a coward in Zion.

A noble army, men and boys,
The matron and the maid,
Around the throne of God rejoice,
In robes of light arrayed.
They climbed the steep ascent of heav'n
Thro' peril, toil, and pain:
O God, to us may grace be giv'n
To follow in their train.

THIS IS THE CRY which rings forth today from Zion: "Who follows in His train?"

It is no time for indecision. Those who are not with us are against us, and we shall so consider them. We would rather see them standing in line with the enemy, sounding the "ram's horn" and the goat's horn of the apostate churches, than to have them in Zion to cause weakness and disorder.

WE DO NOT say this because we are conscious of the presence of any in Zion now who are a cause of weakness or disorder except in a very few cases, which are under investigation; but we desire to make it known that Zion is like Israel: a people which dwells alone.

BY THIS we do not mean that we are to dwell apart from humanity indifferent to its conditions. This is not Zion's practice or principle: for we are training the whole people to service.

There is no Church throughout the world in which a larger proportion of its members are more continuously engaged in directly aggressive work against evil, and helpful works for those who are fallen and are seeking to return to God.

BUT BY DWELLING alone, we mean that they will dwell alone with God and with each other, and find no fellowship with "the unfruitful Works of Darkness, but rather reprove them."

ZION NEVER has sought and never will seek the approval of the World, the flatteries of the Flesh or the help of the Devil.

ZION LEAVES it to the apostate Masonic-Methodist Church (as set forth in our cartoon on page 8) and to other similar apostasies to find their joys in pitiable, contemptible imitations of worldly manners, customs, principles and practices.

FROM THE TOP of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwell alone,
And shall not be reckoned among the nations.
Who can count the dust of Jacob,
Or number the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his.

THIS IS GOD'S true Zion in every age. They are a people that dwell alone. They are in all the ages, and yet they can be numbered with none. They who are heirs of God and joint heirs with Christ are citizens of a Kingdom, whom the nations that dwell in darkness can never recognize until they are led out into the Life, Light and Love of God.

WE WRITE these Notes on the eve of our visit to Philadelphia, upon which we earnestly desire our readers to ask God's blessing.

God willing, we shall return by way of Washington, D. C., very early next week, and expect to be ready for the opening discourse in Zion's Conflict with Methodist Apostasy in Central Zion Tabernacle, Chicago, on Lord's Day afternoon, May 6th.

WE DIRECT attention to the card issued for the first week of the Conflict, reproduced on page 16 of this number, and ask our readers to note that the Lord's Day discourses will be at three P. M., and the week day discourses at eight P. M. on Tuesdays and Thursdays.

A SPECIAL gathering of Zion's Seventies was held in Central Zion Tabernacle last Monday night. We found more than seven hundred members of the Seventies present.

Fifty-six new members were added and consecrated by the laying on of hands, and a delightful Conference was had.

As indicative of the strength of this organization we mention the fact that the distribution of three hundred thousand cards announcing our meetings for the week beginning May 6th was provided for. Deacon Lee has divided the city into four hundred districts and Elder Excell leads bands of special workers in hotels on Lord's Day mornings.

Practically nearly the whole city is covered by the distribution provided for.

THERE WILL be nine discourses in this series, and from week to week we shall publish the programme in advance.

We direct attention also to the brief address which we have issued on the card.

These words were, we believe, divinely inspired. They are divinely true and we are prepared to stand by them unto the end, God being our Helper

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EVERYWHERE, through the whole world, tens of thousands of earnest hearts beat in sympathy with us as they watch this Conflict on one of the High Places of the field. Those who know the real nature of Masonic-Methodist Apostasy will not forget that it was a Masonic-Methodist minister who gave the toast at a Masonic banquet on September 26, 1826, when Masons went forth in the darkness of the night to murder Captain Morgan: "The enemies of Freemasonry, may they find a grave six feet deep and six feet due east and west!"

THIS FACT is established upon the indisputable testimony of those who were present, or some who took part in the murder and have confessed their crime.

The facts were fully given years ago by Thurlow Weed in a celebrated pamphlet.

They have been more recently given in LEAVES OF HEALING, upon the testimony of a venerable man now living in Indiana, who gave us the full details of the confession of one who took the leading part in the abduction and murder, a saloonkeeper, who was the minister of Masonic regeneration, and the messenger, practically, of that Methodist minister.

THIS HORRIBLE CRIME has never been confessed by the Methodist Church, nor has anything been done to visit judgment upon those who still remain in fellowship of this murderous Order, who have made Covenants with Death and Agreements with Hell which terrify, for the most part, the Press, the Pulpit, and the People.

LET ONE THING be known to earth's remotest bounds: Zion is unterrified. We shall never let up in pressing this battle to the gate. We shall pour in the shot and shell, the canister and the grape of indisputable fact. It will be one of our great aims to destroy forever the power of this apostate Church and to deliver the millions who have been deceived by her, both in her ministry and in her membership.

GOD IS gloriously blessing Zion's Onward Movement in every direction.

The interesting reports which we publish in "Notes From Zion's Harvest Field" (pages 18 to 25), containing especially the experiences of Elders, Evangelists, Deacons and Deaconesses at Headquarters, will no doubt be of much interest to our readers.

THE TESTIMONY of God's Witness to Divine Healing which opens this Volume is one of very great interest. We chose from the experience of those whose testimonies have not yet appeared fully in these pages this story of Miss Etura V. Long, late of Johnstown, Ohio, now of Ashley, Ohio.

Seven years ago she who witnesses in this number came to Zion when Zion was despised and rejected as she stood with the Banner of her King at the gates of the World's Fair in 1893, while the multitude passed by.

On the lips of many ministers of Chicago, and from the pens of many editors in Chicago, then living, there came forth only a few words of sneering, pitying contempt, as they looked at the "Little Wooden Hut."

In one case a professor of the Chicago University sneeringly spoke of it as a "bit of kindling wood."

Who sneers now?

Many of these ministers are dead. Many of these editors are dead. Their successors have found the hardest fight of all their experience in their Conflict with Zion.

WE THANK God for the fact that Zion Tabernacle No. 1, the "Little Wooden Hut," was a "bit of kindling wood"; that it has been distributed over all the earth, and that it has kindled a Fire which by the Grace of God will never be put out.

"Little Wooden Hut!"

"A bit of kindling wood!"

Thank God for the testimony of Zion's enemies.

THE ISSUE of the *Ram's Horn* of April 28th nas just reached us. Its contemptible contents have very much amused us.

We find that a miserable liar whose soubriquet is given in contempt in Hyde Park as "Holy Joseph," has come to the aid of the *Ram's Horn* with a letter in which he defends liars and blackmailers whose attorney he was in stealing from us several thousand dollars by a process of law which denied justice.

THIS WHOLE story has been given in a pamphlet entitled "Fighting Blackmailers," and we do not propose to again repeat that address. But as we leave Chicago we promise "Holy Joseph" a phenomenal spanking upon our return, and incidentally another exposure of a mass of lies in the *Ram's Horn*.

Chiefest among these is the abominable set of lies told by Presiding Elder Merrill, Omaha, Nebraska, fathering upon us speeches alleged to have been made there ten years ago, which we never spoke. Indeed, so little did we know of this miserable Masonic-Methodist Episcopalian that his very name had faded from our memory. But when we return, as John Wesley said, "You will compel me to chastise you."

HE THAT sitteth in the heavens shall laugh.
The Lord shall have them in derision

WE EXPECT a merry time when we return to Chicago.

BRETHREN, PRAY FOR US.

NOTICE TO ZION TRAVELERS.

Friends of Zion going to Europe and other parts of the world are respectfully informed that an agency has been established to secure rates, accommodations and protections for first, second and third class passengers to and from all parts of Europe, etc.

Arrangements have been made with the principal steamship and railroad lines to book passengers to and from all parts of the world, at the lowest possible rates.

For rates, maps and full information, apply to David F. Robertson, Special Agent for THE COMING CITY, 1201 Michigan Auenue, Chicago.

Children Healed. Father Brought Into the Church.

CASTALIA, SOUTH DAKOTA, April 18, 1900.

DEAR DR. DOWIE:—Once more I write, thanking you for your kind words to us and your prayers to God for us.

I wrote asking you to pray for two of our little girls.

Just after sending my letter one of them seemed quite sick, undressed, and went to bed. I went into the bed-room to pray for her.

I felt how much safer I would feel for her if my husband would join the Christian Catholic Church; but felt that it was no use to ask him, as I believed he would do so some time.

I could not pray for the child. I knelt and told God I would ask him to join the Christian Catholic Church, that I would do my duty any way, by His grace.

I then prayed for the child. She said, "I feel lots better." I prayed again. She said, "I am well now ma," and in five minutes she was up and dressed and at play.

I enclose my husband's application, and I want to tell you there is "light in our dwelling" now. I praise God for it all.

May God bless you and dear Mrs. Dowie, and may we live faithful to the teaching you have so faithfully given to us.

Your Sister in Christ, (MRS.) C. N. RICHARDS.

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.

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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!—Isaiah 40:9.

THE VOICE which tells good tidings to Zion is sounding all over the world. It is saying to the nations, "Behold your God! He stands ready to forgive your sins and to heal your diseases and to make you every whit whole; because He 'Himself took our infirmities and bare our diseases.'"

It is saying to them, "Keep God's Covenant of Salvation, Healing and Holy Living."

A lady in Egypt heard this Voice from Zion. She believed Zion's Message and was healed. Her friends living in Syria also write to Zion for prayer, that they may be healed. We quote from a letter written by them to our General Overseer:

DEAR SIR:—A cousin of ours by the name of Miss Adna Smat, who is living now in Cairo, Egypt, has written to us of late about the wonderful healing which she has received through your prayers.

She writes to say that she is now perfectly well, and desires us to pray for her and for your good cause and beneficial missionary work.

The lady has a very good standing among us, and her letter caused a great commotion among her friends here.

We know that she has been suffering for a long time, and has used for years all sorts of medicines which the doctors thought good for her. But all availed her nothing, and the only cure was the prayer raised for her in Zion and the Word of God.

There is a young gentleman here who receives a paper edited by you, entitled LEAVES OF HEALING. We find great pleasure and hope in reading its Divine words.

We, the undersigned, are each suffering from long, severe ailments. Each of us has exhausted all means of treatment, but without avail. We all come to you to help us through your prayers, which through God's help will do us good.

We hear that you are going to make a trip to Palestine, therefore we anticipate a great pleasure in having you visit us here at Beyrout.

Boys Healed of Sores.

The Voice to Zion is being heard in England and many there are accepting Zion's Message. The letter which follows, written to our General Overseer from Derbyshire, England, tells of much blessing received through Zion:

REV. JOHN ALEX. DOWIE.

Dear Sir:—I now write, thanking you for your prayers on behalf of myself and children. I am glad to say that the Lord has answered prayer for us. There was a very great change at once in them, and they have been improving ever since.

One boy, whose hands were in such a bad condition that he could scarcely use them, started for school again yesterday. His hands were covered with sores inside and out, and his fingers were full of matter. His body and legs were also covered with the same.

The other two boys are nearly well. All of the sores are gone off of their bodies. They have only a few on their feet.

Thank God! I am myself about free.

A young lady here, who is about twenty-five years of age, has been suffering with rupture from childhood, wearing an instrument.

I sent LEAVES OF HEALING to her, and she is now subscribing for it.

She threw away the instrument and trusted the Lord for deliverance. She has not needed the truss since.

I would also ask your prayers for myself, that God will make it clear to me what to do and open up a way for me to get out of the denominational church.

I begin to feel I have not the liberty I should have. There is no Baptism, no breaking of bread, but plenty of the World, the Flesh and the Devil. God help me to fight against it effectually in the power of the Holy Spirit.

Passing the Message Along.

The letter from England to our General Overseer which follows tells of blessing received through his prayers, LEAVES OF HEALING and the publication called A VOICE FROM ZION:

DEAR DR. DOWIE:—Enclosed please find form of application for membership in the Christian Catholic Church.

God has wonderfully blessed me through your prayers, LEAVES OF HEALING and A VOICE FROM ZION.

I have through the power of God's Spirit been boldly preaching Salvation, Healing and Holy Living.

On my last mission I gave three copies of A VOICE FROM ZION to one man to take to another man.

I did not wrap them up, and the result was that the man who took them for me read one. Two nights afterwards he testified that he was trusting Jesus as his Healer, being fully convinced by the Scripture.

A dear old lady, eighty-six years of age, was healed of poisoned hand in answer to prayer.

Since reading LEAVES I have quit swine's flesh. My eyes have been opened to God's will and I am now giving the tenth and mean to follow God on Zion lines, whatever the cost.

In many places I have been able to speak of Satan the Defiler and Jesus the Healer to people who never before heard this teaching.

Pray for me that I may be a true Christian, faithful to God and man.

I feel I must tell you what a wonderful blessing this hymn is—"The power of God is just the same today, It doesn't matter what the people say," etc. I teach the people to sing it wherever I go.

We rejoice that so many are hearing the Voice telling good tidings to Zion, and we rejoice that so many are accepting the Message. How wonderful that all, even the little children, may take part in sending Zion's Message over the world! How great the reward will be if we do our part faithfully in this work.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending April 21, 1900.

1707	Rolls to ..... Various States.
984	Rolls to ..... Hotels of Europe.
813	Rolls to ..... India.
531	Rolls to ..... Scotland.
509	Rolls to ..... Hotels in the United States.
458	Rolls to ..... Various Foreign Countries.
235	Rolls to ..... Canada.
170	Rolls to ..... Egypt.

Number of Rolls for the week, 5407.
Reported to April 21, 1900, 377,464.

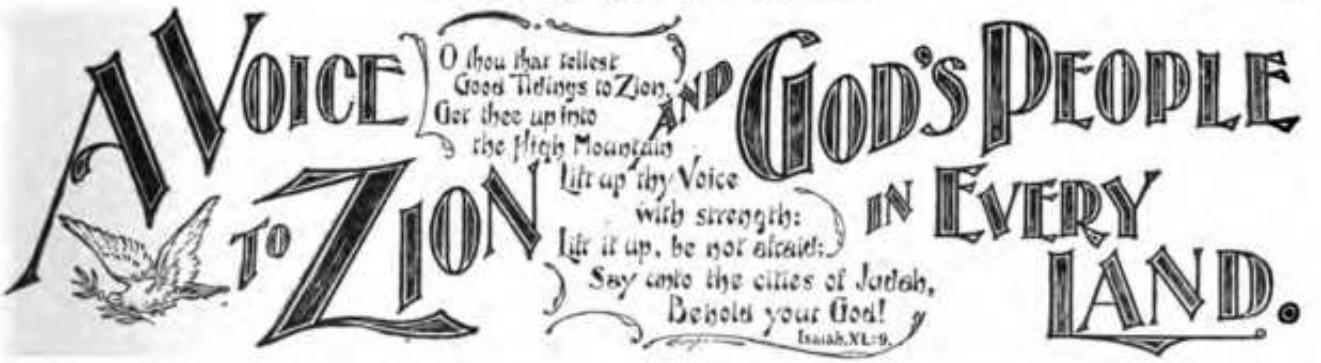
LEAVES OF HEALING.

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.

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THE GOSPEL OF THE KINGDOM OF GOD.

Report of Meeting held in South Side Zion Tabernacle, Lord's Day Morning, April 22, 1900. Prelude: Reading and Exposition of the Eighth Psalm. Sermon: Because Christ Lives, We Shall Live.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, April 22, 1900. Sermon: The Gospel of the Kingdom of God.

REPORTED BY S. D. AND E. W. AND A. W. N.

THE splendid Easter service which lifted the hearts of thousands to God in Central Zion Tabernacle on Lord's Day afternoon, April 15th, was repeated in the South Side Zion Tabernacle, 6426 to 6434 Wentworth Avenue, in Englewood, on Lord's Day morning, April 22d.

Zion's White-robed Choir again sang the beautiful songs of joy, love and praise with the same deep spirituality which had marked their rendition in the Central Tabernacle. Fully 160 singers, trained to beautiful harmony of expression, sang "with the Spirit, and with the understanding also." More and more Zion Choir is approaching the ideal of the General Overseer, and is a splendid nucleus for what he believes is the Coming Zion Choir for Zion Temple in Zion City, namely, a Chorus of a Thousand Voices.

The General Overseer pointed out the glories and beauties in the eighth Psalm, written by God Himself through His servant David. He then spoke briefly but with great power upon the appropriate subject, "Because Christ Lives, We Shall Live Also."



Although this service had been but meagerly announced, and although the Chicago papers had falsely said that the South Side Zion Tabernacle had been closed, there was a deeply interested audience of nearly one thousand people present. Many were very deeply moved by the stirring words which they heard, and many arose to signify a determination to repent, confess and obey God.

The day was a most beautiful one, the sun glowing with grateful warmth from a cloudless sky. A gentle breeze blew in from Lake Michigan and cleared away the smoke and dust of the busy week. The grass in the parks and lawns seemed to have sprung up, like a carpet of velvet, in a single night.

Although not a line of announcement had appeared, the throngs came in every direction to Central Zion Tabernacle in the afternoon. When the choir entered, singing the processional, the audience numbered about two thousand eight hundred, and many came in later.

After the Scripture reading by the General Overseer, Conductor Burt M. Rice, of Zion Choir, led the hearts of the audience in praise to God in an excellent solo, exquisitely rendered, in his virile baritone voice.

The sermon of the General Overseer, "The Gospel of the Kingdom of God," was a very helpful summary of the Everlasting Gospel which Zion has been proclaiming to the world

The thousands who heard received a more clearly defined idea of that Gospel, and went away with a renewed determination to live it.

South Side Zion Tabernacle, Lord's Day Morning, April 22, 1900.

The meeting was opened by the congregation 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.

Scripture Reading and Exposition.

The General Overseer read from the eighth Psalm:

O Lord, our Lord,
How excellent is Thy Name in all the earth!
Who hast set Thy glory upon the heavens.
Out of the mouth of babes and sucklings hast thou established strength,
Because of Thine adversaries,
That Thou mightest still the enemy and the avenger.
When I consider Thy heavens, the work of Thy fingers,
The moon and the stars, which Thou hast ordained;
What is man, that Thou art mindful of him?
And the son of man, that Thou visitest him?
For Thou hast made him but little lower than God.

That is the reading which the Old Version does not have. If any of you have the Revised Version, you will see that the old reading, "Thou hast made him a little lower than the angels," is not correct, and that it is admitted by all scholars that the very extraordinary reading which I have just given to you is the correct rendering of the original words.

A very suggestive reading—a reading which causes us very much thought. It is a wonderful thought that man is made but little lower than God; that man was made to be a Temple

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for God. God so constructed man, making him in His own image; making him therefore a triune being, spirit, soul and body, setting forth in his nature the Triunity of God, Father, Son and Holy Spirit, which three are one, which one are three. Triunity in our own nature enables us to understand the triunity in God. Being a spirit, and a soul and a body, man understands how three can be one, and one can be three; how the spirit, the soul and the body have a certain definable separation and independence of each other, yet so wonderfully harmonized that a man is dead who does not maintain the triunity of his being: for the three parts cannot live, at least visibly, on this earth apart from one another.

If any man attempted to live in his body without a soul, his spirit would return to God who gave it, and that body would go back to the earth. The great mass of people do not know the difference between the soul and spirit. You would think that there never had been any difference. You would think, as far as the preachers and teachers of the people are concerned generally, that the soul is the spirit, and the spirit is the soul, and yet the Scripture distinctly says that they are divided

> The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit.

The apostle in that verse shows that soul is one thing and spirit is another: the Word of God reveals their separate existence.

Distinction Between Soul and Spirit.

The spirit is the immortal part of the being which we have from God, the Father of Spirits; but the soul is the animal life which we have in common with animals, which dies, which is not immortal in its nature. The soul of Christ Himself died. He "poured out His soul unto death."

He said, "My soul is exceeding sorrowful even unto death." His soul died. If it had not died, we would not live.

The soul is not resurrected. It is not the soul that lives in the resurrection body. It is the spirit. Christ's soul died, but His Spirit reanimated His body. The soul is contained in the blood. When that blood is shed the soul is dead. Christ's soul died. He said it would. It was prophesied that it would. If His soul had not died, we would not live spiritually.

We must get this thing very clearly in our minds. When we remember that God has revealed to us that He has made us a little lower than Himself—when we study our own being and see how inseparable these three parts are to our unity as a man, we can see how inseparable the recognition of the triunity is for a true conception of God.

A Unitarian has a religion without blood. It is cold and dead, and being bloodless, it is lifeless.

A religion without blood is like a man without blood—it is dead. The religion of our Lord Jesus Christ takes its vitality from the fact that His blood was shed, and that His life was "poured out unto death" for us.

His Spirit could not die. The spirit never dies. The soul of the animal, the soul of the bird, of the beast and of the fish dies. They all have souls. *Nephesh*, the Hebrew word for soul, is applied to all creatures which have life, including man. *Psyche*, the Greek word for soul, is applied to all creatures which have life. But *pneuma*, spirit, or as the Hebrew puts it, *ruach*, can only refer to the spiritual being, and is distinct entirely from the mere earthly life.

> Thou crownest him with glory and honor,
> And didst set him over the works of Thy hands;
> Thou didst put all things in subjection under his feet.

Material Things Put Under Man's Feet.

That is the trouble with men—the things that God put beneath their feet they lay upon their heads. They bear the burden on their brains, and they lay it heavily upon their hearts. They carry around with them their real estate. They carry around with them their business. Some people carry around with them whole droves of pigs. Some carry around with them their cows, and sheep, and oxen, and some women carry with them the dinner for the family. They are wondering now whether it is burning. (Laughter.) Some carry with them their houses. Some carry with them their nick-nacks. Some carry with them everything. You never see them without a burden. They are carrying burdens all the time. That which God put beneath our feet we in our folly put in our hearts and on our heads. That is why some of you have your backs bent so much; you are carrying around burdens.

I always thank God that He taught me not to have any burden. People start to carry burdens. They get sick; they get worried; they get troubled, and they become useless. The man who intends to do a thing must neither be troubled by the past nor by the future.

I learned that lesson a long time ago, and I do not carry burdens. I carry them to the Lord, leave them there, and go on without them. I do the work when I come to it; I cross the bridges when I come to them. I do not lie awake thinking about yesterday or tomorrow: for I leave them, where I leave every minute of today, with God, and with Him alone.

"You must look ahead," you say. Oh yes; but the very fact that one is able to look ahead enables one not to be burdened, because you can leave the future with God. Get that thought.

> Thou hast put all things under his feet:
> All sheep and oxen,
> Yea, and the beasts of the field;
> The fowl of the air, and the fish of the sea,
> Whatsoever passeth through the paths of the seas.

The things which fly in the heavens are beneath our feet spiritually.

> 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.

Man is in Touch With All Creation.

He is made to be greater than the stars. They will burn out, but man will live forever; so everything is beneath our feet, if we will let it be. But, if you put it on your head and burden your heart with it, then it will be time to bury you, and get you to heaven. You will be useless on earth. People who attempt to carry burdens will soon faint beneath them; they will not live out their lives, nor be of much use while they live.

> O Lord, our Lord,
> How excellent is Thy Name in all the earth!

I will read a little in the Gospel according to St. John, fourteenth chapter.

At the fifteenth verse Jesus said:

> If ye love Me, ye will keep My commandments.

"Do what I tell you." That is the test of loving Christ, whether you are obeying Him. There is no other test. The test of talk, saying you do a thing, does not amount to anything. It is aggravating sometimes. The child who is always saying to a parent, "Yes, I am going to do it, mother," and never does it, is an intolerable nuisance. You have to take that out of the child. You have to make that child know that there is no greater nuisance upon this earth than a little boy or a little girl who turns to his or her father or mother, "I am going to do it, mamma; I am going to do it, papa," and then never obeys.

The child must stop talking and must do what a good father says. If he loves father, if he loves mother, he will do what they tell him quick as a flash. That is the power. That child will be a blessing when he or she grows to be a man or woman.

The People Who Obey Quickly Are a Blessing.

The people who take time to think about whether they will do it or not, or who will do it when they get ready, are an intolerable nuisance.

There are a great many people who call themselves Christians who intend to obey God when they get ready. It takes them ten years to get ready sometimes, and some of them never do get ready. The longer they talk like that, the more chance the Devil has at them.

Here is the whole philosophy of a Divine Life: "If ye love Me, ye will keep My commandments, and I will pray the Father."

What will He do for those who love and obey Him? "I will pray the Father, and He shall give you another Comforter,"

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paracletos (παράκλητος), another Advocate; an Advocate who shall be with you.

The word "comforter" is not a very good translation there. *Paracletos*, which is the word, does not mean merely comforter. It has that idea, but that is not the first idea in the word. It is composed of two Greek words which mean advocate, one who pleads. Just as Christ is an Advocate for us with God, so the Holy Spirit is an Advocate with us for God. He pleads with us. He is pleading with you now through my lips, and through His Word. The Holy Spirit is pleading with you to do right.

"I will give you another Advocate," would be a better reading.

The Spirit is an Advocate in us and with us. He abides with us or in us forever, even the Spirit of Truth. It is a first-class thing to have an Advocate who tells the truth. Most advocates in this world tell lies. I think that the majority of the lawyers are born speaking lies. They justify the wicked for a reward. They take away the innocence of the innocent from them. They will plead the innocence of a man whom they know is guilty, for money. They will plead against a man whom they know is innocent, for money. They are the most mercenary wretches who live upon God's earth. They are a curse.

The man who pleads for another man's punishment when he knows his client is guilty, is a criminal. The man who pleads for the liberation of a criminal whom he knows is guilty, is a curse and a criminal.

That is what lawyers, or advocates, are mostly, although there are many noble exceptions, and we believe we have at least one in Zion's attorney at law, whom we all love. And there are others, of course, but the majority are neither lovers of God nor of truth.

But this Advocate who comes from heaven to come into us is the Spirit of Truth, and you have to listen to Him.

And I will pray the Father, and He shall give you another Advocate, that He may be with you for ever, even the Spirit of Truth: whom the world cannot receive.

Of course the world cannot receive the Spirit of Truth.

The World is a Mass of Lying.

The world does not want the Spirit of Truth. If a man were to have the Spirit of Truth in him and edit a newspaper, what would happen? Blessing would happen; but there is not a board of directors which would have him for a week. If every business man in all the warehouses in this city were to tell the truth about the goods he sells, the whole truth, and nothing but the truth, what would happen?

There are large numbers of persons who said they could not stay in their institutions after they came into Zion, because they have been accustomed to tell lies, and to conceal truth, and to tell falsehoods in selling goods. They used to sell as a first-class article that which they knew was a second or third-rate article. That is every day the case, especially in these stores to which so many women go for bargains on a Monday morning, and get so taken in. I hope there are none of the women here who do that.

How can you believe these liars who tell you they are giving you something for nothing? Why can you not see that they are simply baiting their line with a lie on the hook? When they get you there you will pay for all that. They will make you pay for it. They will lie to you about something else, and get you to pay more for it than it is worth.

This Spirit of Truth is what the world needs, but the world cannot receive Him.

Whom the world cannot receive; for it beholdeth Him not, neither knoweth Him.

Therefore you have to get out of the world to get into Christ. You have to get into the True Church of God. While you are in the world, you have to be apart from it. You have to carry into the world the Spirit of Truth. I believe, too, that, in the long run, you will find it always pays in every sense to tell the truth.

The Liar is Not Trusted Even by the World.

That is why people do not trust each other. So few people in worldly business trust each other, because each knows himself to be a liar, and thinks the other fellow is, too.

That is why the people who have bad hearts, and do things from evil motives, attribute to myself and to others the motives which are in their own hearts. They cannot understand a man having power and being honest. It perfectly puzzles them. They know they would not be honest if they had the chance for such remunerative dishonesty. They are measuring my corn by their bushel and judging me by their standard. They will always do that. The world cannot receive the Spirit of Truth.

The Church which is in the world has got so worldly that it does not believe in the Spirit of Truth. The Spirit of Truth is not in the great mass of professing Christians.

A very great many people who profess to be Christians are telling all kinds of little lies. Some of them call them white lies, but there are no white lies; they are all black lies. They are all diabolical lies. All liars, white liars and gray liars, blue liars and red liars, and every kind of liars shall "find their part in the lake that burneth with fire and brimstone, which is the second death." No liar gets into heaven. That is one thing we can be sure of there, namely, there will be no liars there. You will have to cease to be a liar before you get into heaven.

Whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you.

These apostles ran away within a very few hours of His saying this, when Christ was in trouble, because although the Spirit of Truth was with them, He was not in them. There is a vast difference between being with one and in one. For instance, I stand here with Deacon Judd, but if I went into him, he would be twice as big; he would be two hundred pounds heavier. There is a great difference between with and in.

A great many people have the Holy Spirit with them. These apostles had the Holy Spirit with them, but they ran away when the hour of trouble came. Why? Because they had not the Holy Spirit in them.

He abideth with you, and shall be in you.

"Abiding With" and "Being in" Distinguished.

If it were a very dark night, I know this little boy would trust me. We would go along through the darkness, and he would feel all right. Supposing now that instead of being with him I got into him. Would he not be a big boy this morning? Would he not be ever so much bigger? He would be fifty-two years and eleven months older. He would have a chest measure forty-six inches bigger, and he would be two hundred pounds heavier. Would there not be a difference?

When the Holy Spirit comes into us, what a difference there is. We are just like that little child, and less than that, but when God comes in how tremendously a man has enlarged. He has within him all the powers of the Eternal God just so far as he is faithful.

Even the Spirit of Truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also. In that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him.

The General Overseer then read from the nineteenth verse to the end of the twentieth chapter of St. John.

Prayer was offered, the announcements made and the tithes and offerings received.

BECAUSE CHRIST LIVES, WE SHALL LIVE.

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.

Because Christ lives, we shall live. But for His Resurrection there would be simply no hope at all. If in this life only we had hope, we should be of all men most miserable. Life would not be worth the living. If life were only the life that now is, it would not be worth while. I should not care to live. I should be quite willing and ready to terminate it by my own act, if all that were possible were only this life.

I am so thankful for the revelation of God which makes me to know that the works which we in Christ's Name and Strength have done, may do and shall do, are eternal. Whatever God does, is done, and it is done forever and ever.

When God, therefore, takes you unto whom He has given this resurrection life, and uses you in anything, that thing is forever. Nothing can be added to it. Nothing can be

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taken from it, and God doeth it, that man shall fear before Him.

I go back to that glorious old Word which says:

I know that whatsoever God doeth, it shall be forever.

I am so glad that

With God There is Neither Past Nor Future, But One Eternal Present.

I am so glad that "that which is hath been already; that that which is to be hath already been, and God seeketh again that which is passed away."

I am so glad that I do not need to bother about the past or the future; that what God wants me to do is to live now, this moment, this minute, this hour, this day, this week, this month, this year, the life that He tells me to live.

He will take care of my past. Whatever may be imperfect in it, His grace will cover, His mercy will wash away. He will make only that to live which is Divine.

He will take care of my future. I have no fear about it.

He is my Father, and He will take care of His child.

The only thing that I have to do is to remember that I must live now.

A great many people are burdened tremendously by two things: first, their past; second, their fears of the future. If you are a true Christian, and live as God desires you to live, you will not be troubled for the past, if you have confessed it, and if you have made such atonement as is in your power, resting in the Atoning Sacrifice of Christ for forgiveness. If you have made confession of sin to those whom you have wronged so far as is possible, and if you have restored that which you have defrauded any one of, and if you have put the past right, as far as you can, and are trusting in God through faith in Christ for a cleansing for all that past, why do you need to carry it around with you?

Leave even the good things you have done behind. There are a great many people who are terribly burdened with the good things they have done. They have done some good thing, and they do not forget it, and they do not let anybody else forget it. You get so tired of them telling about it that you would wish they would do some good thing now, and lay the past good thing away.

People are Often Burdened by Past Experiences.

There are some people who carry around their experience with them. It is an old experience. It is musty, it is rusty, it is dusty, and I do not think it ever was much account at any time. The best thing is to have done with that.

One of the things people bother themselves with is carrying around their good deeds.

I do not worry about the past at all. Some persons say to me sometimes, "Oh, how much good you have done!" I say I forget all about it. I do not want to bother myself about it. I am thinking about what I am doing now, and how I can so live that the future shall be better for multitudes who are living now. That is all I am concerned about. I do not want you to take time to tell me the past, and to praise me for what God has done. Give Him the glory.

Sometimes people want to give me long stories like babies. I say, "No, I have no time for your long story; boil it all down."

"Oh Doctor, if you would only let me talk; I have such an interesting story to tell you about my healing. I was so sick."

"Did the Lord heal you?"

"Yes."

Thank God for that. You can boil that down. You do not need to worry about telling me a long story.

Some people who have had an experience, I almost wish had not had an experience. I am terribly bothered with those people.

It is a good thing now and then to recall the past, and we have testimony meetings for that purpose; but perpetual testimony meetings would destroy the Christian Catholic Church in Zion. Teaching is more important, and more fruitful of good results, than testimony.

Next Sabbath Day you will have an opportunity to stand up and say, "I was blind and Jesus gave me sight; I was lame and Jesus gave me power to walk; I was dying and God healed me; I was a sinner and God saved me." But boil it down.

A lady wrote to me recently. She said, "I have a most interesting testimony to tell you, Doctor, and as this is a bright and a beautiful day I thought I would put it to you in as few words as possible." Then I turned and I looked, and I tell you what was the fact, there were twenty-four pages! I never read it. (Laughter.)

I said to my secretary, "Take that and boil it down, and if there is anything in it after you have boiled it down, put it in the paper."

I am perfectly sure that whole testimony could have gone into twenty-four lines.

The Necessity and Beauty of Brevity.

I desire that we would boil things down more and more; that we should get the real marrow out of things. Do not be always telling your story in great detail.

There is a time when you can tell it in detail. For instance, if you are sitting by the bedside of one who is sick, and have a little time, and that person would like to hear the detail, tell it then.

Do not be worried about the past. Do not be worried about the future.

Concern yourself about living now.

Because I live, ye shall live.

Live today.

Live while you live, the epicure would say,
And take the pleasure of the passing day;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies;
Lord in my life let both united be:
I live in pleasure when I live in Thee.

Live in God. Live for God. If you desire to take pleasure in life, live for God.

I cannot tell you how I despise a selfish man. I think the selfish man or woman who lives only for self is the most miserable wretch on earth.

I thoroughly agree with Walter Scott, who speaks of the man who has no thought for his country, but only for himself. You will remember the words; they ring out:

Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land?
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand?
If such there breathe, go, mark him well;
For him no minstrels' raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim,—
Despite those titles, power and pelf,
The wretch, concentered all in self,
Living shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored and unsung.

No one wants to sing a song; no one wants to write a poem; no one wants to write a volume which shall stir the hearts of humanity over a man who lived for himself, over a woman who lived for herself. Those whom we delight to honor, and to praise, and to think about and sing about are those who live for God and live for humanity.

What kind of a life are you living?

"Because I live, ye shall live also."

Are You Living the Christ-Life—the Unselfish Life?

Have you gotten rid of your sins in the past? Have you gotten rid of your fears for the future, and are you living today the life which God would have you live? If you have not, do you desire to do it?

All who desire to live the life for God, stand up and tell Him so. Those who want to live an unselfish and godly life, stand. (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 power to confess and restore to those whom I have wronged. Give me power to do right in Thy sight. In Jesus' Name give me Thy Holy Spirit's Power for His sake. Cleanse my spirit from sin in Jesus' Name by Thy Spirit's power. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Now, did you mean it?

Audience—"Yes."

Dr. Dowie—Now live it.

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Zion Choir then sang Mozart's "Gloria" with marked effect, after which the General Overseer offered the

CLOSING PRAYER.

Our Father, we ask Thee that as the sacred words are sung, they will be upon the lips and in the hearts of our dear choir as they pass out. May we each get a blessing. Let us be still now; hear no voice except the Voice of God speaking to us through these recessional words. Bless this service; bless this people; bless this Nation; bless the wide world. Deliver men everywhere from all evil. Hasten the coming of Thy Kingdom, that the dead may live; that the unclean may be pure; that saved and healed and quickened multitudes may live holy lives. We ask this in Jesus' Name, and ask Thy benediction now upon this people. Jehovah bless thee and keep thee: Jehovah make His face to shine upon thee, and be gracious unto thee: Jehovah lift up His countenance upon thee, and give thee peace.

The grace of our Lord Jesus, the love of God, the fellowship of the Holy Spirit, be with you all and keep you ever.

The choir then sang the recessional hymn.

Central Zion Tabernacle, Lord's Day Afternoon, April 22, 1900.

The meeting was opened by singing Hymn Number 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!

The General Overseer then read the fortieth chapter of Isaiah, "Comfort ye, comfort ye, my people," etc., after which prayer was offered, the announcements made, and the offering received.

THE GOSPEL OF THE KINGDOM.

The General Overseer then said:

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 desire to talk to you today for a short time concerning the Gospel of the Kingdom of God. I will ask you to read with me in the first chapter of the Gospel according to St. Mark at the beginning:

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 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 of Galilee, and was baptized of John in the Jordan.

. . . . . .

Now after that John was delivered up, Jesus came into Galilee, preaching the Gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the Gospel.

I specially call your attention to these words:

TEXT.

Jesus came preaching the Gospel of the Kingdom of God.

The Church of God is not only a spiritual and ecclesiastical organization; but the True Church of God is an organization which embraces dominion in all parts of human life.

The early preachers of this Gospel understood this. In the Acts of the Apostles it is written that one reason why great disturbances took place, especially in the cities of Asia Minor, was because when these apostles and evangelists and elders went abroad preaching the Gospel, they told the people that there was another King whose Name was Jesus; that He was the King of Kings, and Lord of Lords.

They proclaimed that the Gospel which they preached was a Gospel which would set the sinner free from sin in his heart, heal the sicknesses of the body, cleanse the blood, lead the people into a holy life, and eventually that this Gospel by means of an ever Triumphant Church would bring all the kingdoms of this earth in subjection to this King, Jesus.

This was a very unpleasant piece of information to the people who were democrats and popocrats, and plutocrats and oligarchists, and people who had all kinds of little axes to grind.

They found that the Christian Church had no place for them; that the political boss in any form was not acceptable in the Church of Christ, and that

The Aim of the Church was the Establishment of a Universal Kingdom.

The consequence was that the Freemasons of that day, and the Jews of that day, and all the political parties of that time had a common interest in opposing Christianity; for Christianity had no sympathy with any form of government, ecclesiastical or political, or any social conditions which then existed.

Christianity taught that no man had a right to enslave his brother, and slavery was almost universal in the Roman Empire.

There were indeed very few who were really free, only such as had Roman citizenship. In one form or another all the rest were not considered freemen, and countless millions were serfs and slaves.

Some slaves were very rich, and some of them were very well educated, and some of them were very beautiful. The harlots ruled with great power.

The unclean and vile elements of society predominated, as they always will predominate in a system where slavery exists.

Hence Christianity was not acceptable. In fact, as you know, all parties complained when the Christians came and taught the people the Gospel of God, and proclaimed that the Kingdom of God had come in Jesus Christ the Son of God.

When Paul came and preached they said, "This thing will not do. These men are turning the world upside down. The men that have turned the world upside down all around this country have come hither also. We have no law to put them down, but we can mob them; we can beat them, and we can imprison them contrary to law. We can hurt them, and we can frighten them. We can make them stop this talk about repentance for sin, living virtuous lives, acknowledging Christ as King, and being good and pure and holy. We can put a stop to their telling us that these Isthmian games, these theatrical shows in which the old gods are set forth, are evil."

These plays were written by Aeschylus, Euripides and Sophocles. Their music and their dramatic impersonations were extremely attractive to the people. The principal things which most of the people wanted was amusement and bread. They did not care if they only got amusement and bread.

Under these circumstances it was not difficult for the rulers of the world at that time to see the significance of Christianity.

It demanded Repentance for sin, and they wanted to live in sin. It demanded Purity in marital relationships, and they scoffed at it. A man might have one wife, but who was to hinder his having as many other women as he chose?

It was perfectly absurd to talk like that, they said. "They tell us we are to give our lives for the poor, and we are to seek for the blessing of those who cannot help us and who have nothing to give us, and we are to pour out our lives for humanity, and we are not to kill anybody.

"That will not do, because we only get place and power by killing a great many people and getting promotion in military rank."

Hence to them the thing was perfectly preposterous.

Moreover, the whole of the laws governing Greece and Rome were based upon idolatry. There were 30,000 gods whom they worshiped.

Secretism at Enmity With God in Every Age.

The great mass of the ruling classes were also members of fashionable Secret Societies, just as they are today. Members of the Masonic order and other Secret Societies are playing a dangerous part in the politics of the world today; because they assume the right to compel their members to enter into secret covenants and to agree to death penalties for offenses. These covenants and punishments are outside of the law and contrary to liberty and good government.

If you do not know it, then you know nothing about the struggle in the Philippines. The struggle in the Philippines began, has continued and is maintained by a Secret Society of a semi-Masonic character. No one who knows the circumstances denies that fact. It is well known.

Trouble in China today is arising from the Secret Societies called "Boxers," who are endeavoring to wrest her power from the very foolish queen and to drive the foreigners out of the country and massacre the missionaries. The Secret Societies in all parts of the world are exactly the same in diabolical spirit as they were nineteen centuries ago.

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They do not want Christianity. They do not want a religion which stands out in the light and says, "In secret have I said nothing. In secret you shall say nothing."

Christianity was a new thing. It was an amazing thing. What? Were Paul and Peter and Apollos and these apostles preaching that there was another king? It was rebellion. The people must rule. They cried, "The voice of the people is the Voice of God." Nominally Rome was a Republic—just as America is today. Their President was called Cæsar, and the Senate still kept up the mummeries of a pretense of authority. The real power lay with the successful trickster, as it always does in countries where the people are supposed to "rule themselves." There should be no king; they did not care whether his name were Jesus or anything else. Besides, that would bring them into conflict with their Cæsar. Was this to be tolerated? Certainly not.

They must stop this Gospel because it was wonderfully attractive to the people to know that One had come from heaven, who was their Brother and their Friend; who loved them and poured out His life for them; who led them into light and life and liberty and love and peace; who healed their sicknesses and made them happy and gave them hope of immortality and heaven; who brought them into communion with the hosts of the heavenly worlds who were looking on. Oh, how they loved that Gospel! But the rulers did not love it.

The rulers of the Jews hated that Gospel of God, yet they ruled a Church which God had founded. But that Church had gone to the Devil. They had no real desire for a Kingdom where God and Truth and Purity should be supreme.

Apostasy of the Jewish Church in Christ's Time.

God had founded it in the desert by His own right hand. He had maintained it through all the years; yet the high priest and the other priests had gone to the Devil. They made long prayers for a pretense, and while they named God openly in worship, they were members of Secret Societies all the time and heathen in heart.

They were adulterers. They were fornicators. They were thieves. They were men who imposed burdens upon the people, and would not touch them with one of their little fingers. They toiled for themselves, but they toiled not for God, nor for the people. The people knew it, and the people know and understand now that their ecclesiastical rulers have selfish motives. There is a great feeling all over the earth that it is time for the people who have been laboring in the very fire to reap something of what they sow; that they shall live in some of the houses that they build, and that they shall in some way get a fair return for their toil and their labor.

There is a right way to go about it, and there is a wrong way.

You can unite upon diabolical platforms to fight a diabolical battle, and you can unite upon a Divine platform to fight for right with weapons which are not of steel; with weapons which are not filled with deadly bullets; not Mauser rifles or Gatling guns, but with the weapons which God gives.

God clothes His people in proper armor. God gives them the helmet of Salvation and the breastplate of Righteousness. He girds their loins with Truth. He clothes their feet with the preparation of the Gospel of Peace and gives to them the shield of Faith and the Sword of the Spirit, the Eternal Word of God, which is mightier than all the powers and words of earth.

This was the conflict and is the conflict still.

The Church of God and "the Son of God goes forth to war, a kingly crown to gain." And who are they who will follow in His train; who will seek for the glory and the immortality which comes from consecrating a life to God and pouring it out for humanity, and being willing to endure the cross and despise the shame, to be lied about and perhaps to be killed, and their blood to be mingled with their sacrifices?

The same old fight is on today.

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train.

That martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw His Master in the sky,
And called on Him to save;
Like Him, with pardon on His tongue,
In midst of mortal pain,
He pray'd for them that did the wrong:
Who follows in His train? Amen.

Christ preached the Gospel of the Kingdom of God. He preaches it still. The True Church is not democratic. The True Church is theocratic to the heart's core. It believes in the rule of God in the heart; in the rule of God in the home; in the rule of God in the business; in the rule of God at the ballot-box, and the rule of God under conditions where there shall be no ballot-box.

The Kingdom of God Will Come in Every Department of Life.

This is the Kingdom which God will establish, and is establishing. It begins first in the human heart.

The politicians would like to tell us that religion and politics must be divorced. Business men would like to tell us that business and religion must be divorced. The immoral man will tell you that social customs and laws affecting marital relationships must not be influenced by religion. Christianity must keep out of that thing.

You are told today that churches are beginning to loosen their bonds. They have become tired. They want a dance. It is time the Methodist ministers who have been worshiping Baal in the dark, and getting into Hiram Abiff's coffin with the minister of Masonic regeneration, and trying to cover themselves with falsehood, had some other amusement.

They say, "May we not have a dance? May we not have some cards? May we not have some amusements? This business of Hiram Abiff's coffin is getting mighty dull and tiresome, and it is about time for us to hop around and have a dance." On all sides you find that the bars are to be let down. The elder is to embrace his parishoner. When he dances he is to dance properly. He is to press her to his bosom and whisper soft nothings in her ear, that she may be led to heaven and to purity and to God! The next thing will be a glass of wine, and then, oh ministers of the Masonic-Methodist Baal—

Thine eyes shall behold strange women,
And thine heart shall utter perverse things.

Is this the new religion?

Is a pack of cards to help me to heaven? Will it unveil the sacred page and bring heaven nearer to my eyes? Will the songs of a lewd woman in the theatre and the filthy representations of Faust lead me to a better life? Goethe's Faust consists of a doctor and a harlot and a devil: Faust, the doctor, Marguerite, the harlot, and Mephistopheles, the devil.

Will that blessed combination dancing all night, singing me all the unclean things in German, showing me how Dr. Faust and Mephistopheles ruined the poor girl, help me on to heaven? Will it make me to rescue the poor harlot who has gone out into the streets, and has not forgotten that she once had a Christian mother's home, but who is now thrown out upon the midden heap, and is down in the depths of darkness?

Will Faust help me to win her to God? Will Mephistopheles inspire me with compassion for her? Will the accursed plays of today, or the plays of twenty-four centuries ago, when the ancient Grecian drama was in all its glory, extolling the filthy deities of Olympus, help me to win men to God?

The Voice to Zion must ring out with the same Gospel of Jesus Christ, which is a Gospel of Repentance toward God; which calls for confession and restitution to men; which makes the man truly abandon and divorce himself from an evil life; which helps him to put his trust in the Everliving God through faith in His Son. That Gospel inspires him with the Holy Spirit to live a good, clean and holy life, to bring up a family for God, to make home a little heaven, and to make the Church of God a Triumphant Power in the Salvation of men.

This is the Gospel of the Kingdom of God which Zion is preaching.

We will win. While these men are talking about abstract questions of ecclesiastical procedure and polity, while the Masonic-Methodist Episcopal Church is telling us how democratic it is, Zion comes forward and says, "The Church of Christ is not democratic. It is theocratic. God must rule, and God must rule everywhere." (Amen.)

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The Rule of the Majority is the Rule of the Worst.

You tell me that the majority must rule. Then I tell you that if the majority rule in Chicago, the worst will rule.

Are the majority in Chicago good or bad?

Voices—"Bad."

Dr. Dowie—Are they sober or drunken?

Voices—"Drunken."

Dr. Dowie—Are they pure or unclean?

Voices—"Unclean."

Dr. Dowie—Do you desire to be ruled by that majority?

Voices—"No."

Dr. Dowie—I thank God that your laws, although they nominally hand you over to a majority, really give you the old common law of England, the old Roman law. The fundamental principles of justice and liberty are protected by laws which protect life, liberty and property against majorities whose ignorant passions would trample upon all three.

Thanks be to God, the most effectual power, after all, in the United States is not a Legislature which is elected by fraud and trickery. It is not an executive who is the mere tool, too often, of evil men. I thank God that the judicial power vested in the United States Supreme Court is able, as yet, to protect all American citizens and all citizens under the American flag. The interpretation of the law at last rests with the judiciary.

I am glad that law is above the iniquity of the primary, the iniquity of the convention, and the iniquity sometimes of the executive. I thank God that, after all, law is supreme. (Amen.)

But there is a better law than human law, and that law is one which acknowledges God.

The Law of the Lord is perfect,
Restoring the soul:
The Testimony of the Lord is sure,
Making wise the simple.
The Precepts of the Lord are right,
Rejoicing the heart:
The Commandment of the Lord is pure,
Enlightening the eyes.
The Fear of the Lord is clean,
Enduring forever:
The Judgments of the Lord are true,
And Righteous altogether.

The American Constitution has no place for God. The American Constitution has not recognized Jesus Christ. That Constitution must recognize God, and Zion must help to write the Name of Jesus Christ into the front lines of that Constitution. (Amen.)

"The Kingdom of God is Righteousness, and Peace, and Joy in the Holy Ghost."

The first thing to be done is to do right, no matter what it costs.

Righteousness, Peace, Joy.

The sinner must repent and trust God and obey.

The next thing is to have peace. No longer tormented with fear, nor tossed to and fro upon seas of doubt, the believer, the true child of God, knows that the past is all right; for God has washed away whatever of sin there was in the poor body of clay which did these things. The poor miserable will which was born, perhaps, of sinful parents, and the poor weak spirit which was weighted with unclean blood and an unclean body, have been strengthened and cleansed by God. God heard the cry, and He has washed the sin away. He is taking the sickness just as fast as they will let Him. He is wiping out the past, and is taking the fear of coming judgment away, for that judgment is disannulled.

Mercy has come in and said, "You are pardoned; you are free." God has taken away all fear of the future or dread of that Great White Throne. Although he feels that he is a sinner, he knows that on that Throne there sits his Father; there stands beside it his great Elder Brother, and the Holy Spirit is leading him up and purifying him and will present him spotless before that Throne.

For him who knows God, there is neither fear of the past nor fear of the future, but there is an intense desire to do the will of God in the present. His service is one of love, not duty and not fear—but *love*.

This Gospel comes to you today and says, "Repent and Obey, be happy by doing right."

But we are in conflict, and there is no use denying it, with all the powers who say the opposite.

There are so many people who want you to make your religion so that you can harmonize it with the world.

But if you are a true follower of Christ you will say No. You will say to the world, "You must harmonize your ways with my religion, for my religion comes from God, and I am going to live it, no matter what comes."

You must be like Daniel, who would not eat the king's food. He knew that to refuse meant death, perhaps, but he said, "No; your pig and your oyster and your filthy abominations I will not eat. I will eat the thing which is good; which makes clean blood; which makes clear brains; which makes a clean body; which helps me to live ruling my passions and not a slave to sensual lusts which destroy soul and body, and defile the immortal spirit."

That man lived through reign after reign with honor and esteem, one of the greatest statesmen and noblest business men of all ages. Amidst all the fluctuations of the kingdoms of the Medes and Persians, through all the fluctuations which came after Cyrus conquered, he stood, because he had stood for God.

He had braved the den of lions. He would open his window toward Jerusalem, and would pray with his face toward Zion. He was willing to die rather than give up his hope in God.

These are the men whom God wants today: men who will not surrender truth; who, while they are kind and considerate and compassionate, will not give up principle, no matter what price they are offered for the surrender.

Today we have to preach the old Gospel. The Voice is still crying in the wilderness, "Prepare ye the way of the Lord make His paths straight."

"Make straight paths for your feet," that God may walk in your ways. He will not walk in a crooked path. God will not walk with you; God will not talk with you; God will not reveal Himself to you, if you walk in crooked ways, for it is written:

Such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity.

God Has No Place in His Kingdom For a Coward.

Ye who are afraid—do not forget that it is the fearful who lead the procession to hell, for it is written:

But for the *fearful*, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

That procession starts with the coward and it ends with the liar. The coward and the liar have no place in the Kingdom of God.

They only have a place in the lake of fire and in the second death.

Unless you repent of your cowardice as well as your falsehood, you have no place in the Kingdom of God.

Righteousness and Peace will embrace each other in Zion. Mercy and Truth will meet together in Zion. God will establish His Kingdom by Purity.

The Wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

Remember that what Jesus said concerning John the Baptist, when they talked of him, is true.

He told them who John was. He told them that he was Elijah, and that, although he was going to die a bloody death in the dungeon of a king at the bidding of a voluptuous Jezebel of that time, "Wisdom is justified of all her children." John the Baptist shines today, but humanity execrates the Herod and the Herodias, and the Ahab and the Jezebel, and the unclean priests who twice brought the brave man of God to his death.

Friends, Wisdom will be justified eternally of all her children.

It is wise to trust God.

It Is Wise to Stand on God's Side If You Stand Alone.

"Athanasius, the world is against you," said one of the court to him in dark days during the fourth century, when this splendid Christian Bishop was fighting for the Triunity of God against a Church which had gone to the Devil and denied that Triunity.

"Athanasius," they said, "you cannot win this fight. The world is against you."

Athanasius looked at the king. He looked at the cruel bishops who were seeking for his blood because he maintained

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the Divinity of Christ, and he cried, "I, Athanasius, stand against the world." He did it, and he won: for one man, with God on his side, makes an absolute majority upon any question.

The man who can stand for God against a world which is drifting backward, and whose multitudes are perishing because of evil counsel—the man who can stand for God shall stand forever.

He will win. He may have to lay down his life, but the "blood of the martyrs" has ever been "the seed of the Church," and out of the life which has been consecrated to God and given to God will arise a noble army which will carry these on to victory.

The last days are here. The fight is on. We have no hatred against men. If we had, we should be sinners. We must hate sin, if we love God. We must hate evil, if we love good; but we must not take the arms of men or of devils to fight for God.

Along our ranks no sabres shine;
No blood-red penants wave;
For Zion's banner bears this line:
"Our mission is to save."

Our mission is to heal, to cleanse, to bless, to guide humanity to God and to heaven. Our mission is to make homes happy; to help the laborer to get the reward of his toil; to coöperate in extending the Kingdom of God and in building up all that is good and holy.

Do you desire by grace to be in that Kingdom?

Voices—"Yes."

Dr. Dowie—Do you desire by the Grace of God to be numbered in that Kingdom? All who desire to be found now and ever in that Kingdom, arise 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; to confess to my fellowmen as well as to Thee my God, and to restore unto my fellowman and unto Thee that which I have stolen. Help me to give the offering and the tithes which I have so long robbed Thee of. Help me to give my life which I have so long given to the Devil. Give me power to trust Thee with my spirit, my soul, my body, my time, my talents, my family, my business, and if I am in a business that thou canst not accept, help me to get out of it at once and to do business for God. Give me Thy Holy Spirit that I may live this life; that I may be numbered in Thy Kingdom here and forever, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Now did you mean that?

Answer—"Yes."

Dr. Dowie—Will you live it, God helping you?

Answer—"Yes."

The General Overseer then offered the

CLOSING PRAYER.

Father, for Jesus' sake, bless this company. Hear the vows that we have made, and grant that Thy Kingdom may come and all its beauty and glory and power be increasingly revealed. Deliver Thy Church from apostasy, by Thy Spirit's power, for Jesus' sake, Thy Son and our Advocate with Thee. Amen.

The choir then sang the recessional as they passed out, 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.

ZION'S CONFLICT WITH METHODIST APOSTASY



During the Sittings of the Quadrennial Conference of the Methodist Episcopal Church in Chicago, the Rev.

JOHN ALEXANDER

DOWIE

GENERAL OVERSEER

—OF THE—

Christian Catholic Church IN ZION,

Will Deliver a

SERIES OF EXPOSURES

OF THE

Fact That the M. E. Church HAS BEEN SOLD OUT.

By Its Leaders, to the World, the Flesh and the Devil

These Discourses will be Delivered in

Central Zion Tabernacle,

1621-1633 Michigan Avenue, Chicago,

On Lord's Days and Tuesdays and Thursdays

FROM MAY 6 TO MAY 24, 1900.

On Lord's Day Afternoon, May 6th, at 3 P. M.

"The Methodists' Seal of the Covenant Examined."

TUESDAY, MAY 8th, 8 P. M.—"The Methodist Church the Property of the Masonic Order."

THURSDAY, MAY 10th, 8 P. M.—"Freemasonry: A Heathen and an Anti-Christian Abomination."

"CHRIST IS ALL AND IN ALL"

TO ALL WHO LOVE THE TRUTH:

As the Messenger of God's Covenant, I send Forth these Words:

I challenge all the Priests of the Masonic Baal who are about to assemble in Chicago in the solemn mockeries of a General Conference of the Methodist Episcopal Church.

The Decay in Spiritual Power and the Loss of Membership is appalling. It signifies the Doom and Dissolution of that Church.

It must be followed by the withdrawal of every honest Christian minister and member in its fellowship; for Methodism is too far gone to be reformed or revived—it is Dead.

God sets it aside as He did the Jewish Church. It had been sold out to the Devil by its leaders, therefore, it destroyed God's prophets, and crucified Jesus Christ the Son of God.

Masonic-Methodism does the same.

God's true people must come out of her.

Moses and the Prophets could not save Judaism.

John Wesley and his noble associates cannot save Methodism. Both will continue, like other Apostasies, for a time. But God will not dwell there.

The Salvation of the Nations demands a pure Church in Zion.

Faithfully Thy Friend and God's Messenger,

John Alex. Dowie

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ZION CITY NOTES

BY DEACON H. W. JUDD.

IN EVERY thing give thanks: for this is the will of God in Christ Jesus to you-ward.—1 Thessalonians 5:18.

LET US rejoice and give thanks to God for His continuous blessings to Zion and her Financial Institutions.

THOUSANDS of dollars are constantly coming to us for investment, and we are repeatedly informed by our shareholders of the abundant blessings God has poured out to them since they have transferred their investments to Zion.

THE GOLD and silver which God has entrusted to us as His stewards should not be invested where it will be used for the furtherance of the Devil's work, nor with those who would cry, "Destroy Zion! Destroy Zion!" Neither should it be loaned or invested to further the interests of those who have nothing else but the narrow, selfish motives of humanity to live for.

EVERY TRUE Christian in God's Zion should feel individually the great responsibilities resting upon God's people regarding the successful outcome of this the greatest project the world has ever known in connection with Christian civilization.



A MODERN FARM HOUSE ON SHERIDAN ROAD.

THE BUILDING of this City which God is establishing in these latter days will not only be a place of refuge for the afflicted of His people, but a living example to this sin-cursed world, preparing the way for the reign of Christ our King.

AND THOU say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth.—Deuteronomy 8:17, 18.

AN HONEST Christian believes that God is the Giver of all wealth. Then is it right for him to turn away from God's Zion and go to the world for his investments?

NO SAFER INVESTMENT exists than stock in Zion Land and Investment Association or Zion City Bank, and why? Because Zion not only gives as security to her investors all of the properties of Zion, including the purchased land and land that is being purchased, but she is endorsed most plainly by the Living God, whom the world knoweth not. He it is who is the principal security in Zion.

WE URGE upon our people the necessity of making their investments now. Why procrastinate? Hundreds of thousands of dollars will soon be required to purchase the balance of the land and begin the extensive improvements now being planned by our Engineering Department.

THOSE who have been making the clay investigation for us for brickmaking report that enough clay has been found on the outskirts of the land already purchased outright to supply all our needs for the next fifty years. Much of it seems to be of a fine quality from which press-brick can be manufactured. Within two weeks we shall be able to give a report of the tests now being made.

THE FIRST enterprise to be located will be one and possibly two brick manufactories, where we shall begin to manufacture and stack up millions of brick for early use in connection with buildings for the great Zion Lace Industries, concerning which our General Overseer will soon make some most important announcements.

MUCH CONSIDERATION is being given to other manufacturing industries and mercantile enterprises.

DO NOT fail to send in your subscription to Zion Publishing House for the new semi-monthly, THE COMING CITY.

WE PRESENT a view this week of a new modern farm house located near the center of the site, and which will undoubtedly be used for the administration offices of Zion Land and Investment Association.

ADDRESS all your communications relative to matters in connection with Zion City or investment in this Association to

ZION LAND AND INVESTMENT ASSOCIATION,
1300 Michigan Boulevard, Chicago, Illinois.

PRAY FOR US.

WHAT ARE you afraid of? Death? You, that say you love God and heaven, and yet are afraid to die? There is something wrong. You must have done something wicked, if you are afraid to face the Lord.—Notes on Teaching of the General Overseer in Assembly Room of Zion Home, preserved by an Elder.

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CHICAGO.

AT THE regular weekly meeting of the Ordained Officers of the Christian Catholic Church in Zion, held in Zion Home, Saturday morning, April 21st, the General Overseer, who was presiding, made the request that the officers of the Church now working in and about Chicago send to him reports of their work for God in Zion, stated briefly and concisely.

A considerable number have already complied with this request. With slight abbreviation these reports follow.

Elder James Wallace Cabeen, Assisting at South Side Zion Tabernacle.

CHICAGO, ILLINOIS, April 23, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—In accordance with your request of Saturday, I send you the following report of my work for the last six months as Assistant Elder in the South Side Zion Tabernacle.

During this period I have personally conducted one hundred and twenty meetings; prayed with at least five hundred persons and made two hundred and fifty calls upon the sick.

Many strangers have arisen in the meetings at the call to Repentance, and I have received thirty applications for membership in the Christian Catholic Church in Zion.

Many have been healed in answer to the prayer of faith. A few of these cases I desire especially to mention.

Raymond Doster and his sister Carrie, who live with their parents, both of whom are loyal members of Zion, at Sixty-fourth and Green Streets, were healed of scarlet fever. Raymond, a little fellow of four years of age, was quite sick, but broke out immediately into a perspiration at the time of prayer. Soon he recovered wholly.

Brother Shaw, of 7038 Normal Avenue, was healed of rheumatism.

Mrs. Kirchoff, of 1290 Sixty-first Street, was very near death's door with what appeared to be typhoid-pneumonia. Her eyes were distended to almost twice their natural size and much of the time she was delirious. Her breath came short and quick, and she was burning with fever. Her husband sent his brother over after me one night, after we had retired. I had been up the night before and was very tired, so I told him I would pray at home and come over in the morning. His answer was, "All right; but if she gets worse in the night, I will call for you again." I replied, "I am going to pray, and if you trust God she will be better."

That was the turning point in the disease, for he found her better on reaching home. She has been steadily growing stronger ever since.

Miss Bird, who lives at 6447 Parnell Avenue, is a teacher in the Auburn Park school. She took a heavy cold, which fastened itself upon her lungs and threatened her with that dread disease pneumonia. She was confined to her bed and breathed with great difficulty. She recovered very rapidly in answer to the prayer of faith, after she had made a full consecration of herself to God. She has since filled out a membership blank.

These are a few of many instances in which God has "confirmed the Word with signs following" during the six months of my ministry in Englewood.

It must be remembered that the weapons used by the enemy in this part of the city have not been stale eggs and stones, but a studied indifference on the part of the people of the churches and an absolute ignoring of the whole movement.

But the icebergs are slowly thawing out, and the attendance is again on the increase, as people learn that the Tabernacle has not been closed, even though a reporter of the Stock Yards *Sun* said it had, because he saw the janitor loading a few chairs upon a wagon one day, for use at Zion Hall of Seventies. The people are learning that the building has been leased for five years, and that the enemy cannot, therefore, get control of it for a political convention hall, no matter how many lies they may publish.

We are very thankful for our year's stay at Headquarters, and for the training school through which we have passed. I am wondering what we will do when we get away from the center of this great movement, and cannot take a car and go down to Zion Home when instructions are needed. But God is everywhere, and Zion's prayers will be back of us.

Pray for us, that God may make us stronger in spirit and soul and body for the conflicts that lie along the way before us until Jesus come.

Faithfully yours in Christ, J. W. CABEEN.

Elder Wilbur G. Voliva, in Charge of North Side Zion Tabernacle.

NORTH SIDE ZION TABERNACLE, CHICAGO, April 24, 1900.

DEAR GENERAL OVERSEER:—The following is the report of the North Side Mission of the Christian Catholic Church in Zion for the past eleven months:

Less than one year ago there was but one service of any consequence held each week in North Chicago.

During May, 1899, the attendance increased from forty-four to 115, and the average attendance for the summer was 100.

Although the meetings were held in a private house, which was inadequate to accommodate the people, yet many were saved, healed and blessed.

From May 1 to October 1, 1899, fifty applied for fellowship, eleven at one service.

The second Sunday evening in October the General Overseer opened the splendidly located North Side Zion Tabernacle, which was far too small to hold the people who were eager to hear him. This building seats 550.

During October, November and December meetings were held every night, except Saturday. Since the beginning of this year there have been services Tuesday and Thursday evenings, and Lord's Days at 10 and 11 A. M. and 8 P. M. The attendance at all of these services has steadily increased.

Last Lord's Day there were sixteen persons more at the morning and thirty more at the evening service than any previous Sunday.

Since beginning work in the Tabernacle, forty applications have been received, ninety in all—eleven last Sunday.

Some of the ninety have come from the various denominations, and many have been converted and delivered from the beer and tobacco habits.

God has stretched forth His hand to heal many.

Miss Clara Kasch was healed of catarrh, which affected her entire body; Mrs. Ernstine Kasch of chronic kidney trouble; Mrs. Rogers of paralysis, when apparently dying; Mr. Samuel Piggot of severe internal injuries; Mrs. W. G. Voliva of stomach trouble of fifteen years' standing.

Of those who have been remarkably blessed and in a considerable degree healed, though not yet perfectly delivered, no one has greater cause for rejoicing than Mr. Falbisoner. One year ago he was given up to die. He had suffered three strokes of paralysis, and had been in three hospitals, having been treated by fourteen doctors.

He had not walked for more than a year.

His present improved condition is ample reward for the more than one hundred visits paid to him, and there is no other indication than that he will soon be perfectly restored.

Recently, cottage meetings have been held Wednesday and Friday nights at 1501 North California Avenue and 501 Wolfram Street. The attendance and intense interest show that the prejudice which has blinded so many is fast disappearing, and can be quickly removed by a few words of information.

The last two Sundays a consecration meeting has been held at 6:30 A. M. April 15th twenty-two were present and April 22d thirty-one were in attendance.

Much of the success of the past year may be attributed to the extensive distribution of the literature in the Name of the Lord.

A larger number of the Reply to the *Ram's Horn* was sold than of any other number, and so far as reports have come in those who were influenced by the attack were abundantly satisfied with the Reply.

Several have been very successful in selling the LEAVES in the saloons. It is impossible to tell all the good the noble men and women have done.

To God be all the glory.

May God continue to richly bless the Christian Catholic Church in Zion throughout the world, and be with the dear General Overseer in leading us on to yet greater joys.

Yours in the Master's Service. WILBUR GLENN VOLIVA.

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Evangelist Harry E. Cantel, Assisting at North Side Zion Tabernacle, Designated For Work in France.

CHICAGO, April 24, 1900.

DEAR GENERAL OVERSEER.—Your purpose to have me labor among my countrymen in France suggested the advisability of my undertaking some work among the French people of Chicago.

There are, I am told, at least 20,000 French-Canadians among the French population of nearly double that number in this city.

French-Canadians are clannish, and hence some of the difficulties of singling them out from the many nationalities represented in this cosmopolitan city may be more readily overcome.

Although worshiping the fetich of the Roman Church, and bound by many if not all its superstitions, they are courteous and willing to listen to those who bear the Full Message of the Eternal Gospel, especially when the Messengers address them in their mother tongue.

One night last week a little band of four, armed with Zion's tract, "Do You Know God's Way of Healing?"—which has been translated into French—went forth to spy out their land.

The coming of this little band of Zion Seventies was a surprise to those whom we were enabled to discover, and in every instance, with but one exception, we were received courteously and our Message awakened not a little interest.

One man, a saloonkeeper, was much interested and inquired whether or not Dr. Dowie drank. Even after the reply was made that he certainly drank—water, the man's interest did not appear to suffer any abatement.

Another Frenchman, a Canadian, suggested that we call on a Frenchman of his acquaintance who, he said, was sure to be interested. We accepted the suggestion, called on the man and found him to be a lawyer and one of the leaders in a nearby French Evangelical M. E. Church.

We were very kindly welcomed and had excellent opportunity to expound the Word.

We expect soon to arrange with one of our members, who lives in the neighborhood, to hold a cottage meeting each week for the benefit of all the French people whom we can get to come and hear Zion's Message of a Full Gospel of Salvation, Healing and Holy Living.

Sincerely yours, HARRY E. CANTEL.

Elder Edward Williams, in Charge of West Side Zion Tabernacle.

WEST SIDE ZION TABERNACLE,
CHICAGO, ILLINOIS, April 23, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—In accordance with your request for a report of the work on the West Side, I am very pleased to say that the work is going on nicely, and our congregations have very nearly doubled these last four months. But this is by no means the most encouraging feature of the work.

There have been very many conversions.

On Sunday evening a lady came to me and said she would like to be saved, but as it was then late, she asked if she might see me on Monday morning. I made an appointment with her for Monday morning. She did not come then, however, but later she came and found God, in my home. In about a week she brought her husband to my home and he, too, was converted.

They had living with them a Methodist minister, and I sent him the Little White Dove to read. Before he had read very much of it, he was convicted of sin, and I was sent for to pray with him. He was converted, and afterwards told me that he had preached to others, but had never been converted himself. He was living in sin at the time, but afterwards confessed and left it, and has been baptized.

Three in one home won for Christ!

Our Thursday evening Divine Healing Meetings are not only increasing in numbers weekly, but also in blessing and power. I could give very many cases of healing, but will give only one.

About two months ago a very bright little Scotchman came to interview me concerning certain matters, and almost before he knew it he was seated at the table writing out his application for fellowship in the Christian Catholic Church. He was then connected with the Volunteers of America. He went home, and at once began to talk to his mother and sisters, who were members of the Christian Church, but could not prevail upon them even to come to the meetings. Then the oldest sister was taken very sick, and after taking many medicines, which failed to give her relief, she was prevailed upon by her brother to come to one of our Thursday evening meetings.

At the close of the meeting she went into the prayer-room, and when prayed with was instantly healed, and went home very happy.

She told the other members of the family that she had learned more that night than in all the years she had been going to the churches. All the family have been attending the meetings since, and will unite with us soon.

These are only instances of the work which is constantly going on.

At this writing I cannot give the exact number of members received into fellowship, but think that thirty would be a conservative estimate for the six months.

I would say, in closing, that the six months of service here have been the happiest in my life, as well as the busiest. But I am well and happy, and thankful for the privilege of being a co-worker with Him and our beloved General Overseer in this ministry of love.

Your Servant under God, EDWARD WILLIAMS.

Elder Daniel Bryant, in Charge at Oak Park, Illinois.

OAK PARK, ILLINOIS, April 23, 1900.

DEAR GENERAL OVERSEER:—The months have sped away since the memorable evening of October 31, 1899, when, at midnight, amid breaking window-glass and a wild, yelling mob of several thousand people, you installed me Elder-in-Charge of the Christian Catholic Church at Oak Park. How different from my ordination at King's Creek Baptist Church, June 30, 1896! The pulpit was filled with sweet-smelling flowers, the church crowded with those who had always been my friends. It was a transition from flowers to stones, from kind words to curses and yells. While the former was more in accord with my feelings, I rejoice deeply in the latter as marking the day when I took up my cross to follow Jesus.

Oak Park is popularly known as "Saints' Rest." I believe you suggested that we call it "Devil's Nest." I have no words to describe the indifference, contempt and scorn which surrounds our little Zion here, but we have been steadily and persistently pounding away at the great stone wall without fear or discouragement.

The following has been the character of our work: Every Sunday morning at 10 o'clock Mrs. Bryant conducts the Junior Seventy work. The number of little folks has increased from fifteen to thirty-five.

The service, with its sweet songs and incessant drill in Bible verses, has been deeply interesting and spiritual, many of the members of the mission gathering to enjoy it.

A number of the Junior Seventies have given themselves to God.

Our mission is now compact as a little army, and increasing fire of service is burning in each heart.

On Sunday and Monday the districts are assigned to the Seventies, and during the week the literature of Zion is carried to many homes, where the messenger breathes a prayer and speaks the sweet words, "Peace be to this house."

Zion's Saloon Seventy workers in Oak Park have scarcely missed a Saturday night, and the Little White Dove as an emblem of purity and heavenly hope has appeared upon these scenes of debauchery and sin.

The most interesting meetings we have are those given to a report of the general work of the week. I am seeing more and more the value and stimulus of reports.

We have held cottage meetings in different quarters of the field, as our people are widely separated.

At one of these I found a man who had received a Miracle of Healing in answer to your prayer. It was the instant opening of one of his hands, which had long been clenched, and for which he had undergone severe operations. He showed me the scars, told me the story and showed me how perfectly he was healed. I found that he had told scarcely any one of the healing, had not given himself fully to God, and would not come into Zion.

I warned him that his candle was under a bushel and that he might lose his healing. On coming home I sent him a letter, commanding him in the Name of the Lord to repent, be baptized and come at once into Zion. The next I heard of him was that he was bitter against Zion, and that his hand was clenched and the blessing gone.

In another home the mother and the children were stricken down one after another by some contagious disease resembling diphtheria or scarlet fever, both of which were epidemic at the time. One after another they were healed, and then we gathered in the home and lifted our hearts in praise to the God of Love and All Consolation, who in Zion only is known as Saviour, Healer and Cleanser.

There have been scores of healings, and doubtless hundreds of dollars which otherwise would have gone into the coffers of physicians, most of whose hands have been red with human blood, have been spent in making comfortable the home and glorious the Storehouse of God. Praise God for a religion that "has promise of the life which now is" as well as of that "which is to come."

Some have been lifted from dying beds when the shadow of death had fallen upon them.

The question had been put to me, "What would be done in case of childbirth?" In our mission we have had four births the past six months, and perfectly did God deliver those who were resting in Him.

One woman was instantly healed of diphtheria. The doctor said her constitution threw it off. May God multiply such constitutions.

One little fellow during holidays was suffering with an ulcerated mouth. He was fed for days upon broths, and wept over his Christmas candy, which he could not touch. He was immediately healed and in a

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few moments ate a hearty dinner, and I suppose settled the other problems which troubled his little heart.

Coming, as I recently have, from the Baptist Church, whose members go to the doctor when sick, into Zion, where all go to God, I have been struck with the vital relation of Divine Healing to Church discipline, Church prosperity and Church spirituality. I find in Zion that people understand how to receive a great deal from God, and it makes them happily obedient, liberal and spiritual.

Many Baptist ministers and friends have been watching me since I came into Zion. Some said, "I contemplate your future with profound sorrow." Others, "He will soon return to Baptist principles and democracy."

Knowing that these lines will be read by many whom I love and for whom I daily supplicate God, let me say that Zion has grown more glorious to me every day. I find myself walking no longer in a longing contemplation, but in the sweet reality of New Testament days.

I have been in close contact with the General Overseer. From him I have received my deepest conceptions of Repentance, and marvelously has he taught me God's thought in Holy Living.

My wife and I look to him as our best friend on earth, because under God he has done most for us.

No one knows Zion until they get inside of Zion.

I simply say in closing: All who come sincerely inquiring to the gates of Zion will find joy and gladness and a life with which God is well pleased.

Your Brother in Christ, DANIEL BRYANT.

Elder W. O. Dinius, in Charge at North Harvey, Illinois.

NORTH HARVEY, ILLINOIS, April 23, 1900.

REV. JOHN ALEX. DOWIE.

Beloved General Overseer:—The opening service of Zion Tabernacle here on February 18, 1900, was a grand success every way.

Overseer-at-Large W. Hamner Piper and Elder Graves, accompanied by nearly a score of our good Zion people, were with us, to the satisfaction of our dear people and their friends, but to the chagrin and disappointment of our enemies, who made some effort to disturb the services, but were defeated.

We had a house full in the morning and nearly so at night. The Overseer delivered two profitable sermons with good effect. They were highly commended by those not in Zion who are friendly and know how to appreciate the Full Gospel.

Mr. Stephens, who controls the Artificial Stoneworks in West Harvey, the product of which it is expected will be used for building in Zion City, was present at both services and spoke highly of Overseer Piper and his discourses. He has moved here and purchased the building of which our Tabernacle is a part. May he, with his family, soon come into Zion.

The Overseer asked me how much money he should raise. I told him I had expended over $30, but as I needed more he should call for $50, because we had not fitted up the prayer-room adjoining the Tabernacle. In a short time he had secured, in cash and reliable pledges, over $52.

Brother Shaffer, of South Englewood, brought with him Isaac Bectal, of Blue Island, who was a great sufferer, and on the day following he gave himself to God for Salvation and Healing. He received both, was baptized, and became a member of the Christian Catholic Church.

On Lord's Day, March 4th, Elder W. J. Stith, of Toledo, Ohio, was with us, and gave the Juniors a pleasant talk in his winning way. At 10:30 he gave us a heart-searching discourse, and at the close asked all who desired a right heart to arise. Instantly nearly all in the Tabernacle arose and followed him in the consecration prayer.

After the benediction, a lady who was suffering came to the platform and asked for prayer. The Elder prayed the prayer of faith with the laying on of hands, and God greatly blessed her, which caused rejoicing.

Elder Stith made many warm friends, who wish him to come again soon.

On March 25th Elder D. C. Holmes came, and the Juniors think "he beats them all." It was Bible drill from 9:30 till noon, with scarcely a pause. We are glad to say that the "big folks" were no less highly interested and benefited, and "all want Dr. Dowie to send him down here again, quick." If not, why not, when he can do us so much good in so many ways?

We have bought an organ and had a "ZION TABERNACLE" sign painted and put above the door, and the money raised to pay for both.

Zion's Seventies in Harvey have begun their work and are giving favorable reports.

I have been called upon to pray with a number, some of whom were very sick, and God answered. All are again well, or nearly so.

Some have sent in their applications for membership, and others intend to do so soon. Help us pray for others who should come in.

We rejoice that some who have been our bitterest enemies are friendly, and with patience we can yet win them to Jesus for Salvation, Healing and Holy Living.

The number of Juniors is increasing, five new ones being brought in yesterday. We love to work with and for the children.

The Little White Dove is growing in favor with the people. One sister, not yet a member of the Christian Catholic Church, sells a number of LEAVES OF HEALING weekly and turns in all the money she gets for them. Others who are members in Zion are also selling copies each week, and the people are eager for them.

We have had some wonderful testimonies to Divine Healing in our meetings, some of which will be published in LEAVES OF HEALING.

Our gatherings for Bible study are interesting and profitable.

Yesterday I asked how many would attend a Sabbath morning meeting, and eleven hands raised at once, so I announced one for next Sabbath at 6:30 A.M.

May the God of all grace grant us His help for more successful work.

Faithfully Yours in Jesus, W. O. DINIUS.

Elder H. D. Brasefield, Professor of Systematic Theology, Zion College.

ZION HOME, CHICAGO, April 23, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—A few more days and six months will have passed since Mrs. Brasefield and I, through the kindness of Mr. D. Wilson Moore, of Clayton, New Jersey, turned our attention to the studying of the Christian Catholic Church in Zion, her leader and his methods, and her mission. We came, we saw, and on November 5, 1899, Zion conquered.

Within two weeks of our capitulation we were at Headquarters and at work, much to the astonishment and chagrin of most of our relatives and friends.

During these five months and a half much has transpired, which, while of great consequence to myself, would scarcely be of any interest to those who are members and friends of the Church.

The events of these days group themselves logically under three heads.

First, those which are connected with my personal experience. These are to be mentioned first because they furnish the basis of all that I may have been able to do for God and Zion in these days of service.

While the three years spent in California and my reading, during this time, of the writings of those belonging to the liberal school, in the ecclesiastical and educational worlds, caused much of my Presbyterian shell to disappear; and while, during this same period, God by His Spirit caused to grow in my heart a broad conception of His Kingdom and gave me an understanding of many of its beautiful ideals, still it remained for Zion to furnish that atmosphere and that teaching which would mold these ideals into a symmetrical whole.

It was not until I came here that I fully understood the Gospel of the Kingdom of God either as to its necessary conditions of Repentance, Faith, and Obedience in their proper relation, or its blessings of Salvation, Healing and Holy Living. It was in Zion I learned to give the Devil his due; to fight the good fight of faith whereby God conquers while we fight. Here I learned the true secret of living, how to be independent of all things past or future, and wholly dependent on God in the present. Here I learned how to pray and how to glorify God in my body and soul as well as my spirit.

These have been a blessed six months, thanks to a closer walk with God, clearer visions of truth and a purer life in body, soul and spirit, all coupled to the inspiration of the life of Zion's General Overseer and his power with God in prayer.

The second phase of my experience has been in Zion school life as a teacher. I shall never forget how, when I first read of Zion College, my heart bounded with joy in anticipation of the day when I should be a member of its faculty. This was not strange, for while in the ministry my old love and first love in professional life often would assert itself.

Well also do I remember the day when Mrs. Brasefield and I filled out our applications for membership and how, as I prayed, there came the assurance that there was a place in Zion College for me, and easily do I recall the satisfaction on the following day when Dr. Dowie informed us that he desired us to go to work at once.

For these days of opportunity to instruct what has long been in my heart I rejoice, and God has given me the assurance that my work, much prayed over, has not been in vain.

The kind words of appreciation from my students have cheered in hours of toil when I have been endeavoring to formulate the doctrinal teaching of Scripture so that in Zion's Ministerial Training School the Systematic Theology shall be Biblical.

My third line of experience has been ministerial. This has called me into two lines of activity—the ministry of teaching and the ministry of healing. As I look back over the six months, I am conscious that, while I might have done more, still for the large part of the time I have worked up to the measure of the capacity of my physical strength, God supplying when otherwise I would have been unable to meet the demands.

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Many there have been who have expressed their sincere appreciation of what the Lord had done for them through the Messages which He has given me from time to time. My work in the ministry of teaching has been in the Home, Tabernacle and the holding of the Printing Works prayer-meeting every other week.

God has also used me many times in the ministry of healing among the students, the guests of Zion Home, the employees of the Printing Works and the people of the city. Not a few of these have enjoyed immediate deliverance, while others have experienced a partial blessing which has eventuated in their complete recovery.

These days have been busy days, the busiest six months of my life; and I can truly say the happiest, because for the first time I can feel that my time is wholly employed for God and the good of humanity.

Daily my prayer goes to the Throne of Grace for Zion, her General Overseer and her officers, that God may keep all pure and faithful in this glorious work of restoration.

Yours Faithfully, H. D. BRASEFIELD.

Deacon A. F. Lee, Recorder of Zion's Seventies.

OFFICE OF GENERAL RECORDER.

ZION, CHICAGO, April 21, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—As Recorder of Zion Seventies I am pleased to be able to report to you that many thousands of people are weekly being brought in touch with Zion through the visitation of those ordained to this work.

In Chicago alone it is safe to say that from 12,000 to 13,000 families are called on systematically each week.

We now have Seventies enrolled in the following towns adjacent to Chicago: Hammond, Harvey, Oak Park and West Pullman; also in the following States and countries: California, Illinois, Indiana, Iowa, Maryland, Michigan, Minnesota, Missouri, New York, Ohio, Oregon, Canada, and British Columbia.

One of our Seventies located at Wooster, Ohio, recently reported the institution of a Cottage Prayer Meeting, with an attendance of twenty-six at the third service.

Another has written, informing me of the fact that she and her partner are making a tour of six towns in Minnesota, within a radius of eighteen miles of their home, and asks to be supplied with suitable literature.

Numbers of most pitiable cases are constantly being reported to us by the Chicago Seventies, showing the awful ravages Satan is working among the people; but the noble, self-sacrificing spirit of these workers, together with their earnest prayers, has brought a ray of hope into many a well-nigh despondent heart.

I endeavor to meet the workers as often as possible at the various points to help in such ways as I may, always meeting the Central Division at Central Tabernacle every Monday night, and either the South, West or North Divisions every Tuesday night. I have also made one trip to Hammond and assisted in some of the Cottage Meetings at different points.

It is truly the greatest desire of my heart to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, that thereby my usefulness in His service may be greatly increased.

Your Obedient Servant in Christ, A. F. LEE.

Elder J. G. Excell, in Charge of Zion's Saloon Seventies in Chicago.

ZION HOME, CHICAGO, ILLINOIS, April 24, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—It is with pleasure that in response to your general request to the officers at Headquarters, I give the following résumé of the labors of my dear wife and myself since coming to Zion.

It is with thanksgiving and praise that I speak of the wonderful manifestations of the power of God in Zion. While we rejoice in the many blessings which we have received from our Heavenly Father, we rejoice more exceedingly in the fact that we have part in the work blessing others.

> How happy he who slakes his thirst
> With streams which from the mountain burst:
> But happier he who drinks and gives
> To others the water by which he lives.

We came to Zion the 6th of last June, and the months which have quickly passed have been months of blessing. Like trees planted by the rivers of water, which not only drink from the streams continually flowing, but rejoice in the refreshing showers, so we have drunk of the cooling streams of Zion, and have been made glad by the showers of Divine Grace.

There have been showers of blessing. We have "asked of the Lord rain in the time of the latter rain," and at the Sunday morning consecration meetings, at the lectures on prayer, and similar seasons when our beloved leader has spoken to "his own," at these times "the Lord has made bright clouds and given us showers of rain, to every one grass in the field." We have taken root, have grown, and have borne fruit, we trust, unto life eternal.

We organized the Saloon Seventies June 24th last. That evening we had eight workers, who sold 104 papers and returned $5.30.

The largest number of workers sent out any evening was twenty-six, selling 234 LEAVES and returning $12.37.

The whole number of workers sent out up to April 1st is 429, selling 5489 LEAVES, for which we have received $220.56.

In addition to this we have paid the car fare of many of our workers, have given away many papers, and paid the cash loss in two cases where our workers had pocketbooks stolen.

My wife, Evangelist Excell, has assisted me in all my labors and has been of great help. Especially has this been the case in Zion's Saloon Seventies. Not only has she encouraged the workers by precept, but by example. For many weeks she was a regular worker in the Saloon Seventies and did efficient work, as the records show. She had experience in this line before we came to Zion, and so was prepared to lead out in the work.

Besides selling the papers in the saloons, our workers have given away many thousands of Messages and invitations to the meetings. They have also done personal work with the men and women who frequent the saloons. God has blessed their labors and people have been saved and healed as a result of the saloon work.

It would be difficult to estimate the influence of this work. Supposing that each copy of the LEAVES is read by only five persons (and one copy has been read by scores), the LEAVES sold in this work will have reached 27,445 people.

Our Hotel Seventies have also done good work. Every Sunday, when there are invitations to the services, Zion's Seventies go to all the large hotels and apartment houses in the city. In this way we distribute from 6000 to 10,000 cards. If one card is read by only three people on the average, we thus invite from 18,000 to 30,000 people to hear the Full Gospel, on each Lord's Day when cards are distributed.

Being officers residing in Zion Home, we have had the privilege of laboring under the direction of Overseer Speicher, in common with the other Elders. We have thus had the experience of ministering to the poor, praying for the sick, leading the consecration meetings, morning and evening prayer services, taking the Divine Healing meetings, and praying for the sick both at the Home and at the Tabernacle, and of proclaiming the Gospel at the Sunday, Monday and Friday evening evangelistic services. We have also had the privilege of administering the ordinance of Baptism by Triune Immersion. In fact, we have been put through such a drill as only Zion can give.

The Lord has blessed in our praying for the sick, as the following will show:

I was called to pray for a man suffering from quinsy. His throat and tongue were so swollen that I could not look down his throat. He also had fever. He confessed and I prayed for him. In public testimony meeting he stated that in half an hour his throat cleared and in an hour more all the trouble was gone.

My wife was called to pray for a very sick child. There had been no passage of urine for several days. After encouraging the mother to trust God, she prayed for the child in the Name of the Lord Jesus, and there was immediate deliverance.

We were called to see a man suffering from paralysis. He could not move his right arm nor raise his right foot. He confessed his sins, and promised to make everything right.

We prayed for him. I laid my hands on his arm and foot, praying in the Name of the Lord Jesus, in the Power of the Holy Spirit, and according to the Will of God our Heavenly Father.

I then commanded him to raise his arm. He was able to move it a little. I prayed for him several times, and each time he had more power in his limbs until before we left he could put his hand up to his head, and by my keeping him from falling, he could stand on his feet and move one foot in front of the other. From that time he continued to improve.

My wife and I were called to see a young woman suffering from pneumonia. We found her fearful, but we talked of God's promises and she soon became more trustful. We then prayed for her, laying on hands in the Name of the Lord. The Lord blessed. This was late Monday night and the following Thursday (February 22d) we met her on the excursion to Zion City Site.

A young man was brought to Zion Home suffering from paralysis and urinary trouble. He had been using the Devil's inventions, and had finally reached the place where it was necessary to use external pressure upon the bladder in order to pass the urine. It was with difficulty that any was passed. It was clotted and bloody and the odor was like carrion. Nothing had passed for several days and the bladder was hard and exceedingly painful.

We were called in and showed him the necessity of trusting God even though he should die, as it was better to die trusting in God than to live trusting the Devil. It was a great struggle, but he finally decided for God.

We then prayed, laying on hands in the Name of the Lord Jesus.

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Immediately afterward deliverance came. Since then he has had no return of that disease.

In conclusion, we would thank God for what has been accomplished, and give Him all the glory, for His has been the power.

We have nothing of ourselves except what we have received from Him.

We can do nothing except He use us. While we rejoice that we have been used, we regret that we have not been able to accomplish more.

Your Servant in Jesus Christ. J. G. EXCELL.

Elder C. S. Osterhus, in Charge of Scandinavian Work on West Side.

CHICAGO, ILLINOIS, April 23, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—The Scandinavian work on the West Side of Chicago has barely begun yet.

We have held three cottage meetings at the home of Mrs. Paulson, 166 West Huron Street. We hold them every Friday evening.

We speak to the three brother-nationalities, namely, the Norwegian, Danish and Swedish. We conduct the meetings mainly in the Norwegian language, but this is also understood perfectly well by the Danish people, and also quite perfectly by the Swedish people.

The second meeting was attended by one-third more than than the first one. At the second meeting a backslidden lady returned to her Father in Heaven and reconsecrated herself to God. She had heart disease, was prayed with, and now bears witness to her healing.

Last Sunday a lady whom we had never seen before, who had not attended any church for a long time, confessed her sins and also her determination to hereafter live a true Christian life. She had heard of our Friday evening meetings. She has decided to attend them hereafter, and to get her husband and children with her if possible.

We have found people in this district who were members of no Church in Chicago before they came into Zion; who longed for a true Church, but found it not, before they found the Christian Catholic Church in Zion. They tried to attend other churches, but found so much emptiness and so little spiritual life and power that they discontinued.

The "Highways of Zion" were in their hearts, and as soon as they found Zion itself, they came in, and are now very faithful and earnest members.

There are certainly many of such people, also among our dear Scandinavians of Chicago, whose hearts are crying out for the living God; the God of old, who is mighty and willing to save to the uttermost. They love Christ, who is the same and would do the same things for them as He did for the people of Palestine, in the days when He was here in the flesh.

May Zion quickly be able to carry the unchanging Gospel of the Unchanging God and the Unchanging Christ also to the sin-stricken and disease-smitten Scandinavians of Chicago and of America and of Europe!

My heart is filled with this emotion, especially for my native people, the Norwegian nation, in America and in Europe.

This harvest field also is truly "ripe unto the harvest," and it is a great one, with yet so few laborers.

May God speedily drive out and thrust out laborers into the Scandinavian harvest field, carrying the Full and Everlasting and Unchanging Gospel of Salvation, Healing and Holy Living to these three kindred nations!

With this prayer, I remain,

Faithfully Your Fellowservant in Christ Jesus, C. S. OSTERHUS.

Elder Charles A. Hoy, Zion Home.

ZION HOME, Chicago, April 22, 1900.

DEAR GENERAL OVERSEER:—It is with a grateful heart that I bear testimony in behalf of God's saving and healing power in Zion.

Since being set apart to the work of the holy ministry by you on December 31, 1899, I note, by my diary, that I have been sent by Overseer Speicher into over one hundred homes of the sick and the sorrowing throughout the city.

Dozens have testified to having been healed by God, through my prayers, of diseases such as grip, fevers, measles, colds, sore throat, tonsilitis, pneumonia, congestion of the lungs, internal hemorrhages, blood-poisoning and whooping-cough.

Among the first to whom I was sent was Adolph Lucien, son of the Mexican lady who burned $800 worth of tobacco after her conversion. After I had taught the Word, the Spirit led him to repent, and as I laid hands on him in the Name of the Lord he was immediately healed of high fever, sore throat, pneumonia and heart trouble. A week later he was baptized and filled out his application for membership.

On February 24th I prayed with Mrs. Lovina Clifford, 37 East Sixteenth Street, who had been seeking healing for a year and was now quite ill with grip and many other diseases. After teaching her from the Word, I plead with her to claim an immediate deliverance from all the works of the Devil.

She afterwards testified to having been healed of a stiff leg, which came down two inches, and enabled her to walk without crutches; of kidney trouble of twenty-four years' standing; of rheumatism, catarrh, high fever and grip.

January 3d I was sent to pray for a daughter of Mrs. Thomas Leggett, 3625 Rockwell Street. She was immediately healed of tonsilitis and ate heartily the next day.

At this home I met Venna Kasch, who told me that her mother was very ill with chronic troubles and invited me to her mother's house to teach her about Divine Healing.

I did so a week later, when the mother, Mrs. Fannie Kasch, 1862 Thirty-fourth Place, trusted the Lord as her Healer, threw out her medicine and pork, consecrated herself to God, and was healed of stomach and bowel troubles, neuralgia and other troubles from which she had suffered for over twenty years.

I was called to the home a week later for her daughter Venna, who was healed of a severe case of pneumonia. This mother and two sons and two daughters have since been baptized by Triune Immersion, and have filled out applications for membership.

Among the three who have received wonderful deliverance from rheumatism was a son of Mrs. Basler, 273 Forty-second Street.

One special case among those healed of the tobacco habit was Mr. Moran, 130 South Pine Street, Austin, who was also delivered from stomach trouble and grip.

I praise God for the many healings of little children in answer to prayer. Space will not permit any account of the work done, prayers offered and testimonies received from the many who have come and gone in Zion Home.

While laboring with many to take a stand for Zion, I personally assisted eighteen to fill out applications for membership, and influenced many more to be baptized by Triune Immersion.

The many meetings I have led in Zion Home and prayer services conducted in Central Zion Tabernacle have proven a great source of inspiration to myself and, I trust, of great spiritual blessing to others.

I have recently opened a very interesting, and I trust what will prove a very helpful, cottage meeting at Mrs. Hibbard's, 5638 Ellis Avenue.

In concluding this hasty summary of these three months' labors for the Lord in the Christian Catholic Church in Zion, I would say that I have been deeply enriched in spiritual experience, much strengthened in the faith, thoroughly confirmed in the Lord as my Healer, and greatly blessed in spirit, in soul and in body, for all of which I give God the praise and the glory. Yours in Jesus' Name, CHARLES A. HOY.

Evangelist James Watt, Zion Home.

CHICAGO, April 23, 1900.

DEAR GENERAL OVERSEER:—In response to your request I submit the following report of my work in Zion last year.

Although the last year has been the best and most fruitful of my life, I am far from being satisfied.

Besides visiting the sick, I have conducted a cottage meeting in Englewood. This meeting was begun by Elder Viking for the benefit of the Swedish people there, but on leaving last summer on a vacation he handed it over to me.

The district embraced was west of Halsted Street, between Fifty-seventh and Sixty-fourth Streets. The meeting circulated around in the various homes. We had many blessings there, and the attendance was always equal to the accommodation.

One very manifest case was that Mrs. Edelsvard, 1017 Fifty-ninth Street. She had lain in bed for about nine years from nervous prostration.

Through Mrs. Harkness, whose remarkable healing was lately published in LEAVES OF HEALING, the teaching of Zion reached her. New hope entered her heart. Through Mrs. Harkness' teaching and the prayers offered, she was so much benefited as to be able to be brought to the meeting in a wheel chair.

I was speaking that night on "The law of the spirit of life in Christ." During the address, she felt the power of the Lord go through her body.

At the close of the meeting I prayed and laid hands on her in the Name of the Lord. She again experienced the same power tingle through her body. She arose and walked, and mingled with the others without any support.

Since then she has been gaining in strength and can now come to Central Zion Tabernacle alone.

After a meeting in the home of Mrs. Harkness, I was asked to go into the bedroom to see one of their bakers, who lay sick. He had not been well for some time, and had almost concluded to give up his position.

Finding that he was not a Christian, I set before him the way of Salvation, through Repentance and Faith in our Lord Jesus Christ, and the Healing of the body as the heritage of God's children.

He surrendered himself to God, following me in a brief prayer of consecration.

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I then prayed for his healing, laying on hands in the Name of the Lord Jesus, in the Power of the Holy Spirit and according to the Will of God our Heavenly Father.

Immediately after I left he arose, ate supper and went to work, perfectly well.

At another meeting in the same house the little daughter of Mr. Peterson, 5731 Carpenter Street, was prayed for. She had been suffering for some time with sore eyes and could not endure the light. She also received a perfect and permanent healing.

On the evening of Friday, April 28, 1899, I was sent to a little girl about five years old, daughter of Mrs. Walker, 4523 State Street. The health officer had pronounced it a clear case of diphtheria and had her quarantined.

She was taken sick the previous day. I prayed and laid on hands in the Name of the Lord. I called again Sunday night and found her almost well, only a small white patch being on the left side of the throat.

On Monday she was up and out on the verandah. The neighbors sent a complaint to the authorities. When the doctor came he berated her mother for violating the quarantine and warning her of the consequence of future disobedience. She insisted that the girl was well, and she would not confine a healthy child. He then examined her and pronounced her perfectly healed.

While in the office evenings I have had many opportunities of speaking to and praying with those who were seeking healing and leading several of them to give themselves to God, but have no record of results.

Your Obedient Servant, JAMES WATT.

Elder F. A. Graves, Zion Home.

CHICAGO, ILLINOIS, April 22, 1900.

DEAR GENERAL OVERSEER:—At your request I will give you a report of the work committed to me, though the work is so varied I hardly know how to arrange such a report.

My work is to assist Elder Holmes with the Junior Seventies, and lead some of the many meetings in Central Zion Tabernacle and in Zion Home, there being twenty-five meetings during the week from Monday morning to Saturday night, nearly all of them led by Overseers and Elders.

There are also sick calls to attend to in various parts of the city.

The Junior work is progressing nicely, and I enjoy teaching the children the songs and Bible lessons. We sometimes sing from the Song Leaflets, and sometimes from charts on which hymns have been printed.

We are also singing many portions of the Bible—such as the Twenty-third and Sixty-seventh Psalms, as well as certain verses in the New Testament. We are told in Colossians 3:16 to "teach and admonish one another in psalms and hymns and spiritual songs," and in Psalms 106:2 to "sing psalms unto Him."

Dr. W. O. Ruby writes from Prentice, Wisconsin, of the great blessing the Song Leaflets are to that part of the country. They are being sent for by many Zion Gatherings. The tracts with which they are printed are a great blessing.

The public meetings through the week during the past have been blessed of God, and through them many have found the Lord as their Saviour, Healer and Keeper.

One Methodist minister in Minnesota said, "I wish Divine Healing were not in the Bible; it maks so much trouble." I am glad to say that I rejoice that it is in the Bible, and that I know of many who are well and strong and living happy lives because it is there and they have learned it.

I am also glad that I am united with a people who, under the teaching and direction of our General Overseer, are preaching and living the Christ-life. Yours very truly, F. A. GRAVES.

Elder J. R. Armstrong, Zion Home.

ZION HOME, April 24, 1900.

DEAR GENERAL OVERSEER:—My report is not very extensive, as there has been no special work assigned me. My time since coming to Zion has been spent in various ways.

I have attended as many meetings as possible in Zion Home, in Central Zion Tabernacle, and in Zion's Hall of Seventies, as well as in the lecture room.

A good deal of time has been put into private study of God's Word and some of your lectures in A VOICE FROM ZION.

Some time has been spent in revising and correcting the tracts translated by Elder Viking, "God's Way of Healing" and "Do You Know God's Way of Healing?" and a song translated into Swedish by Mrs. Viking. These are now ready for printing. It will be good to send them out to do good among our Swedes. They need to get Zion teaching.

I have also been out in the hotel work on Sunday mornings and enjoyed it very much, receiving a great blessing from God.

I have been occasionally called out to visit the sick, and several testified of blessing received and partial healing when we prayed.

Twice I have been with Evangelist Watt, to see a family on Fifty-ninth Street, named Edelsvard. The wife in the home has testified to blessings received and also that her husband has begun to study the Bible and pray more frequently, and that their son, who has for some time been weak in his mind, has become much better since we visited them awhile ago. This family is Swedish.

Tomorrow, Wednesday, in the evening there is to begin a cottage meeting in Swedish, and I have been appointed by the Overseer-at-Large to take charge of it.

This will be my first meeting in Swedish since coming to Zion. We have been praying God to open up the work.

Remember us in prayer for this small beginning and that we may do God's work in the right way, and that our words may be only the words inspired by the Holy Spirit, followed with that quickening power which convicts the world of sin, of righteousness and judgment.

Yours in Christ, J. R. ARMSTRONG.

Evangelist W. E. Moody, Zion Home.

1201 MICHIGAN AVENUE,
CHICAGO, ILLINOIS, April 24, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—In harmony with your expressed wishes to the officers of the Church, I herewith send you a brief account of my work since coming to Zion, early in February last.

During the first two or three weeks of my stay in Zion Home I was learning how to work on new lines, a task not of the easiest kind to a deep-dyed Methodist of the third and fourth generation. I had also to unlearn many things, and the end is not yet.

When you ordained me as Evangelist in the Christian Catholic Church, on Sunday afternoon, February 25, 1900, I consciously received a fresh anointing of the Holy Spirit.

Since that time it has been my joy to do service for God. My work has been largely among the sick and dying, whom it has been my delight to lead to the Great Healer of men.

With thankfulness to God, I am able to record a number of very clear and distinct answers to prayer.

Among the number healed have been those suffering from the grip, pneumonia, pleurisy, tonsilitis, nervous prostration, fever, hemorrhage of the lungs and other diseases. I have also seen partial deliverance from eczema, consumption and paralysis.

In visiting the sick it has also been a joy to me to minister to the spiritual wants of the people and to lead them to the Saviour.

Both in Zion Home and in the city I have found abundant opportunities for usefulness.

In hotel work, in the homes of the people, and in other spheres of work in which God has led me, I have had the joy and rest of service and an increasing desire to do all the will of God.

In addition to my work in the city, I have visited Pontiac and Dwight, Illinois, and at each place God blessed my labors.

Praying that God may increasingly bless the work of Zion everywhere.
I am your Faithful and Obedient servant, W. E. MOODY.

Deaconess H. E. Robbins, Zion Home.

CHICAGO, ILLINOIS, April 24, 1900.

DEAR DR. DOWIE:—I am doing the little things I find to do, such as rolling literature, stamping those which require it, and bagging them. I have learned the postoffice rules concerning our literature, and have had the privilege of packing two boxes. I also write addresses sometimes.

I encourage the sick, as best I can, to trust God. Some of my former acquaintances write me to ask prayer for their healing, and some have been healed, others greatly benefited.

I have been in Zion's Seventy work all winter. There are three saloons in my little district. The people are mostly colored, except the saloon-keepers. Very Cordially, H. E. ROBBINS.

Elder Paul Dowie Kitano, Zion College.

CHICAGO, April 24, 1900.

DEAR MY GENERAL OVERSEER:—Last Saturday you told us to report our works to you.

But excuse me, I have not considerable matter to report you.

As you know, I am now studying to prepare for Zion's work.

I have nine lessons in Zion College, and almost all time must be use for that preparation.

Every Saturday is my working day for Zion's work. I also almost every day am writing to believe Zion teaching to Japanese friends and Christians who have been converted through me.

But as I wrote them, I signed as from Mr. Inouye and me, therefore when they send their answers to us, they will send to Mr. Inouye; so, I suppose, Mr. Inouye sometimes told these to you.

I am Zion's soldier, then if you, our general, command me to go to bat-

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tlefield for evangelical work, I ought to go directly. Hence I am preparing for it, and I pray that I will be a good fighter to destroy the Devil's work and lead men to Repentance and Faith and a belief in Zion's whole Salvation. Yours truly, P. D. KITANO.

Elder James R. Adams, in Charge of North Side Cottage Meetings.

388 NORTH STATE STREET,
CHICAGO, ILLINOIS, April 26, 1900.

DEAR GENERAL OVERSEER:—Meetings are held at three points in the district on the North Side of Chicago assigned to me.

The first was started seven months ago at the home of Brother George W. Smale, 1204 Milwaukee Avenue. This brother and his wife have worked for God faithfully and well in connection with this meeting.

The attendance began with nine. The increase has been steady until now it frequently exceeds fifty; once over sixty. Many strangers are present at each meeting, who show keen and unflagging interest in the teaching and testimony.

Numbers have been so gladly disappointed in their expectations of Zion that they come again and again, seemingly unable to remain away.

In Zion Christ is lifted up. He makes good His Word: "I, if I be lifted up, will draw *all* men unto Me."

The same is largely true of the other cottage meetings in this district. One is held Sunday mornings at the home of Brother Henry E. Douse, 163 Larrabee Street. The attendance at this point runs close to forty.

The third meeting is held Fridays at 338 North State Street, the Elder's residence.

It began with an attendance of four and now taxes the accommodations to the full. On one occasion a number were unable to gain admittance, being crowded out.

LEAVES OF HEALING has been on sale at all cottage meetings. Within two months the quantity sold has increased 300 per cent. At one meeting recently 116 copies of various issues of the LEAVES were sold.

The Little White Dove has been an untold blessing to thousands in this district.

I estimate that over 50,000 copies of Seventy Messages, Song Leaflets and invitations have been carefully distributed in connection with these meetings during the last six months.

The free-will offerings average about double what they did three months ago.

A full supply of hymn books has been paid for by people attending the meetings.

In spite of abuse and falsehood by pulpit and press, the people are more and more seeing that the churches offer them stones and not bread.

More and more do they realize that the "True Bread out of heaven" can be had freely in Zion.

Christ is in Zion. He giveth life unto the world, because He is "the Bread of Life."

We are gladly grateful to God for the ever-increasing number of those who in their heart's-hunger cry out, "Lord, evermore give us this Bread."

Faithfully yours, JAMES R. ADAMS.

A Chicago Newspaper Lie.

The following clipping from the Chicago *Tribune* of April 25th is similar to a number which have appeared in other papers of the city.

That it is a malicious lie is evident on the face of it, as it is stated in the headlines that Mrs. Smith died deranged, and in the article itself that the physicians did not know what was the cause of her death:

DOWIE PUPIL DIES DERANGED.

MRS. ANGELINA SMITH, TAKEN TO DETENTION HOSPITAL AFTER STUDYING ZION LITERATURE, PASSES AWAY.

Mrs. Angelina Smith, 557 Division Street, who was taken to the Detention Hospital on Monday, April 16, suffering from a mental derangement said to have been caused by devoting herself to a study of John Alexander Dowie's Zionistic literature in the hopes of curing her lameness, died at the hospital last Monday afternoon. The funeral will take place at 11 A. M. today from the house where she lived with her sisters, Miss Kate Stemper and Mrs. Maggie Mitchell.

Just before her removal to the hospital a number of physicians were called to see Mrs. Smith. Dr. J. B. Buck and Dr. F. S. Churchill were among those summoned. Mrs. Smith's sisters last night said that none of the physicians called knew what had caused her death. They affirmed that brain trouble was the cause and not insanity, as had been stated.

Mrs. Smith was a widow, 38 years old, and was born at Green Bay, Wisconsin. Interment will take place at Calvary.

The unfortunate woman's only connection with Zion is thus detailed by Elder James R. Adams, of the North Side, Chicago, Mission. It will be observed that Mrs. Smith was not a member of the Church and never saw either the General Overseer or any Elder. On the contrary, she was a Roman Catholic and had dealings with Spiritualists and Christian Scientists:

338 NORTH STATE STREET, CHICAGO, April 25, 1900.

MY DEAR GENERAL OVERSEER:—Concerning Mrs. Smith and the attached clipping:

About one month ago Miss K—— brought Mrs. Smith to my house.

I was away conducting a cottage meeting.

Mrs. Adams learned that Mrs. Smith was a Roman Catholic; had suffered a stiff knee for twelve years; had refused amputation and given up medical service, and now desired to know how healing was obtained in or through Zion.

After being instructed by Mrs. Adams, she bought two copies of LEAVES OF HEALING and left, saying she would trust God and pray, and also come to the cottage meeting.

We offered prayer for her on two occasions, but she failed to attend the meeting.

Then Mrs. Adams called on her. She was radiantly happy. Walking briskly across the room she said, "See how much better I am, Mrs. Adams. I am going to be healed. The pain has all left my leg, but the swelling has not yet gone down. When it does, I am going to tell my Roman Catholic friends how I've been healed. They are all so bitter against me for turning from my Church."

At this time, probably about April 9th, Mrs. Smith was perfectly sane and showed no sign of mental weakness or derangement.

When Mrs. Adams told her of our prayers she exclaimed, "Well now, that is what has done it."

She bought another LEAVES and promised to trust God alone. Yet we learned later that one A—— M——, Christian Scientist, was visiting Mrs. Smith when my wife called, and overheard all their conversation.

Only last night, this Miss K—— confessed to having taken Mrs Smith to a South Side Spiritualist called Mrs. P——. I judge she must have done this about the time she, Miss K——, was a guest in Zion Home.

On April 13th Mrs. Smith's sister lied to me by saying she had moved away permanently.

Later, we were informed by neighbors that Mrs. Smith had gone mad.

The sisters of the afflicted woman seem to confound Spiritualism, Christian Science and Zion teaching, blaming all indiscriminately for the trouble.

On the 16th she was removed to a hospital, a priest, *Tribune* reporter and friends being present. Beyond this I know nothing.

Insanity and stiff-knee are *not* fatal.

Faithfully and obediently yours, JAMES R. ADAMS.

Dwight, Illinois.

Evangelist W. E. Moody, who is connected with the work at Headquarters, recently spent a very profitable time with the Gathering of the Friends of Zion at Dwight, Illinois. He thus reports his work for God in that place:

I am glad to be able to report to you a good time and good results through my brief visit to Dwight, Illinois, on April 18th and 19th.

I spent the first night, Wednesday, and the following morning in visiting the sick.

On Thursday afternoon I held a cottage meeting at the residence of John Lowe, at whose house the Gatherings of the Friends of Zion are held on each Sabbath afternoon.

Brother Lowe (who was formerly a prominent member of the Congregational Church in Dwight) is the Conductor of the Gathering, and both he and his wife are earnest workers and loyal members of Zion.

The cottage meeting was a very blessed and successful one. The small band of Zion workers in and around Dwight are loyal to the core, and in spite of the prejudice which exists against Zion and her General Overseer, the work is going forward.

For lack of better employment, the Congregational minister in Dwight recently went around among the people selling the *Ram's Horn's* attack upon Zion.

But even men of the world boldly admitted that the *Ram's Horn* attack bore a lie upon the very face of it. Here, as elsewhere, the attempt to damage Zion has signally failed.

As a result of my visit, I received five new applications for membership. It is an interesting fact that three out of the five had been converted through reading LEAVES OF HEALING.

One sister not only gave me her application, but also handed to me the sum of $400 to be invested in Zion's Financial Institutions.

Best of all, God graciously blessed the people, both physically and spiritually.

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The town of Dwight is the seat of the Keeley Institute for the cure of drunkenness, the tobacco habit, etc. Thank God, Zion knows of a better and more permanent cure for these filthy and wicked habits.

Dwight and the adjoining town of Pontiac are looking for the time when an Elder can be sent to them.

Forest City, Iowa.

Rev. S. A. Walton, Elder-in-Charge. Deacon J. H. Paxton, Assisting.

The following splendid testimony to God's healing power has been sent us by the wife of the Deacon at Forest City:

FOREST CITY, IOWA, April 18, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I wish to write you of how our blessed Heavenly Father has again heard our cry in delivering me from the power of the Evil One during my recent trouble when we requested your prayers on my behalf.

We sent you a message on the 15th and a written prayer request on the 16th.

After the birth of our babe on the 6th inst. I got along nicely and gained strength rapidly until the evening of the 14th, when I suffered a relapse, either because of taking cold or from over-exertion, we are not sure which.

I was taken with a chill about midnight, which only lasted a few moments, but was followed by terrible flooding, severe pains in my back and groin, and a feeling of fullness at top of head and base of brain.

The great loss of blood and the pain caused extreme exhaustion and weakness on Sunday, the 15th, and on Monday evening about 6 o'clock I was feeling very badly. I had had only temporary relief for a few moments at a time, and then only by sweating.

I am sorry to have to confess that I let the Devil in a little. I believe there was a little fear; but God for Christ's sake showed me the trouble, and I said, "Dear Lord, I will trust Thee if I die, and I know Thou wilt not let me die. I trust in Thy Word, it is truth. I will be healed now."

In a moment I forgot everything. I slept, although only for a few moments, and awoke refreshed and free from pain; the first real rest I had had since early Saturday night.

There still remained a trouble in my left side which I have had more or less ever since our first child was born. It was just below the lower rib on the left side, a fulness which would become so at times that I would get very nervous.

Last night at the time appointed for you to pray for me, at 9 o'clock, we asked God to give me a complete deliverance in every part of my body, for His own glory; and I awoke this morning with that feeling all gone. I am trusting God for a complete and permanent deliverance, knowing that what He has promised He is able to perform.

I wish to tender you my heartfelt thanks for interceding at the Throne of Grace in my behalf. Although I am unworthy, I know God has a work for even me; for He has given us so many healthy, happy boys (five boys and a girl), and I want ever to be found about my Master's business.

I give God all the glory, and praise His Name for His servants so dear to us, dear Dr. and Mrs. Dowie. May you both live long to do our blessed Master's will.

Your very humble Handmaid in Christ, (MRS.) J. H. PAXTON.

IF I CAN only get you down to real solid thinking with yourself, to see yourself as God sees you, you cannot help but surrender and get a blessing. I once said to a woman whose husband was very ill, "You go around with a face full of care. You are enough to make anybody sick. Fear is written on every line of your face. There is no real sympathy in your fears. You are an injury to your husband and others." I call fear a sin. Fear is cowardice; apprehension is sin. There is no fear in love. "Perfect love casteth out fear."—1 John 4:18. There is no sin greater than that of cowardice. I cannot sympathize with a coward. I will not; for the fearful lead the procession to hell (Revelation 21:8). Get to realize what a shocking thing fear is. The keynote of the Gospel is, "FEAR NOT." Should I get afraid, I would fall, and drag many others down with me. There is no way that the Devil could strike so telling a blow at the Christian Catholic Church in Zion as to inspire me with fear. It would appear in my prayers, in my addresses, in my actions. I could not conceal it. "The Lord is my light and my salvation; WHOM shall I fear?"—Psalm 27:1. When you let your enemies and your foes make you afraid and keep you in fear, then your hour of doom has come.—Notes on Teaching of the General Overseer in Assembly Room of Zion Home, preserved by an Elder.

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—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.*

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PRESENT-DAY ZION TEACHING AND JOHN WESLEY.

AMONG our valued correspondents in New York is the writer of the following article, which we feel will be of benefit to many, hence we insert it.

How far from the founder of Methodism the Church which bears that name in America has departed is best illustrated by the fact that recently at an M. E. Church Conference at Oakland, California, and also on other occasions, ministers have been expelled for teaching what John Wesley largely proclaimed, viz: that prayer to God for physical healing is in accord with His Word and will, although it is evident that Wesley had but a very imperfect grasp of the doctrine of Divine Healing as it is now understood.

We thank our friend for his letter and memoranda concerning the apostolic man from whose teachings the Masonic-Methodist Church has so far departed.

412 ST. NICHOLAS AVENUE,
NEW YORK, April 21, 1900.

REV. JOHN ALEX. DOWIE.

Dear Brother:—As you state in LEAVES OF HEALING that you intend to rebuke the Methodists when at their General Conference, next month at Chicago, for so departing from the teachings and practices of their great consecrated founder, I have copied from Wesley's "Journal," and from his "Notes on the New Testament," facts and opinions showing, even then, how he regarded Divine Healing; also showing his mighty faith with God, along other lines, and how he prevailed.

I suppose many of the Methodist ministers would today shrug their shoulders in doubt at the mention of the facts that Wesley was heard for rain to cease till he could deliver his message out-of-doors; and for the hot sun to be covered, etc.; and for his lame horse to be healed, that he might reach his appointment.

They would feel that John Wesley was a simple, good soul, but that all these cases were merely coincidences. They would hear it, much as most of them hear of Divine Healing now.

May the Lord give you great wisdom and abundantly bless you, and make you a mighty blessing in arousing this great body to the work of primitive Methodism, which was primitive Christianity and present-day Zion teaching.

I shall pray earnestly at the time for your efforts.

Very Sincerely,

Your Brother in Christ, W. M. HENRY.

JOHN WESLEY.

Born June 28, 1703; died 1791.

Divine Healing in Answer to Prayer, as Recorded in His Journal, or Diary.

It is true that Wesley, in 1746, opened a dispensary, furnishing medicines to the poor, which was continued some years.

He also afterwards prepared a work entitled "Primitive Physic; or, An Easy and Natural Method of Curing Most Diseases." It was designed, no doubt, mainly for the poor. He says: "I took into my assistance an apothecary, and an experienced surgeon."

He sometimes used for an attack of cold on the lungs, a brimstone plaster; for some ailments, electricity. He frequently worked beyond his strength, traveling over the British Isles fifty to eighty miles a day on horseback, in rain and sleet and snow, preaching daily two to five times. Hence he would feel used up sometimes, and be seriously attacked, and would once in a great while call a physician. Yet he was frequently led to go to the Lord in prayer for his own healing and that of others.

As will be seen, he frequently had remarkable answers to prayer in important matters, that seem just as miraculous as sudden healing from the Lord. In his "Notes on the New Testament," he says that Divine Healing was designed as a permanent Gift to the Church, but lost through unbelief.

Under 1738, May 19. His brother Charles, who had a second return of pleurisy, seemed to be seeking spiritual light and blessing. John hears that "he found rest to his soul and his bodily strength returned from that hour. Who is so great a God as our God?"

1739, February 4. Prayed for a lunatic boy; greatly improved.

1741, April 19. Visited many sick, and among them J. W., who was in grievous pain of body and mind. Prayed with her and left her; but her pain was gone, her soul being in full peace and her body also so strengthened that she immediately arose, and the next day went abroad.

1741, April 17. Sick; voice and strength returned at once. Also on 21st.

1741, May 10. Sunday, pain in back and head, with fever; had to lie down most of day; only easy in one position. At night tried to preach; pain, and seized with cough, etc. There came to mind strongly, "These signs shall follow them that believe." Prayed; "called on Jesus aloud to increase my faith and to confirm the Word of His grace. While I was speaking my pain vanished away, the fever left me, my bodily strength returned, and for many weeks I felt neither sickness or pain. Unto Thee, O Lord, do I give thanks!"

1745, January 14. On way to Bristol. "Was earnestly desired to turn aside and call at the house of a poor man, William Shalwood. I found him and his wife sick in one bed, and with small hopes of the recovery of either. Yet (after prayer) I believed they would not die, but live and declare the loving kindness of the Lord. The next time I called he was sitting below stairs, and his wife able to go abroad."

It will be observed that Wesley's Journal was revised, before his death, for publication.

1746, November 12. In evening, as coming from chapel, "teeth pained me much. Mr. Speer gave me an account of a rupture he had had for some years, which, after the most eminent physicians had pronounced incurable, was perfectly cured in a moment. I prayed with submission to the will of God. My pain ceased and returned no more."

1754, October 12. Gives account of one healed by the Lord. He returned to world after three years; now life despaired of.

Remarkable Answers to Prayer Over the Elements—Rain, Wind, Sun.

1755, April 24. "Just as I began to preach, the sun broke out and shone exceeding hot on the side of my head. I found if it continued I should not be able to speak long and lifted up my heart to God. In a minute or two it was covered with clouds, which continued till the service was over. Let any who please call this *chance*. I call it an answer to prayer."

April 25. "I preached at Hepstonstall, on the brow of the mountain. The rain began almost as soon as I began to speak. I prayed that if God saw best it might be stayed till I had delivered His Word. It was so, and then began again. But we had only a short stage to Ewood."

Saturday, 26. "Preached at 7 and at 4 P. M. When I began in a meadow near the house, the wind was so high I could hardly speak. But the winds, too, are in God's hands. A few minutes and that inconvenience ceased, and we found the Spirit of the Lord breathing in the midst of us, so that great was our rejoicing in the Lord."

1755, May 27. Too many to get in the church—went outside to preach. "The rain ceased from the moment I came out, till I had finished my discourse. How many proofs must we have, that there is no petition too little, any more than too great, for God to grant?"

1755, September 6. Similar case as to sun.

Strange Incident of God's Deliverance.

1755, September 13. Account of members gathered for class meeting: "One of them cried with an uncommon tone, 'We will not stay here; we will go to such a house,' which was in a different part of the town. They all arose immediately and went, though neither they nor she knew why. Presently, after they were gone, a spark fell into a barrel of gunpowder, which was in the next room, and blew up the house. So did God preserve those who trusted in Him, and prevent the blaspheming of the multitude."

1756, April 6. Gives experience of one healed at once from badly sprained ankle.

1756, Sunday, October 3. "My disorder returned more violent than ever." Preached at Snowsfield and Spitsfields. Finally "A thought came into my mind, 'Why do I not apply to God at the beginning, rather than at the end, of an illness?' I did so, and found immediate relief, so that I needed no further medicines."

1753, November 13 to 26. Bad physical condition; did not know but his work was done; so wrote his own epitaph in order to "prevent vile panegyric in case of his death."

1757, March 6. Needed help at chapel for large communion service; prayed help might come; God heard and sent two clergymen.

1757, April 11. At 5 P. M. 1200 at communion; two he expected to help him not there. "Between 7 and 8 scarce able to walk or speak, but I looked up and received strength. About half-past 9 God broke in mightily on the congregation. . . . When I returned home, between 10 and 11, I was no more tired than at 10 in the morning."

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1757, April 17. Rainy Day. Prayed that rain might cease for their outdoor service at the next town. It did.

1758, March 23. Gives an account of "a gentleman who had little thought of God till favorite child lay at point of death. It came to his mind to pray for his life. He did so and child recovered. This struck him to the heart, and he rested not until his own soul was healed."

1759, July 2. "Sun was so scorching hot upon my head that I was scarce able to speak. I paused a little and desired God would provide a covering if it was for His glory. In a moment it was done. A cloud covered the sun, which troubled us no more."

1761, June 20. "Rained till 7, the hour of preaching; God heard the prayer, and the rain stopped."

1761, December 26. "I made particular inquiry in the case of Mary Special," etc. Healed in one of their prayer meetings of cancers (probably) in both breasts; very bad case; healed in a moment.

1762, October 19. Prayed for James Oddie (preacher), pleuritic fever. Healed that hour.

1772, May 18. "Dr. Hamilton brought with him Drs. Muno and Gregory. They satisfied me what my disorder was and told me that there was but one method of cure. Perhaps but one natural one, but I think God has more than one method of curing either soul or body."

1778, October 16. "I was desired to visit one who had been eminently pious, but had now been confined to her bed for several months and was utterly unable to raise herself up. She desired us to pray that the chain might be broken. A few of us prayed in faith. Presently she was up, dressed herself, came down stairs."

1781, December 30. Large fire and driving directly towards their chapel. He and others joined in prayer and wind changed. Church saved.

Prayer for His Horse.

1781, September 5. "On Wednesday noon I preached at Taunton. I believe it my duty to relate here what some will esteem a most notable instance of enthusiasm. Be it so or not, I aver the plain fact. In an hour after we left Taunton, one of the chaise horses was on a sudden so lame that he could hardly set his foot to the ground. It being impossible to procure any human help, I knew of no remedy but prayer. Immediately the lameness was gone, and he went just as he did before."

1782, May 26. Found Mr. Floyd in high fever, almost dead for want of sleep. Violent pain, foot swelled, and so could not be touched. He prayed for him. "Presently the swelling, the soreness, the pain were gone, and he had a good night's rest."

1783, January 21. "I visited Mr. Maxfield, struck with a violent stroke of palsy. He was senseless and seemed near to death. We besought God for him, and his spirit revived, I cannot but think in answer to prayer."

1783, May 23. Horse lame. "I thought even this may be made a matter of prayer. The horse grew better and better and brought me safe to Derby."

1784, May 12. Prayed for money to help some poor. A few hours after, one came and handed him ten pounds.

1787, July. Vessel in which he was ran on the rocks at 4 A. M., a league from Holyhead. Captain came on deck and said, "Your lives may be saved, but I am undone." "We betook ourselves to prayer and presently the ship, I know not how, shot off the rocks and pursued her way, without any more damage than the wounding a few of her outside plank."

1787, October 25. An account of Mr. Kingsford; lost use of knees and ankles; also very painful. Continued six years. Thought of Asa seeking the physicians and not God; then called on God and was healed at once.

1790, October 7. Gives an account of woman helpless; led to pray, "Lord, if thou wilt, Thou canst make me whole." Was healed at once, arose and dressed, etc. He adds, "I think the Lord never wrought a plainer miracle in the days of His flesh."

WESLEY'S NOTES ON NEW TESTAMENT ON DIVINE HEALING.

Journal.

1750, August 15. After reading a book, comments: "The grand reason why the miraculous gifts were so soon withdrawn was not only that faith and holiness were well-nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture."

From Wesley's "Notes on the New Testament."

James 5:14: "*Having anointed him with oil.*" This single conspicuous gift which Christ committed to His apostles (Mark 6:18) remained in the Church long after the other miraculous gifts were withdrawn. Indeed, it seems to have been designed to have remained always; and St. James directs the Elders, who were the most, if not the only, gifted men, to administer it. This was the whole process of physic in the Christian Church, till it was lost through unbelief.

Verse 15: "*And the prayer of faith shall save the sick*"—from his sickness; and if any sin be the occasion of his sickness, "*it shall be forgiven him.*"

Verse 16: "*Confess your faults,*" etc.

Notes on Mark 6:13: "*Anointed with oil many that were sick and healed them*"; which St. James gives as a general direction (chap. 5:11-15), adding those peremptory words, "*And the Lord shall heal him.*" He shall be restored to health, not by the efficiency of the oil, but by the supernatural blessing of God.

Mark 16:17: "*These signs shall follow them that believe*"; though it is certain that a man may work miracles and not have saving faith.—Matthew 7:22, 23.

FROM THESE and other teachings and incidents in the life and experience of John Wesley, that holy man of God, the originator of the mighty revival which resulted in the organization of societies, called Methodism, it seems clear that the Methodist Church of today should be the last (with the increase of light on the doctrine) to oppose Divine Healing. Had this feature of the Gospel—that Jesus bore our sicknesses, as He bore our sins—been discussed then as it is today, no doubt John Wesley would have been its most zealous defender and promoter. He was the great apostle of the "Witness of the Spirit," as Luther was the apostle of "Salvation by Faith."

Divine Healing seemed the last feature of the Gospel of Jesus to emerge from the darkness that had covered the Church, from the first two or three centuries.

PERHAPS Dr. Dowie would be interested in knowing the comparative growth of Methodism in its early years with Zion:

1751. (Wesley, age 48.) "Now twelve years since Methodism was fairly founded. During that year eighty-five itinerants had more or less preached and acted under Wesley's guidance; one had been expelled; six died in Master's work; ten for various reasons had retired; sixty-eight were still employed."—Tyreman's Life of Wesley, Vol. 2, p. 126.

The membership is not stated.

[*As compared with these figures we may say that the Christian Catholic Church in Zion was first organized in Chicago on February 22, 1896, four years ago. Today we have four Overseers, 52 Elders, 20 Evangelists, 48 Deacons, and 14 Deaconesses,—a total of 138 ordained ministers. We have a working force of fully one thousand Zion Seventies, and many Zion Institutions, including College, Home of Hope, Bank, Land and Investment Association, scores of Tabernacles, more than six thousand acres of land for Zion City, and considerable Printing Plant and a Publishing House sending forth millions of tracts, papers and pamphlets yearly and in a number of languages. Our membership is not fully enrolled, but we estimate it at fully 50,000, with hundreds of thousands throughout the world who are "on their way to Zion," the majority of whom are from the Methodist Churches.*—EDITOR.]

A PRECEDENT from even the gentle and mild Wesley for Dr. Dowie's "*spanking*" or chastising of offenders against truth and justice:

Journal. 1772. "Was presented with Mr. Hill's (not Hillis') Review. He manifests neither good sense nor good manners, as writing to an Arminian. This is the third time he has fallen upon me without fear or wit." Then follows in Wesley's record the Latin phrase, "You will compel me to chastise you."

I doubt, however, if Dr. Dowie needs any further encouraging along this line from others.

JOSEPH BENSON, an English Methodist, author of "Benson's Commentaries," with friends in at tea, united in prayer for his daughter, Mrs. Ann Mather, after recounting the various promises in favor of healing, etc. She had lost the use of lower limbs several years previous. She was healed immediately. Referred to in "Lives of Benson," but found in detail in "The Ministry of Healing," by A. J. Gordon, D. D., pages 80 to 83.

WHAT RUT are you in? Get out of it before I pray. I do not make long prayers. They are a curse. If you were just as ready to be healed as God is to heal you, it would be done in a moment.—Notes on Teaching of General Oveseer in Assembly Room of Zion Home, preserved by an Elder.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, April 21, 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, Delaware, Illinois, Indiana, Iowa, Kansas, Kentucky, Maryland, Massachusetts, Michigan, Minnesota, Missouri, New York, Ohio, Pennsylvania, South Dakota, Tennessee, Virginia, and Wisconsin.

The following foreign countries were also represented:

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

After some remarks by the General Overseer, the meeting was thrown open for testimonies.

MRS. O. C. KIBBEY, Windom, Minnesota, said: "The Lord has been wonderfully good to me and blessed me in many ways. We have a good Gathering in Windom. My husband was superintendent of a Sunday School in a church in Windom. They would not let him teach Divine Healing, and he had to resign and come out of the Church.

"We sell fifty copies of LEAVES OF HEALING a week. There are a number of people in favor of Zion. Sometime ago we could not give away the LEAVES. Now we have no trouble in selling them."

MRS. J. W. CABEEN, Zion Home, said: "It is just a year now that we have been in Zion. It seems, looking back, so strange that it is only a year; so much has happened, that it seems longer to me. We were in Zion in spirit before we were here in membership and service. It is six years since my husband first heard the teaching of Divine Healing. He accepted the teaching from the beginning. I was slower to receive it. It is only about three years since I have fully trusted God. I thank Him more than I can express for the blessing that Zion teaching has brought into our hearts and homes."

ELDER J. F. ARMSTRONG, Zion Home (formerly of Tokio, Japan), gave thanks to God for a Zion baby, and for blessings received by the mother.

M. M. LEMON, 55 South Seventh Street, Kansas City, Kansas, said: "Eleven months ago my wife was very sick. I wrote to you when she was given up by three doctors. They said she could not live. She was paralyzed so that she could not swallow. A Christian lady by the name of Mrs. Bower came to see us. She told her about God's Way of healing. We sent you a request for prayer on the 28th of last May, and about thirty-six hours after, she received healing."

MRS. M. M. LEMON: "I was very low; the doctors had given me up to die. I had heart trouble, stomach trouble, but my principal trouble was the nerve on the side of my face. I could not swallow; I was starving. Under these circumstances Mrs. Bower came to see me and prayed for me. The next day I asked my husband to write to you for prayer. He smiled, and did not really believe, but he wrote to you. He said, 'You cannot live without nourishment and the doctors.' I received a letter saying you were still praying, and I got up, and have been well ever since, until I took the grip. Now I came here to get rid of the grip.

MRS. W. S. PECKHAM, Chicago, Illinois (formerly of Lafayette, Indiana), said: "I came to Zion about five years ago. I had been very low and in the hospital for four months, and under treatment for about fourteen or fifteen years. I was healed in Zion.

"I went back full of love for Zion and testified among my friends. We were driven out of the Church and since then have been spiritually blessed. God has used us, in a humble way, in bringing blessing to others.

"Last October I went to Cincinnati to have my glasses changed, thinking that at my age I would need to have them changed. When I went there the oculist said I had cataracts in both eyes. One doctor said I would be blind in my right eye in two months. For God's glory I went to another oculist to have him corroborate it, and then I went to Elder McClurkin to have him pray. I had the letters stating the case. Of course, any one who knew me personally would know that my statement was correct. Over the pupil of my right eye there was a milky covering. That has all disappeared, and as far as I can tell God has healed my eyes."

HENRY BRATSCH, 1628 Michigan Avenue, Chicago, said: "About a year ago last October I came from Cleveland, and was suffering from a bone-cancer. For five years I had been suffering fearfully. I went to the doctors, and they said they could do nothing for me. I came here to Chicago and Mrs. Dowie prayed for me. One evening I got a fearful pain in my mouth, and when I got my supper, I took that bone right out with my finger. I have been perfectly healed ever since. I have given up Secret Societies."

DEACON W. S. PECKHAM, Chicago, Illinois (formerly of Lafayette, Indiana), said: "We struggled along in our little Gathering for several months without accomplishing very much. When we sent for LEAVES OF HEALING we found it very easy to get hold of the people and lead them to Jesus, because the truth had gone into their hearts through that paper. I believe this Seventh Gospel is the one that we should distribute.

"The General Overseer speaks on the Sabbath Day to sometimes 8000, but through LEAVES OF HEALING he speaks to hundreds of thousands. It is our privilege and joy to carry that Message throughout the world.

"When we make a full and complete surrender to God, we get the blessing. If any are criticising, and any are staying out of Zion, and not obeying, they lose blessing. How we have to thank God that we have such a leader, who led us to see ourselves as we were, and to give ourselves to God."

MRS. TRIMBLE, San Jose, California, said: "Before I left home, I told a lady I was going to Dr. Dowie's to be cured. She told a lady from Chicago. The Chicago lady came around and told me what a terrible man Dr. Dowie was; that he had been driven out of Chicago, and that there was no Zion here now. I told her I knew there was. Then she told me that Dr. Dowie was not curing any persons any more, but was spending all his time building up a City."

General Overseer—That is right; I do not cure anybody. Did you expect me to cure you?

Mrs. Trimble—"No. I came to get the teaching, and learn how to trust God."

General Overseer—You can see that the Chicago woman's story is a lie on the face of it; first she said I was driven out of Chicago, and then she said I was spending my time in building a City.

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By REV. W. F. MATTHEWS, M. A., B. D., Principal Preparatory Department.

ZION COLLEGE will close its present session on June 15th, so it will be seen that but seven weeks of the term remain. Teachers and students are busy trying to make the most of each day as it passes.

One day in the closing week, the 13th of June, will be given to the Junior School and will be called "Junior Day." A class will be promoted from the Junior School into the Preparatory Department.

While we shall not have any graduating class this year, yet indications are that it will not be long before we shall be able to send forth some well-equipped students to uphold Zion teaching in the world, who will be able to stand their ground against any foes.

In acquiring knowledge, the first thing for the student to do is to appropriate to himself the things presented for his study. He must get a grip on the thing before him, whatever it may be. He must not simply take some one's word that a thing is so; he must prove it to his own satisfaction. He must make a truth his own by appropriation.

Next it must become a part of himself by assimilation. As food taken into the body must be digested in order to become useful to the life, so must the truths studied become a part of one's life in order to be of any value for service. A mass of indigestible material thrown out at one can never be made into good blood and bone and nerve and muscle.

Then the things appropriated and made a part of one's self by assimilation must be used in a practical way, or study will be in vain.

Study is for service. Things gained are to be used.

A talent not used becomes dull. A faculty not employed soon becomes helpless.

These three points, which are fundamental in educational work, were discussed and clearly explained by the President of Zion College in his last lecture before the students.

It was shown that what is to be done is to appropriate and assimilate and use the knowledge presented. Without this three-fold grasp of truth it cannot be of practical value.

So Zion College seeks to show her students their need to take to themselves the truth and digest it and then use it. They are not simply to have a mass of miscellaneous information given them in class work by their teachers, but they are to use their own powers to appropriate the truths learned, and then make practical use of the things gained.

We need all the helps we can have from others who have discovered truth as earnest seekers thereafter. We may get impulses for good from those who have deserved well of their fellowmen and have put the world under obligation for services rendered.

God has His Messengers to bring His Message to men. The man who has a firm grip on some truth, and then proclaims it as a Message from God, is the man who most mightily moves men.

The world must be moved. It has too long been under the dominion of evil. If it is to be moved out from under such dominion, it must be by those who are well prepared by having a knowledge of what they have undertaken and the way to do it.

So the work of Zion College stands forth large and ever enlarging before us for the glory of God.

Christ's last promise to His disciples before His ascension was that they should receive power after the Holy Ghost was come upon them. This gift of power through the presence of the Holy Ghost was to be perpetuated in His Church.

It remains for God's own people in these last days to see to it that this power is more fully manifested in the work of God; that His people are educated to understand and use the things that are freely given by our God.

Zion College students are asked to pray for the President of Zion College and General Overseer of the Christian Catholic Church in Zion throughout the world. He also asks them specially to pray for Zion's Conflict with Methodist Apostasy. His nine discourses on this subject continue from May 6th to May 24th, in Central Zion Tabernacle

So the President of Zion College makes practical the instructions he gives the students on prayer, and asks them to pray for him in an important undertaking which so closely concerns the interests of the Kingdom of God. If Zion College students have learned anything about praying, they can now use the power God has given them in thus helping on His great work.

The President has also many questions to settle concerning the opening of Zion Tabernacle Schools in the fall, with the beginning of the next school year.

Let us pray that he may be divinely guided in this matter, and that the wisest plans may be adopted for this important part of Zion's work.

In Zion City, educational institutions, from the kindergarten to the University, will be one of the most prominent features, and they are engaging his earnest attention.

The children of Zion must be taken care of and their interests properly considered.

The teaching by the State is fast becoming a godless and Christless teaching. Many Christian parents are asking where they can send their children that they may be under proper religious influences. This is especially true in reference to higher schools. In many of our colleges and universities the influences are undermining early religious training.

Young men come home from college with skeptical notions or an indifference to religious activity.

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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. L. Spreecher, Private Secretary

HE TRUSTED on the Lord that He would deliver him.

THE constant aim of the General Overseer of the Christian Catholic Church in Zion is to keep before the world the fact that all real deliverance from sin, sickness and the powers of evil is in God.

He always directs the seeker to look to God for the deliverance needed, and declares that only as God uses him can he be made a blessing to humanity.

Marvelous have been the deliverances which God has granted to thousands throughout the years in which this man of God has been presenting the Full Gospel to a sin-smitten and disease-stricken humanity. With the needy at his side and also hundreds and thousands of miles away he has lifted his heart in prayer to the Father in Heaven, in the Name of the Lord Jesus Christ, and deliverance has come in the Power of the Holy Spirit. In thousands of cases the blessing has remained year after year, and the mails constantly bring testimonies as to how God blessed the writers or their friends years ago and of how their love and prayers have followed him ever since.

We quote from a letter written by Mary McGee Snell-Hall, of "The Temple," St. Louis, Missouri, April 23, 1900, as follows:

When I was Mary McGee Snell, Evangelist for the W. C. T. U., I met you and your wife in Baltimore, and through your invitation dined with you at the hotel.

You prayed for a loved one of mine a thousand miles away to be delivered from the tobacco habit. The deliverance came, and has continued.

This has always kept you in my thought and prayers.

I have rejoiced over your wonderful work for God.

Preserved From Sickness Through Faith in Jesus.

From a letter written at Onarga, Illinois, April 19, 1900, we quote the following:

I will answer your kind letter with many thanks for your prayer, and give God all the glory for my healing once more.

I know your and my prayers were answered, for my cough was healed right away. It was caused by gas from our stove.

I was quite sick, but I trusted God in full faith.

I was advised to take medicine or I would have pneumonia. I came very near having pneumonia. I took no medicine, and I was wonderfully healed through faith in Christ.

Found Salvation and Healing in Zion Though Forty Years a Church Member.

PLUMWOOD, MADISON COUNTY, OHIO, March 7, 1900.

DEAR BROTHER IN CHRIST:—Feeling that I ought to testify to my Salvation and Healing 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 tender mercies I have received through the channels of conviction, repentance and faith in Christ.

I have been wonderfully blessed through LEAVES OF HEALING, not that I ever signed for it, but Brother William Dillon has supplied me with the Little White Dove for some time. I am thankful for this opportunity of expressing my gratitude and heartfelt thanks for these mercies.

I had been troubled for twenty-five years with heart failure, and have never been able to get any permanent cure.

I carried the mail for some time, until the winter of 1899, when I was forced to give up all kinds of work.

At last I fell over on the woodpile, and was carried into the house, supposed to be dead. But I revived and prayed that if Dr. Dowie were a servant of the Master, and were endowed with gifts of healing, God in mercy would influence him to pray for me, that I might be healed through his prayers through faith in Christ.

I am so thankful tonight that I am so near well. This disease has all been taken away from me, through faith in Christ.

I am now a full believer in the Christian Catholic Church in Zion, and have been a member of different churches for over forty years. I have been President of the Board of Trustees in the locating and building of the M. E. Church at Plumwood, Ohio, and I have come to the conclusion that they are too much wrapped up in the Almighty Dollar, so that I have lost all confidence in all denominational churches.

Brother William Dillon is a subscriber to LEAVES OF HEALING, and has furnished me with reading matter ever since. I am thankful to Brother Dillon for his kindness.

We have been thinking of coming to Chicago this fall, if the Lord will spare us to come. We wish to invest in this great enterprise. We have a nice home here, but we will sell it, and come where we can enjoy a Christian life among Christian people.

Pray for us, that God may keep us pure in heart and healthy in body.

Respectfully yours in Christ, S. K. REECE.

Father and Son Delivered From Tobacco. Mother Healed.

724 EAST THIRD STREET,
SEDALIA, MISSOURI, April 17, 1900.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—I wish to thank you for your prayers for me and mine.

I know I have been blessed through Zion.

This is the first time I have written to you my testimony.

Three years ago this Spring I wrote to you to pray for me that the Lord would give me strength to quit the use of tobacco, I having been a slave to it for thirteen years.

I received your letter, stating that you had prayed for me, and one evening soon after, in the month of March, I knew the Lord had answered, for an assurance came to me and a peace which I had not known before.

Although I realized I was a sinner, there was an assurance of forgiveness and a willingness on my part to make all things right, God helping me and giving me light.

Next morning I did not want tobacco, and have not from that day to this.

My father also was cleansed from tobacco this Winter, all the desire for it being taken away. He used it from early manhood, and is fifty-eight years old.

My mother has been healed through Zion teaching and has left the M. E. Church. Herself and father sent in their applications for fellowship to the Christian Catholic Church about three weeks ago.

We do pray that we may be led of the Lord and that God will keep and bless you and Mrs. Dowie and all the true ones in Zion.

Your Brother in Christ, E. C. NOFFSINGER.
(MRS.) SARAH C. NOFFSINGER.
J. B. NOFFSINGER.

Terrible Effect of Reading Bad Books.

In the series of sermons during the Three Months' Holy War, last fall, the General Overseer preached on the subject of "Bad Books." We give herewith a quotation from a letter received after the sermon on that subject had been printed in LEAVES OF HEALING:

In last week's LEAVES OF HEALING I was greatly impressed by the sermon on "Bad Books." The separation between myself and husband, eleven years ago, was partly caused from his reading a certain book.

According to the book, he imagined he had married beneath himself, and as soon as he found another whom he had imagined would be more congenial to himself, he sought her. She turned out to be an adulteress, and, therefore, he became an adulterer through her influence. He is now living alone, broken-hearted, repenting his works.

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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.

RACHEL weeping for her children, and would not be comforted, because—

GIRLS! listen while I tell you a story. Many years ago there was a cruel king who put to death all the little children in a place called Bethlehem; all who were two years old and under. The mothers could be seen everywhere mourning for their little ones. What a sad time that was! They were weeping for their children and would not be comforted because they were dead.

What a sad sight to see a mother standing beside an open grave, watching them lower the little coffin; then the mother turns away from her darling, the bitter tears flow, there is a cry of anguish, and her heart breaks.

How many mothers whose hearts are breaking! How many mothers weeping for their daughters and refusing to be comforted, because— Because they are dead? No, they would rather a thousand times have buried them; but because— Do you know why?

Is your mother's heart breaking? Is she weeping for you and refusing to be comforted, because—? Yes, you know why. Girls, how many of *you* have broken your mother's hearts? How many of you are like the poor girl in the following story, told by a loving woman who is giving her life for the fallen girls in one of our large cities?

"One evening we visited quite an aristocratic house of shame, and as I stood in the doorway of that parlor such a sight met my gaze as froze my heart with horror. There sat eight or ten of the most beautiful little girls I ever saw, and not one of them over sixteen years of age.

There they sat, dressed in their little short dresses, just as their mother used to dress them, with their hair braided down their backs, just as mother braided it to send them to school. And as I looked at them I could think of nothing but a number of little lambs waiting for the slaughterer's knife. And if some man had taken a knife and drawn it across the throat of every one, and left them weltering in their blood on that splendid carpet, it would not have been one-thousandth so bad as what they were waiting for.

This mother had lost a little girl whom she will not meet till she reaches—

> The city where sin cannot enter;
> The land of eternal day;
> Where sorrow and sighing are ended,
> And the mists are cleared away.

Speaking of her feelings as she thought of the pure little girl she had lost, and then of these little ones so defiled by sin, she says:

As I looked into the eyes of those beautiful girls . . . I pressed my hands to my throbbing heart and said, "Oh God, what if it were my little girl." Then my heart broke for the mothers of those girls. It seemed to me I could see them in their desolate homes mourning for their children.

Then I put my arm around one of those girls and said to her, "Child, does your mother know you are here?" And, oh! that cry of pain!—sometimes I hear it in my sleep, and I wake up and don't sleep any more that night—as she said: "Oh, mother's heart would break if she knew I were here."

Then I said, "Well, won't you tell me how you happened to come, dear?" "We lived on a farm, and there were a good many of us, and father had a pretty hard time to get along, and I thought if I could get a good position in housework in New York I could send most of my wages to papa. So I watched the papers and I saw an advertisement where they wanted girls for housework, and I wrote to the man and told him I wanted a good place so I could help papa. He wrote back and told me to come; that he would meet me at the train. I did come and he did meet me, and he brought me here, and I have been here ever since."

The woman who told this pathetic story added:

I stand here in the presence of God to say that of the 230,000 erring girls in this land, three-fourths have been snared and trapped and bought and sold as that little girl was.

Girls, your Heavenly Father loves you. He wants you to give up your life of sin. He has provided a Home of Hope for you, and has had this page printed just for you, and has sent it to you by Zion's Saloon Seventies.

Will you not heed His call and turn unto Him, repenting of your sins and giving up your wicked life and live as your mother would have you, live as your God wants you to live? Will you not "Be what He wants you to be"?

Zion is seeking to save the lost. Though you are fallen to the deepest depths of sin and shame, you can be reclaimed.

Many have turned from their wicked lives and have indeed found a Home of Hope at 18 East Sixteenth Street. Some are not yet willing to turn from their wickedness, but there are those who want to do better and treat our workers kindly, as the following will show:

Experience of One of Zion's Saloon Seventies.

When I was first asked to go to the saloons to sell LEAVES, I was very much surprised. I said, "What! I never thought Zion would ask her women to do that." But did not Jesus say that He would "go after that which is lost until he find it?" In Zion we sing, "I'll go where you want me to go, dear Lord," and we mean it.

But the thought of going to a saloon to sell papers was dreadful to me. Jesus said when the Good Shepherd "putteth forth his own sheep, he goeth before them." If I did not believe that Jesus bids me go, and that He goes before me, I should never again enter a saloon.

Our prayer is, "Lord, go *before* us, go *with* us, follow *after* us." That is how we go to the saloons.

In the saloon work we find a phase of life of which we knew nothing before. We see beautiful young women, as well as young men, smoking cigarettes and drinking, wasting their lives "in riotous living"; and decrepit, miserable, foul and filthy men and women, who have wasted their lives, feeding on the husks when there was bread enough and to spare in their Father's house.

You self-righteous persons who think you need no repentance, if the Devil has made you believe that he does not exist, go through the saloons of Chicago and you will learn differently.

One evening we found a girl sitting with others at a table in one of the private apartments of a saloon. I asked her to buy my paper. She said, "No, if I were to read it, it would only give me the blues, and then I should drink harder than ever."

Another night one of the girls came after us on the street. She told us she would be glad to give up her life of sin. We asked her to do so at once, and to go with us to Zion Home of Hope, where she would be cared for. She said she had her own home in a flat and that she would have to dispose of that before she could leave. She promised to think about it, accepted a copy of LEAVES, shook hands with us warmly and went back to her comrades.

We frequently find young women who willingly buy our papers. One girl bought three copies, and last Saturday night a girl bought one for herself and one for a girl friend.

May God bring these dear girls to repentance and give them homes where they shall know only of the true Life and Love. E. W.

*From "A Plain Talk on Purity," Safeguard Publishing Company, Portland, Maine.

Owing to pressure of other duties, Dr. Dowie has not been able to write this page.

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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 Sixty-Two Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Four Hundred and Sixty-Two Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle 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, pages 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		
Baptized in Central Zion Tabernacle by Elder Stith	13	191	
Baptized in Kansas by Elder Osborn		5	
Baptized in Nebraska by Elder McFarlane		1	
Baptized in Ohio by Elder Bouck		10	
Baptized in Ohio by Elder Reiff		3	
Baptized in Wisconsin by Elder Jenson		8	27 218
Grand total baptized since March 14, 1897			6462

The following-named thirteen believers were baptized in Central Zion Tabernacle, Wednesday night, April 25, 1900, by Elder W. J. Stith:

Anderson, Mrs. Gunhild.....207 West Huron Street, Chicago, Illinois
Bredoun, Mrs. E.....West Grossdale, Illinois
Delware, Mrs. Bertha.....Oconto, Wisconsin
Ellsworth, T. Gardner.....New York City, New York
King, Lawrence.....180 North Franklin Street, Chicago, Illinois
Lambert, George.....Sault Ste. Marie, Ontario, Canada
Law, John.....9000 Cottage Grove Avenue, Chicago, Illinois
Logan, Mellie E.....16 Sixteenth Street, Chicago, Illinois
Nater, Miss Emma.....Streator, Illinois
Nater, Mrs. W.....Streator, Illinois
Ptacek, Frank.....499 West Nineteenth Street, Chicago, Illinois
Trimble, Mrs. M. J.....San Jose, California
Williams, Asa J.....Aurora, Illinois

The following-named three believers were baptized at Toledo, Ohio, Lord's Day, April 22, 1900, by Elder J. C. Reiff:

Baker, Bertha A.....Box 604, Fremont, Ohio
Spangler, Jacob W.....608 Colburn Street, Tolcdo, Ohio
Spangler, Mary R.....608 Colburn Street, Toledo, Ohio

The following-named two believers were baptized at Cleveland, Ohio, Lord's Day, April 22, 1900, by Elder R. N. Bouck:

Gracey, Mrs. Lulu E. Melin.....67 University Street, Cleveland, Ohio
Gracey, Frank Reed.....67 University 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 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.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, MAY 9th or 10th.

Sculduggery in Business.

1. *Grudging weights and measures.*—Deut. 25:13-16.
Do fifteen ounces to the pound find favor with God?
Does not God abominate short measure?
Should one give either under or over-weight?
2. *Decrying prices and values.*—Prov. 20:13, 14.
What does God think of advertised bargain drives?
Should one ever try to disparage values?
What about men who are sharp traders?
3. *Relentlessness on honest creditors.*—Matt. 18:28-35.
Can one be unmerciful when he has had mercy shown him?
Should not mercy be shown all who truly plead for it?
Are we not to treat others as God treats us?
4. *Grinding oppression of the defenseless.*—Job 35:8-13.
Can a man oppress others and not be oppressed?
Will not the oppressed cry in bitterness and then break forth in fury?
Is a man to devour his own kind when animals do not?
5. *Insatiate greed for gain.*—Prov. 28:18-27.
What happens when a man becomes rich?
Are not most rich men guilty of robbery?
Do not riches cause a man's destruction?
6. *Bribing the unwary by means of favors.*—Isaiah 33:13-17.
Can God trust a man who can be bribed?
Cannot a man be bribed by honors as well as otherwise?
Will bribe-givers and takers get to heaven?
7. *Bargaining in men as chattels.*—Amos 8:4-10.
Are not men bought and sold as much as in slavery of old?
What curse falls on all who do this?
Does not terrible retribution come to all who practice this?
8. *Squandering the time and property of others.*—Prov. 18:7-13.
Why do most people work better when watched?
What kind of men are slow and lazy at work?
Does not idle talk spoil good opportunities?

The Lord Our God is an Evil-Disentrancing God.

SUNDAY BIBLE CLASS LESSON, MAY 13th.

Things Never to Lose Sight Of.

1. *The sinner's shocking depravity.*—Jer. 13:22-27.
How can one know the selfishness of sin?
What does sin always bring on one?
What sins does God cry against?
2. *The sinner's wilful deeds.*—Rev. 1:21-32.
Is one a sinner by choice or environment?
How does sin get into one if he does not open the door?
What kind of a mind holds one in sin?
3. *The sinner's awful bondage.*—Rom. 7:10-20.
Can one love sin without being mastered by it?
Is not to love sin to be a slave of the Devil?
When sin reigns in one, what is he subject to?
4. *The sinner's narrow escape.*—Isaiah 51:1-6.
How close does one come to hell?
Should not the fact of this make one grateful to God?
How much do we owe God for salvation?
5. *The Saviour's dying love.*—Isaiah 63:1-9.
How greatly does God love us?
When did He come to save us?
What compassion does He have for us?
6. *The risen Saviour's power.*—Matt. 28:16-20.
Who has all power and authority?
To whom does He give it?
What are the conditions for keeping it?
7. *The ascended Saviour's grace.*—Eph. 4:7-12.
What gifts does He love to bestow
When did He withdraw His gifts?
How can one obtain gifts from Him now?
8. *The coming Saviour's glory.*—2 Thes. 1:6-12.
Unto what can one liken His glory?
Is His glory about ready to burst into view?
Should one not ever pray to share in it?

God's Holy People are a Thoughtful People.

Blätter der Heilung.

Die monatliche deutsche Ausgabe der „Blätter der Heilung" ist nun schon in zwei Nummern erschienen. Abonnement kann mit jeder Nummer beginnen.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 2. CHICAGO, MAY 5, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

MOTHER AND SON HEALED WHEN DYING.

THIS IS THE VICTORY THAT HATH OVERCOME THE WORLD, EVEN OUR FAITH.

It is simple, childlike Faith that conquers.

All the splendid philosophies of the theologians, worked out through centuries of toil, do not win victories so great as the simple faith of this modest, unassuming woman and her little son, and God's servant in Zion who prayed with them.

All the extended and minute knowledge, sage deductions, elaborate theories and arbitrary laws which constitute the so-called science of medicine never conquered so deadly diseases as were overcome through that unwavering Faith.

Theologians quibble over their creeds while thousands die, physically and spiritually, for want of the simple preaching of the Word of God, through which alone Faith comes.

Physicians experiment upon the human body with their poisonous drugs and murderous knives.

They admit themselves unable to cure any serious disease.

Millions die as the result of their experiments.

But the testimony of these Witnesses tells the Story of Victory through Faith.



MRS. EMILY AND MASTER LUTHER STEWART.

And it is only one out of the thousands of such Stories which are being told in Zion.

This mother had been for nearly thirty years a constant sufferer from severe internal trouble. Her kidneys were diseased and caused her much suffering. She had heart disease, which caused painful and unsightly bloating all over her tortured body.

Her physicians told her that she might fall down in death at any moment.

Her sufferings were so intense and so long-continued that finally her mind gave way under the terrible strain, and she became insane.

She had sought in vain for relief from twenty-five "physicians of no value."

Weak and sick in mind and body, despairing in spirit, she called upon God to take her out of the world, and thus end her sufferings.

She received instead of Death, the assurance that there was healing for her in God, if she would but obey His conditions.

Then the Little White Dove, LEAVES OF HEALING, came to her, bringing the gladsome Message which told her that God loved her, His child, and was more willing to give her any good gift than she was to do good to her children.

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Eagerly her hungry spirit drank in the blessed truth. This was the Word of God, through the hearing of which her Faith was kindled and her consecration made complete.

Although her mind was clouded as the result of her diseases and the drugs she had taken, she was enabled to write a request to the General Overseer to pray with her.

At the time when the man of God sent up the prayer of Faith to the Throne of God, although she was at the time ninety-three miles away, the dark cloud which had so long obscured her mind rolled away.

She says that it was "like the sun shining out from behind a cloud."

She says that all her bad feelings passed away and that when she had borne testimony to the Lord's goodness to her, she received complete healing of all her terrible diseases.

A year after his mother's healing, Luther Stewart was seized by that dread and, unless God save, always fatal disease, quick consumption.

Prayer was offered for his healing, but the faithless talk of unbelieving neighbors who gathered at the bedside of the dying boy prevented his getting the blessing.

At his own request he was taken away from the hateful sound of their voices.

Many physicians were then consulted concerning him, and all agreed that he could live but a short time.

But in his childish faith, which is always the most mighty, he knew that the same God who had so marvelously healed his mamma when she was dying, could and would heal him.

The mother's Faith also kept strong, in spite of persecution, and she brought her apparently dying boy to Zion Home.

When the General Overseer prayed, in the Name of the Lord Jesus, in the Power of the Holy Spirit and in accordance with the Will of God the Heavenly Father, that he might be healed, the disease, the foul work of Satan, was instantly killed.

Quickly the bouyant strength of youth returned to the wasted little form and with it sound, healthy flesh, rosy cheeks and a splendid appetite.

Within three weeks the boy was again in school, as healthy as any of his fellows; an active, living testimony to God's healing power and a constant rebuke to those who had persecuted his mother because of her Faith.

These simple testimonies bear the indubitable stamp of sincerity and truth.

They are an answer to the absurd falsehood, sometimes heard, that wonderful healings are a thing of the past in Zion.

These healings are recent, but have stood the test of many months.

Luther Stewart was healed in September, 1899, when the enemies of Zion, of the General Overseer and of God were raging in the midst of one of the most bitter of newspaper persecutions, heaping up their calumnies mountain high.

Thus God vindicated His servant by answering his prayer.

This mother and son now go forth to tell their blessed Story to thousands and tens of thousands, throughout the world, now and in the years to come.

Their faces will look out from the printed page into the agonizing eyes of many a despairing sufferer, saying, with a gentle sympathy, "It is not God's will that you should suffer. He is more ready to heal you than you are to be healed. Only repent of and confess your sins and turn to God in that simple Faith which is ever the Victory in the Name of Jesus."

May God grant that those who read these words may hear and heed that sweet entreaty and receive the great and good gifts which God will give them in spirit, soul and body, if they fulfil His conditions.

A. W. N.

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WRITTEN TESTIMONY OF MRS. EMILY STEWART.

WINNEMAC, INDIANA, March 17, 1900.

DEAR DR. DOWIE:—I desire to testify to what God has done for me and my family through the Little White Dove and the teachings and prayer of His servant in Zion.

On January 1, 1898, Mrs. Jacob White sent me some copies of LEAVES OF HEALING. I read and reread them with joy and thanksgiving. I believed every word I read.

I had believed for twenty-five years or more that Jesus was the Healer of His people. But I knew that I lacked faith, and I did not know how to get it until I read LEAVES OF HEALING.

In November, 1897, I had been sitting in great distress, breathing very hard. I had felt that I could not live long and did not care to live on in such a condition.

I cried out to God, "O Lord, why do You not take me home, away from my troubles and free from my pain?"

The answer came, "Give yourself wholly to the Lord, and He will heal you."

I knew that it was a Message from God, but I could not give myself wholly to Him.

I became worse.

On July 21, 1898, I sent a request for prayer to Dr. Dowie. I do not know what I wrote, as I was said to be insane at the time.

I had suffered from falling of the womb for twenty-nine years and eight months.

I had kidney trouble and heart disease.

I was bloated all over my body. The doctors said that the bloating was caused by the heart disease.

I was treated by twenty-five doctors. Dr. Thurston, of Hagerstown, Indiana, said that I could not be cured. Dr. Newman, formerly of New York, said that I might drop dead at any moment.

That did not frighten me, as I was suffering so I wanted to die.

But the good Lord did not want me to die. He had work for me to do.

On July 24th my son helped me to dress and get into a rocking-chair. I was the most miserable of mortals as I sat there, sick in body and mind.

All at once my mind came back to me like the sun shining forth from behind a cloud. Everything looked bright and all my bad feelings passed away.

But I did not get the full blessing until I had told what the Lord had done for me.

On July 25th I received a letter from Dr. Dowie, saying that he had prayed for me on the 24th. Then I knew that it was through Dr. Dowie's prayers that such great blessing had come to me on the previous day.

I was out of my mind, and do not think that I was praying when I was healed, hence it must have been Dr. Dowie's prayer which God heard when He healed me, although Dr. Dowie was in Chicago and I was in Winona, Indiana, ninety-three miles away.

I thank God for sending Dr. Dowie to Chicago.

I also thank Dr. Dowie for his prayers and kindness to me.

My son Luther was healed of quick consumption in Zion Home, last September, through the prayers of Dr. Dowie and the Elders.

My husband was healed of typhoid fever in September, 1898.

I thank God and Dr. Dowie for all these blessings. I shall work for God all the days of my life.

(MRS.) EMILY STEWART.

WRITTEN TESTIMONY OF MASTER LUTHER STEWART.

WINNEMAC, INDIANA, March 20, 1900.

DEAR DR. DOWIE:—I send you my picture, taken with mamma.

The Lord healed me in Zion last September, when all those who saw me said that I would die.

I did not believe that I was going to die, even after I heard Dr. Bell tell my brother's wife that he could do nothing for me.

I knew that the Lord had healed mamma when the doctors said that she would die, and I believed that He would heal me.

The Lord had often healed me of toothache.

Dr. Bell said that I had the hasty consumption.

I came to Zion on the 3d of September.

I could eat but very little. The next day everything tasted good. I ate heartily.

On Sunday, the 10th, I walked to Central Zion Tabernacle and back, twice.

On Monday I came home and in three weeks I started to go to school. I have been well ever since, except on Christmas, when I ate too much candy and was sick all day.

Mamma prayed for me and I was well again.

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I had to confess to mamma a great many wrong things I had done before the Lord healed me.

I was ten years and ten months old.

I desire to be a good, useful boy and man. LUTHER STEWART.

CONFIRMATION OF SON'S TESTIMONY BY MRS. STEWART.

WINNEMAC, INDIANA, March 20, 1900.

DEAR GENERAL OVERSEER:—I will add a few lines to the testimony which Luther has written.

He was taken first with what was supposed to be inflammation of the stomach and bowels. I sent a request for prayer for him to Dr. Dowie, at 8:30 in the evening of July 24, 1899.

We prayed here at the same time. He went to sleep, refreshed.

The next day he was worse. I wrongfully allowed unbelievers to talk their unbelief in his presence.

On the 26th his father wanted to get a doctor, but I said, "No, we will keep the unbelievers out and trust God."

I wrote again to Dr. Dowie for prayer, and again he had a good night's sleep. The next day he knew us all and in three days he was up and around.

Then he took cold and it settled on his lungs.

I kept trusting God, but weakly allowed the unbelievers to worry him with their talk. He did not get any strength.

He would cough a little, now and then.

Finally he said, "Mamma, let me go to Logansport, to my brother Emery, so that I will not hear the people talking all the time about my looking so bad and being so thin."

I let him go, and when he got there, they took him to Dr. Bell. The doctor said that there was no use trying to treat him, that he was beyond help and could not get well.

My son Emery took him to two other physicians, but they both said that they could do him no good.

They then went back to Dr. Bell, who gave them some cod liver oil for Luther to take for his cough.

The oil generated gas, which made his cough worse than before.

I then brought him home, and on the following Sunday took him to Zion.

He was quickly healed in answer to the prayer of faith, and in three weeks was fleshier than he ever had been before.

Since then he has gone to school through all kinds of weather and has been kept by God in perfect health and strength.

Dr. Moss had said that the boy would die and that as soon as he was dead he would have me arrested for not having a doctor.

When he heard that I had gone to Zion, he said, "Now we will see what Dr. Dowie can do."

When he saw Luther well and fat, he said, "He is bloated."

Some people laugh at Dr. Moss, saying that a boy who is bloated with quick consumption does not have rosy cheeks and run and play and go to school as Luther Stewart does. (MRS.) EMILY STEWART.

God's Gracious Deliverance.

SHANNON CITY, IOWA, April 18, 1900.

DEAR DR. DOWIE:—I wish to thank you for your prayers in behalf of my baby. She improved very much about the time you offered prayer. The fever, which was very high, left her at once, and she looked up at her grandma with a smile and asked for something to eat. She could not eat anything, no matter how much she tried, for four days.

I feel so grateful, for I believe had I called in doctors my baby would have died.

I trusted God and gave her no medicine at all. It was a test, for since I had been at Zion Home and received light on healing I felt as if I could trust God easily for myself; but the dear little one lay so quiet, burning up with fever, and I had always administered medicine to her.

Her papa wished to have a doctor, but I praise God He gave me grace and I said, "No! God will make her well." And He did, too. How I praise His Name!

Mother was healed of grip. How nice it is when God makes us well! He takes away the pains and they are gone.

Drugs deaden, but Christ makes alive. He puts new life into our weak bodies, and then we grow spiritually, too.

Yours in Christ, (MRS.) E. G. EATON.

God Answers in Time of Need.

WESTBROOK, MINNESOTA, April, 13, 1900.

DEAR BROTHER IN CHRIST:—I received your letter last night. I am glad and praising the Lord for blessing and healing.

He has heard our prayers and I am well again.

I have been sick many times, but I never had a doctor or used medicine of any kind. Glory to God, He is the Great Physician. I will trust Him alone. God bless you, dear brother, and your family.

Your Sister in Jesus, (MRS.) LENA NELSON.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, MAY 16th or 17th.

The Servant Like His Master.

1. *He will be tempted.*—Matt. 4:1-11.
   What saves in the hour of temptation?
   To whom does temptation appeal?
   What follows resisting temptation?
2. *He will be misjudged.*—John 2:18-25.
   Is not true character ever misjudged?
   Are not a holy man's words misapplied?
   What kind of a heart makes men do this?
3. *He will be persecuted.*—John 9:30-41.
   What does the Devil aim to do by persecution?
   Do not most people think nothing ails them?
   Does healing the sick always awaken persecution?
4. *He will be scoffed at.*—John 6:56-64.
   Who says we can never be healed by faith?
   Who scoffs at the operations of faith?
   Will not God give miracles to those who believe?
5. *He will be threatened.*—John 8:49-59.
   Do not some think they can stop God's work by threats?
   Should one not speak on amidst threats?
   Is not man a fool that he cannot see the truth?
6. *He will be defamed.*—Luke 22:63-71.
   Does it hurt to be falsely accused?
   Can the Devil do more than kill the body?
   Why is it men will not believe?
7. *He will be imprisoned.*—Mark 13:46-53.
   Who is willing to go to prison for the truth?
   Will imprisonment come before God permits it?
   Who opens prisons, and how is it done?
8. *He may be killed.*—Luke 23:33-38.
   Is the servant yet above his master?
   Does the work cease when its chief advocate is gone?
   Is not every righteous cause devil-nicknamed?

The Lord Our God is an Example-Giving God.

SUNDAY BIBLE CLASS LESSON, MAY 20th.

Genuine Christian Experience.

1. *It embodies a fruitful faith.*—John 1:6-13.
   Does not faith bring life?
   Does not faith increase light?
   Does not faith augment power?
2. *It means a straightforward profession.*—Acts 2:41-47.
   Must not a person with joy acclaim Christ?
   Does not conversion bring new associates?
   Is not to do this to be favored of God and man?
3. *It produces an earnest testimony.*—Rom. 1:14-20.
   Can a person tell from the heart what is not in it?
   How much do we owe those about us?
   Do we get more faith as we tell of God's doings?
4. *It is evidenced by a happy experience.*—1 Peter 4:12-16.
   When can a true Christian be happy?
   Should not one ever be happy in view of what is coming?
   Should not a person glorify God even when tried?
5. *It has a blessed expectation.*—Heb. 12:22-29.
   Should not heaven be real to one every day?
   Has not the new Covenant the quickening power?
   Is not the Voice of the Good Shepherd ever near?
6. *It implies an unbroken communion.*—Rom. 8:31-39.
   Need loss of friends or property break one's faith?
   Should persecution or hardship hinder?
   Can any person or circumstance interefere with it?
7. *It is expressed in self-denying labor.*—Matt. 19:27-30.
   Does it not cost self-ease to labor for Christ?
   Does it not cost worldly ambition and gain?
   Does it not sometimes cost painful separation from loved ones?
8. *It is ever signified by an unabating conflict.*—2 Cor. 6:1-10.
   Will the Devil relax as he sees his power going?
   Is not God with one in every struggle?
   Does not our sorrow and loss make others happy and rich?

God's Holy People are a Deep-Experienced 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.**

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He sendeth His word and healeth them.

LEAVES OF HEALING

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EDITORIAL NOTES.

"BLOW YE THE TRUMPET IN ZION."

SOUND AN ALARM in My Holy Mountain;
Let all the inhabitants of the land tremble:
For the Day of the Lord cometh,
For it is nigh at hand;
A Day of Darkness and Gloominess,
A Day of Clouds and Thick Darkness,
As the dawn spread upon the mountains.

BLOW THE TRUMPET in Zion,
Sanctify a fast,
Call a solemn assembly;
Gather the people and sanctify the congregation.

WE ENTER IN upon a period of tremendous conflict with one of the most gigantic powers of hell, Secretism, which, in this generation, is led by the antichristian abomination called the Masonic Order.

THIS ORDER has corrupted the home-life of the Nation, and destroyed the power and purity of churches which once were filled with the power of God.

WE CALL attention to "Zion's Inquisition for Blood" in this issue, on pages 49 to 55. The terrible indictment opens with the cartoon of our artist, Mr. Charles Champe, drawn after many conferences with ourself, on page 48.

It is followed by the retold story of the murder of William Morgan, immediately following the toast proposed by a Methodist minister at a Masonic banquet in Lewiston, New York, on the night of September 18, 1826.

NEVER BEFORE, perhaps, has the attention of the world been called to that suffering man, standing up there on the gunwale of the little boat, at the mouth of the Niagara River, on that dark night, gagged, with hands bound, and strong cords tied around his body, fastened to great weights.

There he stands, and the hands of the murderer, whose confession of guilt is given in these pages, are ready to push him over into the dark river of death! There he stands!

Who bound him there?

The Masonic Order.

For what crime?

Revealing their diabolical secrets, which every honest man is bound to repudiate, who has been dragged into becoming a confederate with demons in those horrid vows which are well described in the Word of God as a "Covenant with Death and an Agreement with Hell."

Who judged him guilty?

A secret body of criminals, whose oaths bound them to each other to destroy the prosperity, the liberty and, if need be, the life of any who will unveil the truth that Masonry is but the worship of Baal, that ancient Sun-god, who had dragged Israel in Elijah's day down into the very depths of vice, and every form of heathen abomination.

What was the signal for his death?

The toast of a minister of the Apostate Church now holding its Quadrennial Conference in Chicago, and pretending to be a Church of the Living God, while its leading Bishops, Elders and Laymen are members of that very order whose minister gave the signal for this terrible murder.

Is this generation guilty? Yes; for it has not only never repudiated the crime of Cummings, but it has continued to affiliate with and to support that very system which makes murder, in all its degrees, a penalty for disclosing its diabolical wickedness.

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THEREFORE, Zion makes Inquisition for Blood. Zion demands the destruction of this Apostate Church, so that multitudes of sincere Christians may be set free from the Masonic ministers who control it.

IT IS THE old fight of Jehovah against Baal.

THE PEOPLE are under the spell of this Masonic seduction, and are ignorant of the fact that in all directions social, business, political and Church organizations are being controlled by men who have thrown off allegiance to our Lord Jesus Christ, to the guidance of the Holy Ghost, and to the worship of God our Father, and who yet pretend to be Christians.

Masonry is an organized hypocrisy. Therefore, Masonry must be destroyed and the leaven of the Pharisees thrown out.

THE TASK is a gigantic one, but God will give strength equal to the occasion, and will give final victory to Zion in this mighty conflict.

WE ASK the earnest prayers of all our readers for the nine discourses which begin with tomorrow afternoon's address on "The Methodists' Seal of the Covenant Examined."

From May 6th to May 24th there will be three lectures weekly, namely, on the Lord's Day afternoons at 3, and on Tuesday and Thursday evenings at 8.

IN ALL THIS CONFLICT we have no personal antagonism; for our conflict is not with men, but with the powers of Hell, which have possessed them, deceived them, and are using them for the hindrance of the extension of the Kingdom of God and of its final triumph over Satan and Sin, Disease and Death, and Hell.

OUR WRESTLING is not against flesh and blood,
But against the principalities,
Against the powers,
Against the world-rulers of this darkness,
Against the spiritual hosts of wickedness in the heavenly places.

THESE PLACES which once were "heavenly" have, therefore, become the abodes of demons and the strongholds of hypocrisy and false religion.

LET EVERY true man and woman of God, to earth's remotest bounds, who reads these lines, pray for the writer.

WE HAVE no fears for the future, but we are well aware that in this conflict every power which the Kingdom of Darkness and Secretism can send forth will be employed for our destruction and the destruction of Zion.

BUT JESUS is Conqueror, for He is King of Kings, and Lord of Lords, and the kingdoms of this world shall become the Kingdoms of our God, and of that Christ who said:

I have spoken openly to the world;
I ever taught in synagogues, and in the Temple,
Where all the Jews come together;
And in secret spake I nothing.

LET IT BE remembered that when Jesus spake these words, one of the officers standing by struck Him with his hand, saying, "Answerest thou the high priest so?"

Today the high priests of Masonry and Methodism are ready to strike with the hand, because they hear the truth. But we answer as our Lord and Master did:

If I have spoken evil, bear witness of the evil;
But if well, why smitest thou Me.

FOR YEARS we have been stricken, smitten and afflicted in every possible way by the Masonic monsters of the Methodist Church, who today, in all their papers, throughout this great Continent, are cursing us and reviling us, and advocating our destruction in every possible form.

THEY HAVE led the conflict against us ever since we reproved Bishop Charles H. Fowler, in San Francisco, in 1890, for protecting Presiding-Elder F. D. Bovard in his wicked falsehoods. We were once told that this man was dead; but the death of his brother had been mistaken for his. He is now a delegate at this General Conference.

A vile collection of falsehoods written by his hand was sent ahead of us all along the Pacific Coast, in 1889, and these were republished throughout the whole of this land, and remain until this day unretracted, although exposed again and again as utterly shameful fabrications.

WE FOUND THEN that Freemasonry was controlling the Methodist Episcopal Church on the Pacific Coast, and we have found the same evil power controlling it in all parts of the United States of America ever since.

IN SPITE OF ALL, we have triumphed, and Zion has been established; but if it had lain with the Methodist Bishops and ministers, we should long ago have been where that Methodist minister's toast sent Morgan, in "a grave six feet deep, six feet long and six feet due east and west."

May God have mercy on all these apostate wretches who still continue to pose as Christian Bishops and ministers, when they know that their Christianity is a pretense, and that the only religion that is real to them is the religion of Baal; the religion of lust; the religion of hatred; the religion of death and hell.

We go forth to this battle, humbly believing that God has called us to take this stand against these prophets of Baal, and the Amalekitish host which supports them.

Elijah's God is our God!

John the Baptist's God is our God!

The God and Father of our Lord Jesus Christ is our God, and God will prevail.

WE REJOICE to tell Zion everywhere that our brief visit to Philadelphia was a great success.

Some portions of the press of that city say that we spoke to ten thousand people last Lord's Day in the Grand Opera House in that city. We think these numbers are exaggerated, and that we probably spoke to from six to eight thousand.

Slight interruptions on the part of a few disorderly persons in the morning and afternoon were soon disposed of, and the great congregations respectfully listened to our words; whilst the largest congregation of the day, that in the evening, was perfectly quiet from beginning to end.

We had the joy of meeting the Branch of the Church under the leadership of Elder Gideon Hammond, and we also met with our venerable Elder Leonard, of Vineland, New Jersey.

Members of the Christian Catholic Church and Friends of Zion were present who had come in from many distant places, some from Massachusetts, others from Connecticut, New York, New Jersey, Delaware, Eastern Pennsylvania, Maryland, and Washington, D. C. These representatives of Zion alone made a large portion of our congregation, and we had great delight in receiving hundreds of them at the Lord's Table, and in consecrating a number of young children to God.

We also had a very pleasant Conference, and the morning

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services lasted from 11 A. M. to 2:30 P. M. The afternoon gathering lasted from 3 to 6 and the evening from 8 to 10:30.

We had a number of conferences with private members of the Church and friends, both in our rooms at the Walton Hotel on Saturday and Monday, and also at the close of all the services.

After a very busy day, therefore, we retired with giving of thanks to God for strength to labor and patience to wait.

ON THE following day, Monday, April 30th, we proceeded to Washington, and met with a member of the Government and his responsible officers, discussing business of great importance to Zion City. We were treated with much courtesy and received all that we asked for, which was only, after all, what the law properly gave us.

We were the recipient of many courtesies in Washington on that and the following day, Tuesday, May 1st, on the night of which we took the cars for Chicago by the Baltimore and Ohio Railroad, arriving at Zion Home shortly before 10 P. M. on Wednesday, May 2d.

Many important matters awaited our arrival, and the preparation of LEAVES OF HEALING has, with these duties, compelled us to labor early and late. But God is the strength of our life, and we are joyfully looking forward to the glorious conflict that awaits us.

THERE ARE many things which we should like to add to these Notes, but they have to be set up in type at the midnight hour, and indeed on the very morning of publication.

May God bless them, and use them for His glory and to the awakening of His people and their preparation for service with Zion in the worldwide conflicts and conquests which await us in this closing year of the Nineteenth Century.

BRETHREN, PRAY FOR US.

IT IS NOT so much faith or knowledge that people need today, as a spirit of obedience. There are only two ways in this world—God's Way and the Devil's way. One way is going up and the other way is going down. There was but one way out of Sodom, that was straight ahead.—Notes from Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

NOTICE TO ZION TRAVELERS.

Friends of Zion going to Europe and other parts of the world are respectfully informed that an agency has been established to secure rates, accommodations and protections for first, second and third class passengers to and from all parts of Europe, etc.

Arrangements have been made with the principal steamship and railroad lines to book passengers to and from all parts of the world, at the lowest possible rates.

For rates, maps and full information, apply to David F. Robertson, Special Agent for THE COMING CITY, 1201 Michigan Avenue, Chicago.

ZION'S CONFLICT WITH METHODIST APOSTASY.

Subjects of General Overseer's Discourses in Central Zion Tabernacle, May 13, 15 and 19, 1900.

Lord's Day, May 13th, 3 P. M.—"Elijah the Prophet of God, and the Prophets of Baal, at Carmel: With Its Application to Chicago."

Tuesday, May 15th, 8 P. M. —"Degrees of Masonic Devilry."

Thursday, May 19th, 8 P. M.—"Betrayers Who Kiss the Christ, and Sell Him to His Enemies."

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 dehler 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."

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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.

ALL-DAY PRAISE AND TESTIMONY MEETING.

Report of Meetings held in Central Zion Tabernacle, Lord's Day Morning, Afternoon, and Evening, April 29, 1900. Testimonies to God's Saving, Healing, Cleansing, and Keeping Power at all three Services.

REPORTED BY S. D. AND E. W. AND A. W. N.

OVER and over again, thousands of times, has been told in Zion Tabernacles in Chicago, and over all the land, the wonderful story of Salvation, Healing and Cleansing through Faith in the Lord Jesus. Yet it never grows old, but rather seems to come with renewed and increased interest with each telling.

Each month thousands in Zion gather with songs of thanksgiving to hear and to tell the great things which God is working in the spirits, souls and bodies of those who come to Him in faith, truly repenting of their sins, making right those things in which they have done wrong, and consecrating themselves to His service.

The April All-Day Praise and Testimony meetings in Central Zion Tabernacle were marked by a large attendance of members and friends of Zion, and by the excellent testimonies which follow. The arguments of this impregnable phalanx of facts cannot be met by the enemies of Divine Healing. The only alternatives are surrender or dodge.

The General Overseer was absent, holding a most important mission in Philadelphia, and many were the earnest prayers which were offered for his protection amidst bitter and treacherous enemies, and the success, for God, of his mission.



CENTRAL ZION TABERNACLE.

Central Zion Tabernacle, Lord's Day Morning, April 29, 1900.

The meeting was opened by singing Hymn Number 141.

Elder Voliva took charge of the service, and read from St. John, first chapter, beginning at the thirty-fifth verse; also from the twelfth chapter of the book, eighteenth and nineteenth verses, closing with this prayer:

May God bless the portions of His Word which I have read.

Prayer was then offered by Elder Brasefield, after which the tithes and offerings were 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, oh Lord, our Strength and our Redeemer. Amen.

God's Power Conquers Acute Bronchial Disease.

Elder Voliva said: I have never spoken regarding my own healing in this Tabernacle, hence I will say a word this morning.

In the Winter of 1889, while I was a student in college, I was taken very sick with grip, which was very prevalent that Winter. For more than a week my right lung was entirely closed, and even after I was able to resume my studies for almost a year I had a very bad cough. My vocal powers were practically gone. I was almost unable to do any public speaking at all. This continued for several years, and I was treated altogether by twelve different doctors.

I remember very well when I would try to preach that it was with the greatest difficulty that I could speak at all—but a very few moments at best. I was advised by a very competent surgeon to give up public speaking, and was told that I probably would have to give up the ministry.

I went from the West to the East. There I consulted two physicians, and while they did not advise me to cease talking altogether, they said I must do very little talking.

I had my throat cauterized with nitrate of silver, every application bringing a tablespoonful of blood, and was all the time growing worse.

Change of climate had no effect. I prayed to God to heal me, and God did not hear me, because I was like most preachers. I said, "If I cannot have so many hundred dollars a year, I will not preach at all."

But the time came when I learned something. Then I said, "Oh God, I will give up salary, and will do anything You call upon me to do. I will throw away my essays, and will go to preaching the Gospel." When I became humble enough and was ready to do anything that God wanted me to do, I received the blessing. From that day to this I have had no trouble.

Those of you who know what acute bronchial trouble is know that there is no help for it so far as any treatment is concerned. Indeed, that is true of all diseases. Medicines only palliate.

God instantly took this trouble away, but He brought me down to an income of $4.50 a week.

For a little time I did not preach Divine Healing. I kept going every Lord's Day morning to the church saying, "Well, Lord, I will preach a sermon on Divine Healing today." When I would get there I would size up the congregation and think I would put it off for a week or two.

At last I could not put it off any longer. I wrote three articles which were published in the daily paper bearing upon the subject of Divine Healing. Then I preached, and then the usual result happened. The Elders got together and put me out of the synagogue. (Laughter.)

I praise God He led me to Zion, the refuge for the afflicted of His people.

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I desire to tell you also, in a sentence or two, how marvelously God healed my wife before we were in Zion three weeks. For fifteen long years she had suffered with stomach trouble, having been doctored by no less than a dozen doctors, her own father among the number. I remember that one year I bought $67 worth of patent medicines for her. I was determined to get her well.

After I was healed myself and we began to get into the light, we came to Zion, and in less than three weeks she was perfectly healed, and to this day she has been well.

Now others may tell of God's love.

You will not simply be telling your brothers; you will not simply be telling it in the presence of these, but through LEAVES OF HEALING you will be speaking to thousands and tens of thousands.

Speak to the people and tell them what God has done for you.

Delivered From Internal Troubles. Leg Lengthened Two Inches.

Mrs. Rose Douchom, Cedar Rapids, Iowa, said: "I praise God this morning for what He has done for me. I was in the Roman Catholic Church. I came out of the Roman Catholic Church about six months ago and came here and joined Zion.

"I had suffered from internal troubles for three years or more. Since I came to Zion I have been perfectly healed of internal troubles. I always used to go to doctors and none of them could help me.

"I also had a short limb. I was deformed in the hip. For thirty years one limb was shorter than the other. It has now come down pretty nearly two inches, and my hip has gone back into its place. I praise God for all my healing and for the Christian Catholic Church in Zion. I praise God for Dr. Dowie and all the Elders. I am glad that I am in Zion."

Elder Voliva—You were born in the Roman Catholic Church?

Mrs. Douchom—"Yes, sir; my parents were Roman Catholics."

Elder Voliva (holding up a pair of shoes)—These are the shoes which you have been wearing?

Mrs. Douchom—"Yes, sir. This pair I got in Cincinnati, Ohio. They cost me $40. If I had heard of Zion before, I would not have had them made." (Laughter.)

Elder Voliva—I only wish you had heard of Zion and given that money to the Lord.

Mrs. Douchom—"I praise God for everything that He has done for me."

Elder Voliva—This is a very remarkable testimony. These shoes will be put upon the walls of Zion as trophies captured from the enemy.

Delivered From Many Diseases.

Harmon S. Matz, 1300 Michigan Avenue, Chicago, Illinois, said: "I went to a public library, and there I saw the first copy of LEAVES OF HEALING I ever read. It was the one of Pearl Irish's testimony of transformation. The Devil came in front of it and said, 'Don't you think that is cheap?'

"I said, 'Why, no; I saw that for myself.' Then I came into Zion.

"I had spent much money for doctors and drugs and had been in three hospitals. Since then I have been delivered from many diseases, and at present I am trusting God to take away my impediment of speech and partial deafness.

"I think of the Eternal God and Salvation while walking and busy at work in Zion Printing Works.

"I think Dr. Dowie under God has the right thinking. praise God for His goodness."

Kept and Blessed in Zion. Healed of Injury Caused by Overwork.

Miss Annie Macdonald, 1306 Michigan Avenue, Chicago, Illinois, said: "I thank God this morning that since I have been in Zion He has wonderfully kept me. I used to be bothered with colds a great deal before I came to Zion, but for nearly three years since I have been in Zion I have not had one.

"During this last winter I have had a great deal of work to do, especially during the last three or four weeks. I had charge of the making of robes for the choir, and we could not get the desired assistance, hence my assistant and I had to work very hard. I ran the machines a great deal, more than I should have done, and injured myself internally. I thought for two or three days that I would not be able to run a machine again.

"I went down to the prayer meeting. Overseer Piper had charge. He prayed with me on Tuesday evening, and I was instantly healed. I had to run the machines again all day, and I felt a little touch of it again, but since I stopped, I have not felt any of the effects at all. God gave me a great deal of strength for the work, because I was not accustomed to doing it.

"I thank God for the strength and health He has given me and for the way He has kept me, and for the guidance He gave me in the work. I was not competent to do it unless He had given me wisdom and strength to do it. I thank God for all His blessings, and for the way He has kept me and provided for me since I have been in Zion."

The True Way of Salvation, Healing and Cleansing Opened Through Leaves of Healing.

Miss Florence Waddington, Zion Home, Chicago, Illinois, said: "I have long thought how glad I would be when the time came that I could stand here on this platform and tell of some great thing that God had done for me. But this morning I remember that if we would be rulers over many things, we must be faithful over the few; therefore I wish to tell a very simple story.

"I cannot remember the time when it was not my supreme desire to do right. I always said my prayers, but it seemed that they were not answered. As my prayer was not answered, I looked about me and did not see that God answered any one's prayers, or at least very few. I had gotten into the condition of an agnostic, I think. I would not say that God did not exist, and that there was not a personal God, but I just did not know.

"I grew unhappy and discontented, and it was in that condition the first copy of LEAVES OF HEALING found me. I read it and the testimonies impressed me very much. I said, 'These things must be true. They never could be sent out in the way in which they are, if they were not true.'

"I began to read again in my Bible, which had been much neglected. As I read, it seemed that the stories which came from Zion were in perfect accord with what was recorded there. One day I was reading these words: 'I am the Way, the Truth, and the Life; no man cometh unto the Father except by Me.' As I read that I saw as I had never seen before. 'Yes, Christ is the Way, and I have been trying to climb up some other way all these years.' It seemed as if Christ entered my heart then and the discontent went out.

"I continued reading LEAVES OF HEALING, and then subscribed to the paper for six months. Before the end of six months I had determined to go to Zion and see for myself. I came and listened to the teaching of our General Overseer for about six more months before I was thoroughly convinced. I then gave up.

"The first question which came into my mind was: 'Can I longer remain connected with a religious society in which I have found so much of the Unitarian spirit?' I remember as I thought of that, my mind dwelt upon it through the morning. I went down into the Assembly Room and the first words that the General Overseer spoke were something like these: 'I would rather deal with the blackest of sin than with Emersonian philosophy and Unitarianism.' He had struck the point with me. I felt that it was a direct answer from God to me that I should come out from that society. I did so, and was brought into Zion.

"In this time I have known also of Christ the Healer. I have never been very sick. My sickness has been chiefly toothache, earache and colds. The most marked healing I have ever received was that of a very heavy cold. I knew my colds very well. The symptoms came as usual and I was quite sick for a day. In the night I awakened with one nostril closed; a headache; aching all over. I got out and knelt by my bed. When I arose from my knees, this nostril had opened and a pleasant, comfortable feeling went all over me. I went back to sleep. That was the end of my cold, which ordinarily would have taken three weeks to run its course.

"I thank God that He brought me into the Christian Catholic Church in Zion."

Healed of Spinal Disease After Eleven Years' Suffering. Delivered From Chronic Whooping-Cough.

Miss Edith Hosken, 4810 St. Lawrence Avenue, Chicago, Illinois, said: "I thank God this morning for the healings which I have received since I came to Zion. It will be a year next month since I testified to my healing of spinal disease.

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I was healed a year ago last March after being an invalid for eleven years. I will not repeat that testimony; it has been published.

"What I desire to thank God for especially this morning is for the healing of whooping-cough. It was a birthmark. From the day I was born my people noticed that every time I took cold I had the whooping-cough, and I had it as hard as any child ever had it. The doctors said it was whooping-cough, but not contagious. They did not know the cause of it, or anything about it.

"My people saw how much faith I had in the Lord as the Healer. There are none of them in Zion, yet my mother asked me the next time I had this trouble if I had not better go down to the children's meeting (it was on Thursday) and have Elder Holmes pray with me. I was pleased to know that she wanted me to go, and I said, 'Yes, I will go.'

"After I got to the Tabernacle I had a very severe spell of coughing and whooping, but when Elder Holmes prayed with me I felt relief at once. From that day to this, although I have had several colds and coughed at times severely, there has never been a single return of the whooping-cough. I thank God for it, and for all that He has done for me. I am not as strong in body as I hope to be, but I am well, thank the Lord."

Elder Voliva—This is certainly a very remarkable deliverance.

Delivered From Tobacco Habit. Son Healed When Dying.

Arthur A. Fox, Norwood Park, Chicago, Illinois, said: "I have many things to praise God for. Although I have never had any great sickness myself, I have been healed many times of colds and last month I was healed of grip. I think that was sent upon me because I have held off testifying so long. It was a long, serious siege of nearly four weeks before I was entirely free from it. I praise God for deliverance.

"I smoked for a great many years. I tried to give that up several times and never succeeded until I came into Zion. I thank the Lord it is nearly three years now since I have had any appetite for smoking at all.

"My boy has had some healings more wonderful than mine. In the first place, he fell off of a see-saw plank and broke his collar bone. That was after I had been in Zion about three months. I had not learned to send requests nor call on the Elders. I simply prayed with him night and morning. It was about two weeks before he was entirely healed, although he went to school every day and carried his arm in a sling. He suffered no pain during that time.

"A year ago last February he was taken with a severe case of diphtheria. He was in bed three days with a high fever before I knew what it was, and I then sent in a request for prayer. It was Anniversary night, Washington's Birthday, Thursday night. Friday morning about 8 o'clock he said he wanted to get up. He got up and dressed himself and came down stairs. His throat was in a bad condition, covered with white spots. He had two large swellings on each side of his neck, larger than my thumb. They disappeared before night, and he was quickly healed of that.

"I have prayed to God may times for healing as well as other things, and I think the Lord answered our prayers.

"When this boy was only two years old he was given up to die with spinal-meningitis, which is generally a fatal disease. The lady doctor gave him up to die three nights in succession. On the fourth morning, when she came, he was very much alive, and she was honest enough to say she did not think it was her medicine, but somebody's prayers. I prayed for him, although I could not say whether any one else did or not. He was healed and has been spared.

"He also had sick headaches. He would get overheated in school oftentimes and have a spell of sick headache.

"Thank God, he has learned to pray for himself, and has received answers to his prayers. I thank God for Zion and that He ever sent Dr. and Mrs. Dowie here to teach us the true and right way."

Elder Voliva—Where would we have been had they not brought this Gospel to us? We knew Jesus Christ as the Saviour, many of us, but we did not know Jesus Christ as the Healer.

There are tens of thousands and millions of people who do not know Jesus Christ as you and I know Him. The predominant purpose of this service is to let the world know that Jesus Christ is the same yesterday, today and forever. It is a glorious privilege that you and I have to tell the world of what has been done for us.

The meeting was then closed with the following

BENEDICTION.

Father, for Jesus' sake bless these words as they go out to the ends of the earth to the helpfulness of others, and now may the grace of our Lord Jesus, the love of God our Heavenly Father, and the fellowship of the Holy Spirit, abide with you and bless you. Amen.

Central Zion Tabernacle, Lord's Day Afternoon, April 29, 1900.

Overseer Speicher took charge of the services, which were opened by the congregation singing Hymn Number 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."

After a few remarks by Overseer Speicher, prayer was offered by Overseer Piper. The announcements were then made and the offerings received.

Overseer Speicher then said:

INVOCATION.

Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, and profitable unto this people, and to all to whom these words shall come through LEAVES OF HEALING, through the repetition of those who are here today, in every land throughout the world, till Jesus come, for His sake. Amen.

I have a number of written testimonies before me today which I will not have time to read. Here is a testimony from Deaconess Clemons, which I will hand to the stenographers:

Healed of Hemorrhages. Deliverance of a Dying Child.

DEAR OVERSEER SPEICHER:—I would be indeed ungrateful if I were not to tell of God's goodness to us.

About six weeks ago I was taken with very severe hemorrhages. They lasted a whole day. I was so low that I am sure I could not have lived two minutes longer if God had not heard my prayer.

I was so sick I could not speak, but even in that horror and darkness and weakness I knew I must pray.

By a supreme effort I mustered all my strength and faintly cried, "Father." That was all I could say, but my Father heard me and healed me in that moment.

The hemorrhage ceased and in a few minutes I was able to walk.

I praise God because His ear is ever open to our cry.

I am so thankful that we have a Living God who is not far off.

Before I had regained my strength, Roy was taken with pneumonia. He had whooping-cough, then a relapse, with a bad cold bordering on lung fever.

On a slushy, snowy Thursday he came home from school thoroughly drenched. That afternoon he was taken very ill and grew steadily worse, until Saturday night it looked as though he could not live until morning.

Mr. Clemons knew that Dr. Dowie would be coming home about midnight and determined to go to Zion Home and ask him to pray for Roy.

When Mr. Clemons told him how ill Roy was, he said at once, "I will go and see him."

No words can tell what confidence and joy he brought with him as he entered that room. I do not wonder that some people describe Dr. Dowie as a large man. His presence seemed to fill the place.

He knelt by Roy and said, "Roy, do you know who is speaking to you?" Roy said, "Yes; God." "And who am I?" "You are Dr. Dowie."

It seemed to us that God Himself was speaking through Dr. Dowie.

The Devil found it to be the case.

In fifteen minutes the terrible conditions were changed; the fever went down, and Roy turned over on his side after having lain two days and nights straight on his back without turning an inch either way, because of the inflammation in his lungs.

The next morning Roy sat up and was getting along nicely. But the Devil was able to frighten us again.

A former physician came in and examined him and said he must be kept in a reclining position; there was danger of heart failure, etc.

We made Roy lie down, and we were very careful of him. He grew rapidly worse from that moment.

We again thought him dying and again Dr. Dowie came and rebuked the devourer and robbed him of his prey.

Three times Dr. Dowie stood between Roy and death.

Then we stopped looking at Roy's symptoms and looked at God's strength. We tried no more to help God keep that heart beating.

I am so thankful to God for His goodness to us, in hearing our cries and in sending His Messenger to make known to us the Way to the Father.

I have no doubt that Roy and I would both be lying in our graves today were it not for the love of God and the prayers of Dr. Dowie.

Yours in His Name, M. T. CLEMONS.

Healed of Severe Dislocations of Foot and Knee.

Miss Lizzie Sternberg, 475 Claremont Avenue, Chicago, said: "About four years ago I fell from a high sidewalk and dislocated my left knee, and when I wanted to get up I could not. I thank God that I knew Him as the Healer and as the

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Keeper. I was carried home, and I asked my folks to pray. We prayed and the limb seemed to go back to its joint. It was very painful. My sister took a request to Zion Tabernacle, the General Overseer prayed for me and the pain left. The knee joint was all right then, and the third day I went back to work.

"When out at Zion City Site I was rather awkward in getting off from a farm wagon and dislocated my foot. It was very painful and I was unable to walk. Mother and I prayed, and I could just limp. When I got home I telephoned to Dr. Dowie to pray for me, which he did, and it got better.

"Two or three days after that, while I was sitting in a street car, a man ran against my foot and it was dislocated again. It was very painful and black from the toes to the heel. I managed to get to Zion Home and Elder Graves prayed for it. After that the joint got strong. It is all right now and I thank God for it.

"My mother had erysipelas on the head. It was very much swollen. She was delirious about four days, and very sick. She could not see for a whole day. Faithful Elders came and prayed for her, and she was blessed and healed."

Overseer Speicher—Sister Sternberg, is that true?

Mrs. Sternberg—"Yes, sir."

Overseer Speicher—The Lord healed you?

Mrs. Sternberg—"Yes, sir."

Overseer Speicher—Thank God you are healed.

I am more pleased to hear the testimony to the healing of surgical diseases than the healing of fevers and things of that kind. Fevers might get well of themselves, but you never hear of broken bones or dislocated joints getting well of themselves. It requires a direct act of God.

Boy Quickly Healed When Dying with Croup.

Mrs. C. A. Kristofferson, 1154 South Homan Avenue, Chicago, Illinois, said: "I thank God for what He has done for me. I promised God this week I would testify today. I have been a coward before, never telling what God has done for me.

"I thank Him first that He has given me good health, and has been good to my husband. After we gave our hearts to God he became healthy, although before he was sickly. He has never been kept in bed since he became a Christian.

"We thank God for this boy. Four weeks ago next Thursday he was taken very sick with croup. In the evening my husband went down to Zion Hall of Seventies, leaving me alone at home with the boy. I heard him gasping as though he could not breathe, in bed. I went in and saw that he was unconscious, and that he had struggled all over the bed.

"I took hold of his arm and said, 'Oh Father in Heaven, help me, for Jesus' sake.' The boy then went to sleep and slept for one hour. When my husband came home I said, 'He is dying tonight.' We telephoned to Zion Home. Elder Holmes came up. He prayed for the boy and in a while after he was gone he woke up. I said, 'How are you, Artie?' He said, 'I am all right, ma.' The next morning he got up and ate his breakfast. I thank God for his healing. The other children did not get the croup, but they had a bad cough. God healed them all.

"I give God all the glory and praise Him for Dr. Dowie. May God keep him and his dear wife a long time. I pray for all the Elders and officers, and thank them for all their kindness and love to us."

Kidney Disease Conquered By Jesus the Healer.

W. M. Burris, Cripple Creek, Colorado, said: "My dear friends, I would a great deal rather, if I consulted my own feelings, keep still and listen to others. But I have learned the lesson since I have been in Zion Home and in Zion Tabernacle, that if we expect the best benefits ourselves we must not be afraid to testify for Jesus and carry His Name wherever we go. I feel that if I am going to get the good things for which I am asking and praying, I must carry this Gospel and the story of the benefits which I have received from it wherever I go. If there are any in this audience who will be benefited by the few words which I will have to say, I will thank God for it.

"I had never heard of Dr. Dowie or his teachings until over a year ago, when our dear sister, Carrie West, the sister of your beloved Deacon H. Worthington Judd, who lived neighbor to us on a mountain side in Colorado, brought to my home—it was not then a happy home—some copies of LEAVES OF HEALING. When my wife first called my attention to it, I said, 'Why do you want to be carried away with such stuff as that?' I refused to listen to it.

"I was in a very bad condition. I had been in the habit of having oysters occasionally; we had pig frequently; we had tobacco continually and whisky a great deal. But it did not take long, after getting this teaching, before all these things had passed away.

"I desire to be honest in this confession, and tell you that the teachings which I had received were not sufficient to keep me from falling, because I did fall once after I received this teaching. But if I fell, I fell with my face towards God. I raised myself by His help and will be true to the teachings hereafter. (Amen.)

"I thank God for another thing which reaches back beyond Dr. Dowie's teachings. This old lady sitting here is my mother—I want to say this for some mothers who are here today. I thank God that my mother did not send me to Sunday School; she took me by the hand and led me there. Now I am taking her by the hand and leading her to Zion.

"I thank God for this religion. While Divine Healing was the stepping-stone which led me to these things which we all love so much, I thank God that I have taken the step beyond Divine Healing. I am in closer fellowship with God and Christ than I ever expected to be. All the teachings I had received from the pulpits before were teachings that some time, a long way off in the hereafter, after you had been dead and buried, you were going to get your reward. I thank God that I am working in a religion today in which I get its benefits every day and every hour of my life. (Amen.) It is a religion we can work at.

"I thank God for Dr. Dowie. For some time I have thought I ought to become a member of the Christian Catholic Church. My wife and I have been sending our tithes here regularly, and I thank God for his teaching. I thank God for Sister West, who brought us this news.

"There was some disease on my side. I did not know what it was. I wrote to Dr. Speicher, and he told me that it was something of a very serious nature, something of a kidney trouble. I think that my appearance shows that I am perfectly healed.

"I am about fifty years old, and I believe that I can outdo about half the boys in this country today."

Internal Troubles Healed. Deformed Hip Being Straightened. Leg Lengthened Two Inches.

Overseer Speicher—Mrs. Douchom, of Cedar Rapids, Iowa. What is this? We would like to know what this is.

Mrs. Douchom—"I used to wear that. My hip was deformed, and in order to be able to walk I had to wear this."

Overseer Speicher—Here is a shoe in a shoe.

Mrs. Douchom—"The leg was deformed at the hip which made it four and one-half inches shorter. It came down two inches. I was in Zion six months."

Overseer Speicher—You cannot wear this any more now?

Mrs. Douchom—"No; they are too high."

Overseer Speicher—What did this cost?

Mrs. Douchom—"These cost $40 a pair."

Overseer Speicher—I would like to make shoes at that rate. (Laughter.)

And the Lord is healing you?

Mrs. Douchom—"The Lord is healing me, and my limb is coming down all the time. I was healed of internal troubles. I was at the hospital about a week. After I went to the hospital I was worse. I was sick about two years before I went to the hospital. Since I came to Zion I was healed of that trouble, too. I praise God for everything that He has done for me, and for Dr. Dowie."

Delivered From Tobacco and Drink Habits.

Richard Free, 2956 Thirty-ninth Place, Brighton Park, Chicago, Illinois, said: "I was brought up in the Church. I always thought that we had the true Church, the Episcopal Church. I went through all the orders of the Church. I did not think that anybody could know that they were saved until the general Judgment Day; that when the Lord would come to judge the world He would then pronounce the salvation or damnation of each individual.

"My wife died in 1887 Then I took to drink. I had no consolation at that time. I was careless about going to church. I did not think much about Christianity. But where was the Christian Church? I could not tell. I read in the Scripture

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about the love which is in the Church and in the people, but I could not see it. I lived like that in the world, getting drunk and cursing and swearing as the world is carried on, expecting that at the Judgment Day I would have a chance of heaven when the Lord came to judge the world.

"I was satisfied in my Church, satisfied until that day came. The Volunteers of America started, and I read in the paper of the meeting in West Madison Street. I went to see them in June, 1896, and heard them on the street corner testifying. Previous to this I would not go to a Salvation Army meeting, for I did not think it was any use; it was to make money anyhow. I heard them testify and sing, and I liked it very well. They said they were saved and seemed sure of heaven. I came every night. I was just recovering out of a fit of delirium tremens. It was terrible. This time it came very near taking my life, the Devil was so strong. I seldom prayed, except out of a prayer-book, and that was not very often. I tried to pray. I asked God that if it were possible He would show me that I would know I was saved. He did. He made me know and have the assurance in myself that I was saved. I could not drink or smoke as I used to.

"I heard of Zion about a year ago. Some of the Volunteers were believers in Zion, and they told me about it. Some were criticizing. They said, 'Oh, Dowie is doing all this. He is making himself Jesus and doing healing. He ought to be killed.' I believed and always did believe that if the Church were ready, there was the power of healing. I said, 'I will go and see Dr. Dowie's Church and find out whether it is the Lord that heals.' I came in and saw the motto, 'Christ is All and in All.' I said to myself, 'That is not Dr. Dowie, it is Christ who is doing it.'

"Oh, such love. I never knew that Christ loved me until I began to be saved. Then I knew the power of the love of God dwelling in my heart. If we could all realize that great love of God, oh what a world it would be.

"I was doing carpenter work for Brigadier Fielding. I got very sick. I was healed, and that night I testified in Evanston that the Lord healed me. They did not like it. I told Fielding about my healing. He said, 'Yes, you think you are healed.'

"I said, 'I know I am.'

"He said, 'If Dowie is a Christian, I do not know what to say.'

"'I believe he is,' I said.

"'Did you ever see him?' he asked.

"'I never did,' I replied, 'but I am going to go there.' I came here when the picture was taken, the day the General Overseer made his Reply to the *Ram's Horn*, and I am glad to say that now I cannot stay away.

"I thank God that I am now in Zion and healed."

Saved From Depth of Sin; Forgiven and Blessed.

Deacon J. C. Farnfield, 1300 Michigan Avenue, Chicago, said: "Friends, I love to hear these testimonies of these remarkable healings. I thank God that He has made Himself manifest in my body, and has healed me more than once. But above and beyond that I thank God that He has saved me. I thank God that He took hold of me in answer to the prayers of my wife, and in answer to my own pleading, and brought me out of the depths of sin, and set me on the Rock, Christ Jesus. By the help of God I propose to stand there, and do whatsoever I can to advance His Kingdom here on earth.

"He took me when I was in the depths of sin. I was brought there principally, I believe, through the denominational churches. I feel in my heart had it not been for the Church influence in which I became entangled, I should have been a different man.

"If it had not been for Church influence I should never have seen Secret Societism. It was through a brother in the Church that I was led into the Secret Society. From the Secret Society I went into all manner of sin, until I wound up a perfect servant of the Devil in all the senses that word implies.

"By the earnest pleading of my dear wife I was brought to a realizing sense of my condition. Then I saw as never before the Way, the Truth and the Life as presented by our General Overseer through LEAVES OF HEALING. When I saw the truth so plainly, and it was so easy to understand, I could not but be convinced that God was still a God who healed and helped His people. I came to Him and asked Him to forgive me for my sin. He freely forgave me. Then I set about making right the many wrongs which I had done. He is constantly blessing me. I desire to do something in return for the great blessing God has given me." (Applause.)

A Physical, Moral and Spiritual Wreck; Saved, Healed and Cleansed in Zion.

Jeremiah Mack, Galesville, Wisconsin, said: "Friends, it is my privilege and duty to witness for God today for healing. I am thankful to God that I have been saved and healed in Zion. I was badly broken down physically when I was about fifteen years old, and I was under the treatment of physicians most of the time for seven years. I suffered many things of many physicians and only grew worse.

"Through reading LEAVES OF HEALING I heard of Zion. I met Evangelist (now Elder) Kennedy and spoke to him about visiting Zion. About the first question he asked me was whether I were saved. I told him I did not know.

"I was suffering from a complication of diseases, kidney, liver and lung trouble. The Lord healed me of that. I was a stinkpot and a drunkard. I did not have a spark of spiritual life. I can thank God that He has given me the light which has made me free. I came out of the Roman Catholic Church."

God Hears Prayer For Healing of One Severely Injured and Thought to Be Dead.

James Smith, 6920 Carpenter Street, Chicago, Illinois, said: "On the 5th day of December last I was struck by a falling sign on Exchange Avenue and Halsted Street, Swift & Co.'s market. I was a butcher at the time. Now I am not. I was carrying in a basket off a wagon, and a sign twenty-two feet long and two and three-quarters feet in breadth broke loose and came down on me, striking me in the back of the head. The blow knocked me over and injured me. For an hour and three-quarters I knew nothing. I was taken in the wagon to the hospital and word was sent to my wife, telling her about it.

"I believe my wife's prayers were answered, because I revived when I was within two or three blocks of the hospital. I asked Mr. Hamilton, the manager of the place where I worked, who had followed me, what had happened to me. He said I was struck by a falling sign. I said, 'Mr. Hamilton, I want you to take me straight home.'

"He said, 'You are going to be taken care of.'

"I said, 'I want you to take me home.'

"The water was running out of my eyes. Then I fell asleep. The next thing I found out I was upon an operating table, and there were doctors around me, some six or seven, I guess. I heard the tools rattle on the tables; it woke me up. I raised my arm over the table, and said, 'You use no instruments on me.'

"Mr. Hamilton said, 'This man's belief is different from ours. You had better let him down.'

"I was carried on a stretcher and laid on the bed. I told them that they had got me in a chill, and I would like them to put something on my feet, and something on my head. I would get warm; I would get all right.

"My wife came shortly after. Of course she knows a little more about the subject than I do. They stopped her at the door. They did not want her in. They said my mother could come in, but my wife would not be allowed in. My wife said that she would go in if she went over the top of all the beds in the place. She came in and saw me.

"Dr. Speicher sent an Elder out to the hospital. They stopped the Elder and stopped my wife. They did not want either one of them to come in, but they got in.

"My limb was pretty bad. I could not move. I was pretty sore. I was all strained through the cords and through my chest and my back, so I could neither raise nor turn myself. A carriage came and took me to Zion Home. The General Overseer came in to see me, I believe, the next day. I was pretty sick. I thought the house was turning around with me. My head was in pretty bad shape. Dr. Dowie told me to rest. I got up in the morning by myself and walked downstairs."

Overseer Speicher—How long were you in the Home?

Mr. Smith—"Four days."

Overseer Speicher—The Lord has healed you?

Mr. Smith—"Yes. The two doctors gave me up. They thought I was dead."

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Overseer Speicher—They wanted to cut into you and see if you were dead. (Laughter.)

What your husband has said is true, is it, Mrs. Smith?

Mrs. Smith—"Yes, sir."

Overseer Speicher—You believe that the Lord has healed him?

Mrs. Smith—"Yes; I am sure of it."

Overseer Speicher—He got out of some business that he was in about that time, did he not?

Mrs. Smith—"Yes, sir."

Overseer Speicher—What was that business?

Mrs. Smith—"Pork business."

Overseer Speicher—He is in a better business now. I thank God He has saved you and gotten you out of that business.

Boy Completely Healed of Terrible Rupture After Doctors Gave Him Up.

J. E. Daniels, Janitor South Side Zion Tabernacle, Chicago, said: "I desire to say a few words this afternoon about the healing of my little boy. He is between five and six years of age. When he was a little over two years of age he fell from a window and afterwards from a stairway, causing a rupture an inch in diameter. After my going to Cuba, my wife says there was another rupture above that one, and the two broke together, making a rupture three inches in length. I had him at the Presbyterian Hospital and Rush Medical College and had him examined. The only thing they could do was cut him open and sew it.

"While I was away to the war my wife had him at the Women's and Children's Hospital. There they stuck needles in him to make it heal. After having him there for ten weeks, they sent him home, saying they could do nothing for him.

"After I came home from the war and came into Zion, Elder Reed prayed with the boy, and the rupture disappeared for two weeks. But his playing around with his playmates caused it to come out again as large as two fists. My wife wanted to help the Lord along a little, and she put a strap around it to hold it in. It came out worse than ever. So we finally threw the strap away. Elder Reed and Elder McCreery prayed with the boy at different times. The rupture has disappeared. Today you cannot find even a mark where it was."

Overseer Speicher—I desire to call your attention to the fact that the majority of those who testified have testified to the fact that they are better Christians today than they were before they came to Zion.

Is it not a good thing to be a better Christian?

Audience—"Yes."

Overseer Speicher—Is it not a good thing to get closer to God?

Audience—"Yes."

Overseer Speicher—Has Divine Healing ever kept anybody away from God?

Audience—"No."

Overseer Speicher—Has it made him less a Christian than he was before?

Audience—"No."

Overseer Speicher—Has it not made him a better Christian every time?

Audience—"Yes."

Overseer Speicher—Your testimony is all in the same line. I ask you all to accept Christ as your Healer as well as your Saviour, that He may lead you on to Holy Living.

All who believe that Christ is the same yesterday, today and forever—all who believe these testimonies—and all who desire to give yourselves wholly to God, stand to your feet. Stand and accept Christ as your Saviour, your All and in all. (Nearly all arose). Pray with me the

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. I thank Thee for what I have heard of Thy goodness, Thy mercy, Thy saving, Thy healing power in Zion. Take me as I am, unworthy though I be, and make me what I ought to be in spirit, soul and body. Make me to do right, to confess, to restore, and to repent of all my sin. Give me Thy Holy Spirit. Give me power over evil. Give me the desire to do right in all things for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Overseer Speicher).

After the doxology had been sung by the congregation, the services were closed by Overseer Speicher 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.

Central Zion Tabernacle, Lord's Day Evening, April 29, 1900.

Elder J. G. Excell took charge of the services, which were opened by the congregation singing Hymn Number 44.

The Scripture lesson was read from the first chapter of Mark.

Prayer was offered by Elder Brooks.

The offerings were then received and the remainder of the meeting was devoted to testimonies.

Blessings in Family Through Leaves of Healing.

John Johnson, 22 Sixteenth Street, Chicago, said: "God has been very good to me. I thank Him for Dr. Dowie, and for the doctrine he has taught. Living on a farm in Iowa, I was suffering from lung trouble. Through reading LEAVES OF HEALING and in answer to prayer I was delivered.

"My wife was suffering from epilepsy. I thought it was my duty to obey God's Word, and to call for the Elders of the Church. Our pastor had been preaching in the Methodist Church for thirty years. I sent for him. He came. I took the Bible and read a part of the fifth chapter of James. I said, 'That is the reason why I have sent for you.'

"He said, 'I will confess I am too ignorant to do such a thing.'

"We finally prayed over the matter, but she was no better.

"Since coming to Chicago I have received great blessing.

"The second night we were in Zion Home my ten-year-old daughter was converted. Our baby boy, when about six weeks old, was taken very sick with pneumonia. An Elder came and prayed and he was perfectly healed."

Wonderful Healing of Pre-Natal Deformity Being Rapidly Perfected. Healing of Spinal Disease, Internal Trouble, and Other Diseases.

Miss Mary E. Cathcart, 1635 Michigan Avenue, Chicago, said: "Although I have not been perfectly healed I can say that I have been wonderfully blessed.

"I was born double-jointed in my hips. I have increased in height three inches, and my hips have gone down between seven and eight inches. They used to stand out perfeetly square, and looked like shelves. I praise the Lord that the change is constantly going on. There has been a very rapid change in this last year.

"I have also been healed of spinal trouble, dyspepsia, sprained knee and sprained wrist.

"When I was four or five years old my parents sent to the Allen Institute, of Indianapolis, a very minute description from a physician, and asked them if they could do anything for me. They said No, they could not do anything for a child who was born deformed like that; that if they had taken me at first they might have done something, but at that time my muscles were too much set.

"I have had a great many physicians. Dr. Roberts, of Oak Park, attended me for nearly a year for severe internal trouble. I also had an operation for that, which did not cure me. But the Lord healed me of that instantly.

"Dr. Roberts said he could do no more for me. My spine and spinal cord were diseased and enlarged between two vertebræ, and he said that as long as I lived I would have the backache. But the Lord healed me, and I have not had the backache since."

Elder Excell—Is your spine perfectly straight?

Miss Cathcart—"Yes, sir."

Elder Excell—How long since you have been healed?

Miss Cathcart—"My spine has been healed about three and one-half years."

Elder Excell—You have received spiritual blessing in Zion?

Miss Cathcart—"Very much; yes, sir. I was a very, very worldly girl."

Elder Excell—You have got rid of that, have you?

Miss Cathcart—"I have decidedly. I did all the wicked things which the world does at the present time. I praise God for Zion and every one connected with it."

Unknown and Incurable Disease of the Hands, Running Sores and Blindness Healed.

John Caldwell, 4365 Fifth Avenue, Chicago, Illinois, said: "I had a sister-in-law who had been coming to Zion meetings for possibly a year before I came. She had often wanted us to

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come, and we would not. I had been suffering with disease on my hands for possibly three months, I think, before I came to Zion. My family doctor saw me and treated me for poisoning. After he had treated me for a month he said he did not know what was the matter with me. Had it been poison, it would have succumbed to the treatment.

"At the Rush Medical College the professor of skin diseases took my case and examined it. The skin was dead on the palms. It crowded the nails off the fingers so that they were in the form of a hook. I was told by Dr. Robertson that I would never be rid of the disease.

"My sister-in-law had prayed for our conversion at the all-night prayer meeting three years ago. Within a month we were in Zion. I trusted in Christ as my Saviour and my Healer. Dr. Dowie prayed for me once, and my hands were well. The skin was dead previous to my coming to Zion, and I could hold a galvanic battery without knowing I had it in my hand. The first Saturday night after Dr. Dowie prayed with me I called on my sister-in-law and brother-in-law and in shaking hands, he said, 'What is that on your hands?' He rubbed it over, and it was the perspiration which came through for the first time.

"I have also been healed of running sores. I was two weeks in Zion Home. It was my privilege to be there when Mrs. Brooks, who was then Miss Sara M. Leggett, was healed. After her healing she gained sixty pounds. Since my healing I have gained forty pounds. I never was so well as I am now. I was also healed of blindness in the right eye, which I had for six months. My little girl was healed of pneumonia.

"We have had many blessings in our family, and I praise God for them. If it had not been for the teaching of Zion I believe I would have been dead by this time, and my spirit would have been lost; for I know I had no knowledge of Christ as my Saviour, although I had been a member of the Presbyterian Church."

Saved in Zion Although a Church Member. Many Diseases Yield to God's Healing Power.

Mrs. W. A. Parkison, 8 Sixteenth Street, Chicago, Illinois, said: "I was in the Presbyterian Church from the time I was a little girl about fifteen years old; but I did not know God.

"I thank God, first of all, for Salvation. I got that in Zion. God saved me in the little Zion Tabernacle No. 1, in the early Spring of 1894.

"I needed healing. I believed God would heal, but I did not understand how to go to God to get the healing. I went down there, and I heard others speak about their healing. God is blessing, and I am not bothered with headache, stomach trouble, kidney and liver trouble, and various other things. I have also been delivered from rheumatism."

Blessings Through Reading Leaves of Healing.

Mrs. Harriet Raymond, Mason City, Iowa, said: "I had been troubled with something in my right side ever since I was a child. I had been to a great many doctors. My parents sent me LEAVES OF HEALING, and I resolved to trust God for my healing. After I had been married a few months, one day when I was suffering from the pain my husband said, 'Let us pray about it.' We knelt and prayed about it. The pain left and did not come back.

"My husband was also healed of catarrhal trouble. I have been very much blessed here."

Delivered From the Devil's Clutches After a Mighty Battle.

Elder Eugene Brooks, Zion Home, said: "A great many of you who were here last Sunday will remember how I was suffering. When I started for Zion Home, I wondered whether it was possible for me to get there. When I got there Evangelist Moody came in and prayed with me and I felt better. I did not have the faith to ask for a perfect deliverance, and I said, 'Lord, let me sleep.' I did sleep. I awoke the next morning as sick as a dog. My wife said, 'You are not going down this morning to the early meeting?'

" 'That is just what I am going to do,' I replied.

"If there was a time in the world when I would have gone to an early meeting, it was then. One of the hardest things I had to do was to get out of that bed. I am convinced that if there is one thing the Devil wants a sick person to do, it is to stay in bed. I went down to the meeting and felt pretty good.

"After I had been up a little while, all those 'sweet influences of hades' came back. I got worse as the hours went along, and sicker and sicker still. Then the Devil said, 'Now go to bed and rest a little. You have nothing else to do.'

"I thought that was pretty good logic; I should feel so much better if I lay down. Of all the battles since I have been in Zion, I have had the biggest fight there to keep out of bed. Finally I said, 'My Father, I am not going back to bed if I die.'

"My whole nature just cried out to get back in bed. I said I would not go. I thought it was impossible to write, and I knew that my head and my eyes and my whole being was hurting too badly to read. I said, 'I am going to write.' I sat down. It was my victory keeping out of bed. I did not get the victory perfectly then, but before night I had such victory that the pain was very largely gone, and in a day or so I was perfectly delivered from that. I am just as confident as I stand here, if I had gone to bed at the suggestion of the Devil I should have been there three weeks if not more.

"You had better keep out of bed. You are hugging the Devil. I told you so that night. There are many of you lying around hugging the Devil. Why don't you get up and go to work?

"Now, if I had not had any work to do, the Devil would not have tempted me. Get up and go to work in the Name of God. He will give you strength and deliverance.

"I do thank God for His deliverance and His blessing."

Elder Excell—All who desire to live for God and trust Him fully with their spirits, souls, and bodies, arise. (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. Give me repentance for every sin. May I confess, restore and live right in Thy sight and before my fellowmen. Give me Thy Holy Spirit, that I may glorify Thee in my body as well as in my spirit, which are Thine. Help me to live for Thee day by day. Help me to do only those things which I know to be right. Teach me to trust Thee for my healing as well as for spiritual blessing. May I learn of Thee as my Keeper, keeping me from sin, from sickness and disease. May I trust Thee, my Heavenly Father, through Jesus Christ, by the power of the Holy Spirit, for an abundant entrance into the Heavenly City in Jesus' Name. (All repeat the prayer, clause by clause, after Elder Excell.)

Now did you mean that?

Audience—"Yes."

Elder Excell—Will you live for God, trust Him, and glorify Him?

Andience—"Yes."

Elder Excell—Then God will bless you.

The services were closed by Elder Excell pronouncing the

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.

THERE IS sometimes a distinct act of obedience to be performed before a person can exercise intelligent faith. The hearing of the Word of God covers other things besides teaching. The most important thing of all is, obedience to the distinct commands of God and carrying them out, whatever they may be. There is no way to be right but to do right. He who does right will be right.—Notes from Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

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THE GENERAL OVERSEER'S VISIT TO PHILADELPHIA.

BY HIS PRIVATE SECRETARY.

HE THAT hath an ear, let him hear what the Spirit saith unto the churches.

And to the angel (Messenger) of the Church in Philadelphia write;

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth, and shutteth, and no man openeth;

I know thy works: behold, I have set before thee an Open Door, and no man can shut it: for thou hast a little strength, and hast kept My Word, and hast not denied My Name.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.

Him that overcometh will I make a pillar in the Temple of My God, and he shall go no more out: and I will write upon him the Name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God; and I will write upon him My new Name.

ON Friday evening, April 27th, the General Overseer of the Christian Catholic Church laid aside his multifarious duties at Headquarters Office, and boarded the Pennsylvania Limited train in order that he might pay his announced visit to the "Church in Philadelphia."

This "Church in Philadelphia" is not the particular Church about which the Apostle John so beautifully writes in the book of the Revelation of Jesus Christ, from which we have quoted the above verse of Scripture.

But it is a Branch of the Christian Catholic Church in Zion which we believe God has raised up in these latter days to do a certain work in the fulfilment of the Gospel of the Kingdom of God.

We believe God is rapidly developing the Christian Catholic Church in Zion into a thoroughly Christian and Catholic and Apostolic Church.

The Branch of the Christian Catholic Church in Philadelphia has had some severe trials because of the unfaithfulness of an ordained officer who was for a very short time placed in charge of the work there, and also of some members who permitted the Devil to sidetrack them.

All is now apparently well settled; the few who were not of Zion have been removed, and the Branch is in good working order, and God has been using the Elder and Deacon-in-Charge, as well as many faithful and consecrated workers amongst the membership.

It was not that there was any need for disciplining that made the General Overseer visit Philadelphia; but that he might comfort and strengthen the Church and preach the Gospel to the general public in that city and from surrounding localities.

Upon arrival at Philadelphia the General Overseer found all the city papers very silent regarding his coming, except a very small announcement of a few lines which had been inserted by the Branch of the Church there.

Soon after arrival at the Walton Hotel he was greeted by members of the Church and friends of Zion from New York and New Jersey, and on Lord's Day it was found that some had come from Massachusetts, Delaware, Eastern Pennsylvania, Connecticut, and Maryland; and even Washington, D. C., was represented, with a considerable number from various parts of the State of Pennsylvania.

The General Overseer was informed that a representative of the Philadelphia *Inquirer* was waiting to see him, wishing to secure a few words from him, to place at the head of a two-column article which they were going to publish on Lord's Day morning, with his photograph, which article was to be a "fair" representation of the work of Zion; that the Philadelphia *Inquirer* was the leading paper of that city, and that the press of Philadelphia would not follow the footsteps of the Chicago press, but would report fairly, etc.

Exercising his usual good discernment and judgment, the General Overseer sent back word that the Philadelphia *Inquirer* might send him advance proof-sheets of their proposed two-column article and, after reading them, he would decide whether he would grant their wish. But the reporter gave the information that the article would not be written up until late that night. He went back to his office to carry out his evident previously determined purpose of writing such an article as would please the enemies of Zion, and be injurious to the General Overseer or the Christian Catholic Church in Zion.

After spending until past midnight conversing with members and friends of the Church, and deciding some very important matters connected with a Headquarters appointment, the General Overseer rested for the night.

The Lord's Day morning came quietly and serenely, and seemed to speak of the protecting and overruling power of the God of Zion; and the General Overseer awoke refreshed and with a determination to speak the truth in love that day to all God's children and all who were not, irrespective of what they might think, say or threaten.

The press of the city was all silent, except the *Inquirer*, which contained a long article and a photograph of the General Overseer; but which article was anything but "fair" and was full of misrepresentations and wicked lies. It seemed, too, that they had taken pains to let the face of the General Overseer bear as sinister a look as it was possible to make. However, they announced that it was likely the meetings would be well attended. They called attention to the occasion of the mobbing by doctors and medical students given the General Overseer in Chicago last fall, and intimated that the medical students of Philadelphia might be tempted to resort to some demonstration against his remarks, quoting the words of some professor or doctor in that city who said there was "no telling what medical students might do."

The whole attitude of that paper was on the line of encouragement to whoever might wish to disturb the peace of the meetings or do harm to the General Overseer.

The morning service was attended by about 1200 persons.

The General Overseer addressed them on the subject of "The Principles, Practices, and Purposes of the Christian Catholic Church in Zion."

All went well until he began showing the sins of the individuals and of the churches, and then asserted that the Christian Catholic Church had been brought into existence by God to "smash every other Church in existence."

They were not willing to wait to hear his reasons for such a statement, but a number started to hiss, and this was followed by louder and more continued hissing.

Then, allowing their prejudice and evil-imagining hearts to go beyond control, a number of the disorderly persons arose and left the building, some snapping out bitter words of hatred and wickedness.

Order was soon restored and the General Overseer went on, clearly proving his grounds for his statement, and with such convincing power to the great majority of those who remained

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that when the call for consecration was made at the close of the morning address, comparatively few remained seated.

The General Overseer then held a very delightful service of communion at the Lord's Table with about four hundred members and friends of the Christian Catholic Church. This was followed by the presentation and consecration to God of about twenty children.

The General Overseer then held a short and yet very helpful Conference of the members of the Church and friends of Zion, in which he gave some rather startling facts to the Branch in Philadelphia concerning the unfaithfulness of the Elder who had been removed from that charge and from fellowship in the Christian Catholic Church "for cause," proving even more convincingly than ever that his action in removing the disorderly Elder had been fully warranted.

Thus the morning series of meetings closed about 2:20 P. M. with much blessing to Zion.

Three services and a Conference had been put into less than four hours.

The morning meetings had lasted until such a late hour that the General Overseer had scarcely time to eat at all before commencing the afternoon service, which began shortly after 3 o'clock.

However, he hurriedly took a light luncheon and returned to the Opera House. He found an audience of several thousand people awaiting him.

In a few well-chosen words he referred to the occurrence of the morning, and quietly told the audience before him that the police of the city had heard of the disturbance, and had volunteered to be present in such numbers as would be necessary to preserve quiet and order throughout the rest of the services of that day and evening.

This little warning served to keep the enemies of God and of Zion in bounds, and beyond a very small attempt to hiss a little on the part of a very few, and one or two persons endeavoring to hold the floor while they attempted to uphold single immersion, there was no further disturbance. The large audience paid very good attention and went away much wiser, and many carried away truths in their hearts which will sooner or later cause them to obey God and receive blessings thereby.

The address of the General Overseer was thorough, logical and convincing. He spoke in the power of the Spirit, showing in every sentence that he was deadly in earnest and filled with a Divine love that made him love his "fellowmen too much to fear them."

At the close of the afternoon service nearly the entire audience arose for consecration, and about four hundred people remained that he might pray with them for healing from their various afflictions, and that they might also be still further blessed spiritually as he prayed. Some of these had come many hundreds of miles.

At the evening service the Opera House was nearly filled.

The General Overseer spoke very beautifully of the Eternal Love of God our Heavenly Father and of the far-reaching power of the Everlasting Gospel.

There was no attempt at any disturbance during the whole of the service, but the press reported there was a disturbance, just the same. Although a very few left the building, it was done very quietly, and those who remained paid very close attention and went away much enlightened and blessed in spirit.

Many words of thanksgiving were uttered by members and friends of Zion for that day in Zion in Philadelphia, and probably thousands have determined to live close to God in the future, that they may receive His continual blessings in all good things.

As the General Overseer left the Opera House, a few young boys were found to have gathered at the back door, evidently with the intention of doing some of their mischief, but the police had taken them well in hand, and they did not attempt any demonstration.

The shades of midnight fell over Philadelphia and found the Messenger of God tired, but uninjured; weary in body, but rejoicing in spirit.

He had done his duty.

Many thousands in Philadelphia had heard from God's servant what it was to be a true, clean, out-and-out, whole-hearted Christian, living in such a way and exercising such faith as would bring God's blessings in spirit, soul and body. They had been commanded to obey God fully. It rests with them now as to what blessings they will receive from their Heavenly Father.

On Monday morning a number of the papers of the city appeared with long articles, giving a very garbled and distorted report of the meetings of the previous day, and the *Inquirer* was foremost in its scurrilous items and caricature pictures of poses of the General Overseer.

Statements were made in some of the papers that the ministers of the city would pay no attention to "Dowie," etc.; that they did not believe there were any in the city amongst the "intelligent" class of people who would assist him any in the upbuilding of Zion in Philadelphia, etc.

They are not, however, ignorant that Zion in Philadelphia is strong, and is growing stronger every day.

Their words come like the boohooing of a lot of little children as they swing up their arms and shout at the great train of Zion, which rushes past, bound for the City of God, the New Jerusalem.

The General Overseer returned to Chicago by the Baltimore and Ohio route on Wednesday, after transacting some important Zion business in Washington on Monday and Tuesday.

PAUL remembered that he was the chief of sinners. The tendency was there. Honesty and integrity of purpose are often allied with unspeakable wickedness. Paul was perfectly honest and sincere in murdering Stephen, and in dragging women and children to prison. The man we have to guard about the most is the man who is sincerely wrong, or the man whose talk is five-sixths right.—Notes from Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

"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.

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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.

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ZION'S INQUISITION FOR BLOOD.

The Story Retold of the Murder of Captain William Morgan, of Batavia, New York, by Freemasons, in Niagara River, September 18, 1826.

NEARLY seventy-four years have passed away since the Rev. F. H. Cummings, Chaplain of a Royal Arch Chapter, at a Masonic banquet held in Lewiston, New York, on September 18, 1826, was called on for a toast.

In the expressive words of the Hon. Thurlow Weed, "He responded with peculiar emphasis, and in the language of their ritual, 'The enemies of our order: May they find a grave six feet deep, six feet long, and six feet due east and west.'

"Immediately after that toast, which was received with great enthusiasm," a number of the banqueters left the table and drove to Fort Niagara. They took Capt. Morgan from the cell where the Freemasons had confined him after they had kidnaped him, pretending to be his friends. They said that they were taking him to Canada; took him down to a boat, which was ready at the mouth of the Niagara River, and after gagging him, and binding his hands, they wound a rope around his body, tied to him heavy weights, and one of them, whose confession we give in the documents which follow, pushed him over into the dark river.



CAPT. WILLIAM MORGAN.
MURDERED BY FREEMASONS IN NIAGARA RIVER, ABOUT SEPTEMBER 18, 1826, FOR EXPOSING THE SHAMEFUL SECRETS OF THE MASONIC ORDER.

The terrible story is told in many of its details, some of the narratives being given on a very recent date in Central Zion Tabernacle by an aged man whose father had taken part in protecting Morgan's publisher, Miller, and in whose house Mrs. Morgan had lived for ninety days after the murder of her husband.

The horrible confession made to this brother, Asa Curtiss, of Wheeler, Indiana, by the son of one of those who committed the crime, has brought up once more the terrible guilt of the Masonic-Methodist Episcopal Church, which has never repudiated the awful toast of one of its ministers, but has, on the contrary, affiliated itself so closely with the Masonic order that the Methodist Conferences of today are mainly composed of Freemasons.

In 1898, at Chester, Pennsylvania, the Rev. J. F. Crouch, a member of the Conference then in session, said that ninety per cent of the members were Freemasons.

It is probable that this proportion obtains in the Quadrennial General Conference which is sitting in Chicago at this time.

We propose to demand, in the Name of Christ our Lord, an account of the blood of Morgan at their hands, and to show the diabolical, antichristian, and absolutely heathen nature of this Secret Order, which is but a form of Baal-worship.

For many years we have felt that some one must lay bare, in such a way as to arrest the attention of the whole country and the world, the horrible fact that the Methodist Episcopal Church and other churches have been sold out by their leaders to the Masonic Order, and therefore to the World, the Flesh, and the Devil. No language can be too severe with which to characterize this betrayal of the Covenant of God by those who have made a "Covenant with Death and an Agreement with Hell," and who deliberately transgress the law of God by affiliating themselves with the "unfruitful works of darkness."

This is the condition today, for the most part, of the most prominent leaders of the so-called churches; and in the series of discourses which we begin tomorrow in Central Zion Tabernacle, we will deal especially with the Methodist Apostasy.

Once more that silent figure, gagged and bound, stands there in the darkness, and pleads, mutely, for the vengeance of God against this horrible system of Secretism which has seized upon the pulpit and the platform, the press and the people, twining its octopus-like tentacles around justice and truth, law and order, strangling the Home, the Church and the Nation.

Like some horrible devil-fish, its object seems to be only destruction, and its alleged charities and religious ceremonies are but a flimsy veiled pretense, under which it covers the deadliest hatred to God and the Gospel of Salvation and Healing and Holy Living which He sent to us in the person of His Son, and in the power of the Holy Spirit.

We denounce the solemn mockeries of the Quadrennial Conference now being held in Chicago, and before God and men and angels we brand the organization as one that has really become the Church of the Masonic Order: an order which denies the Supremacy of our Lord Jesus Christ as King of Kings and Lord of Lords, and which, while pretending to revere the Bible, leaves out every reference to the Name of Jesus from all its ritual, in the thirty-three degrees of straight Masonry. In all its secret lodge worship Masonry never owns Him as the one Mediator between God and man.

Multitudes of godly men and women, youths and maidens, and doubtless many hundreds of ministers, are to be found in the Methodist Episcopal Church, who have no sympathy whatever with the claims of this arrogant and satanically inspired system of secret devilry. These can never be set free until the real nature of Masonic-Methodism is exposed, until this organization is shown to be diabolical, and then millions will rally around the Standard which Zion is raising in every part of this land and throughout the world: the standard of a Primitive, Catholic and Apostolic Christianity.

Tragic End of One of Morgan's Murderers.

Extracts from Editorial Notes, LEAVES OF HEALING, Volume VI, Number 14; Jan. 27, 1900.

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.

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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 kidnaped 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 the farm adjoining ours.

Soon after the son's location the old man, the kidnaper, 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 kidnaper. 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 the 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 were 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 lifetime 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.

Story of Morgan's Abduction and Murder by Freemasons.

Extract from Report of Meeting held in Central Zion Tabernacle, Lord's Day Morning, January 28, 1900. LEAVES OF HEALING, Volume VI, Number 15; February 3, 1900.

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."

Extract from Report of Praise and Testimony Meeting held in Zion Home, Saturday Evening, January 27, 1900. LEAVES OF HEALING, Volume VI, Number 15; February 3, 1900.

Asa Curtiss, Wheeler, Indiana, gave his testimony in detail concerning the murder of Morgan, who was kidnaped by the Masons, confirming the letter written by him to the General Overseer, and published in last week's issue in the Editorial Notes.

Rochester Union and Advertiser's Account of Murder of Morgan.

As indicative of the great interest in the case of William Morgan still existing in the minds of the people, we publish the following from the Rochester (New York) *Union and Advertiser* of January 22, 1900. It is an extract from a long article with a sensational heading, illustrated by a likeness of the late William Morgan. (It is from this likeness that the one which we

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publish on page 49 is taken.) It will be noticed that this paper, while not Anti-Masonic in its principles, freely admits the murder of Capt. William Morgan by Freemasons.

In September, 1826, there occurred an event in Western New York, with Rochester its center, which ramified and shook the whole continent and attracted attention far beyond—the abduction of William Morgan, a former resident of this city, from the bosom of his family in Batavia and the jail in Canandaigua, and his subsequent taking off for betrayal of the secrets of Masonry, the prime movers and chief actors in which combination of drama and tragedy were citizens and residents here

. . . . . .

But to return to William Morgan. He was imprisoned by the conspirators, with, of course, the assent of the commandant, and without lawful authority, in one of the casemates of Fort Niagara awaiting the advent of a representation of the fraternity in Canada to come and take him away and dispose of him.

Matters were getting too warm for further delay, and he was accordingly disposed of here.

One of the conspirators, John Whitney, of Rochester, according to Thurlow Weed, long after all was over, confessed to him in the presence of Simeon B. Jewett, of Clarkson Four Corners, a great Mason and Democrat, that at shut of day he, Whitney, and three others, took Morgan into a boat, with ropes, weights, etc., prepared; rowed out with him on Lake Ontario, and threw him overboard.

Months afterward, the body, having become detached from the ropes and weights by action of the water, floated ashore in Niagara County, and was identified as that of William Morgan. It was claimed by the conspirators and their friends that it was not the body of Morgan, but of one Timothy Monroe, a Canadian, who had been lost in Lake Ontario.

. . . . . .

The conspirators admitted the abduction, and several of them, indicted in Ontario County, upon arraignment for trial pleaded guilty and were sentenced to various terms of imprisonment.

But with the exception of John Whitney, Thurlow Weed being witness as to him, they never owned up to the murder.

Rev. Charles G. Finney's Account of the Murder of Morgan.

Extract from "The Character, Claims and Practical Workings of Freemasonry" by Rev. Charles G. Finney, Late President of Oberlin College.

CHAPTER II. A SCRAP OF HISTORY.

In this number I must remind readers of some facts that occurred about forty years ago; which, as matters of history, though then well-known to thousands, are probably now unknown to the great majority of our citizens.

Elderly men and women, especially in the Northern States, will almost universally remember the murder of William Morgan by Freemasons, and many facts connected with that terrible tragedy. But, as much pains have been taken by Freemasons to rid the world of the books and pamphlets, and every vestige of writing relating to that subject, by far the larger number of young people seem to be entirely ignorant that such facts ever occurred. I will state them as briefly as possible.

About forty years ago, an estimable man by the name of William Morgan, then residing in Batavia, New York, being a Freemason, after much reflection, made up his mind that it was his duty to publish Freemasonry to the world.

He regarded it as highly injurious to the cause of Christ, and as eminently dangerous to the government of our country, and I suppose was aware, as Masons generally were at that time, that nearly all the civil offices in the country were in the hands of Freemasons; and that the press was completely under their control, and almost altogether in their hands.

Masons at that time *boasted* that all the civil offices in the country were in their hands. I believe that all the civil offices in the county where I resided, while I belonged to them, were in their hands. I do not recollect a magistrate, or a constable, or sheriff in that county that was not at that time a Freemason.

A publisher by the name of Miller, also residing in Batavia, agreed to publish what Mr. Morgan would write. This, coming to be known to Freemasons, led them to conspire for his destruction.

This, as we shall see, was only in accordance with their oaths. By their oaths they were *bound* to seek his destruction, and to execute upon him the penalty of those oaths.

They kidnaped Morgan and for a time concealed him in the magazine of the United States Fort—Fort Niagara, at the mouth of Niagara River, where it empties into Lake Ontario. They kept him there until they could arrange to dispatch him.

In the meantime, the greatest efforts were made to discover his whereabouts, and what the Masons had done with him.

Strong suspicions came finally to be entertained that he was confined in that Fort; and the Masons, finding that those suspicions were abroad, hastened his death. Two or three have since, upon their deathbed, confessed their part in the transaction.

They drowned him in the Niagara River.

The account of the manner in which this was done will be found in a book published by Elder Stearns, a Baptist Elder.

The book is entitled "Stearns on Masonry." It contains the deathbed confession of one of the murderers of William Morgan.

On page 311 of that work you will find that confession. But as many of my readers have not access to that work, I take the liberty to quote it entire, as follows:

CONFESSION.

THE MURDER OF WILLIAM MORGAN, CONFESSED BY THE MAN WHO, WITH HIS OWN HANDS, PUSHED HIM OUT OF THE BOAT INTO NIAGARA RIVER!

"The following account of that tragical scene is taken from a pamphlet entitled, 'Confession of the Murder of William Morgan, as taken down by Dr. John L. Emery, of Racine County, Wisconsin, in the Summer of 1848, and now (1849) first given to the public.'

"This 'Confession' was taken down as related by Henry L. Valance, who acknowledges himself to have been one of the three who were selected to make a final disposition of the ill-fated victim of Masonic vengeance.

"This confession, it seems, was made to his physicians, and in view of his approaching dissolution, and published after his decease.

"After committing that horrid deed he was, as might well be expected, an unhappy man, by day and by night. He was much like Cain—'a fugitive and a vagabond.'

"To use his own words, 'Go where I would, or do what I would, it was impossible for me to throw off the consciousness of crime. If the mark of Cain was not upon me, the curse of the first murderer was—the blood-stain was upon my hands and could not be washed out.'

"He therefore commences his confession thus: 'My last hour is approaching; and as the things of this world fade from my mental sight, I feel the necessity of making, as far as in my power lies, that atonement which every violator of the great law of right owes to his fellowmen.'

"In this violation of law, he says, 'I allude to the abduction and murder of the ill-fated William Morgan.'

"He proceeds with an interesting narrative of the proceedings of the fraternity in reference to Morgan, while he was incarcerated in the magazine of Fort Niagara.

"I have room for a few extracts only, showing the final disposition of their alleged criminal.

"Many consultations were held, 'many plans proposed and discussed, and rejected.'

"At length, being driven to the necessity of doing something immediately for fear of being exposed, it was resolved in a council of eight, that he must die: must be consigned to a 'confinement from which there is no possibility of escape—THE GRAVE.'

"Three of their number were to be selected by ballot to execute the deed. 'Eight pieces of paper were procured, five of which were to remain blank, while the letter D was written on the others. These pieces of paper were placed in a large box, from which each man was to draw one at the same moment.

"'After drawing we were all to separate, without looking at the paper that each held in his hand.

"'So soon as we had arrived at certain distances from the place of rendezvous, the tickets were to be examined, and those who held blanks were to return instantly to their homes; and those who should hold marked tickets were to proceed to the Fort at midnight, and there put Morgan to death, in such a manner as should seem to themselves most fitting.'

"Mr. Valance was one of the three who drew the ballots on which was the signal letter. He returned to the Fort, where he was joined by his two companions, who had drawn the death tickets.

"Arrangements were made immediately for executing the sentence passed upon their prisoner, which was to sink him in the river with weights; in hope, says Mr. Valance, 'that he and our crime alike would thus be buried beneath the waves.'

"His part was to proceed to the magazine where Morgan was confined, and announce to him his fate—theirs was to procure a boat and weights with which to sink him.

"Morgan, on being informed of their proceedings against him, demanded by what authority they had condemned him, and who were his judges.

"'He commenced wringing his hands, and talking of his wife and children, the recollections of whom, in that awful hour, terribly affected him. His wife, he said, was young and inexperienced, and his children were but infants; what would become of them were he cut off, and they even ignorant of his fate?'

"What husband and father would not be 'terribly affected' under such circumstances—to be cut off from among the living in this inhuman manner?

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"Mr. V.'s comrades returned, and informed him that they had procured the boat and weights, and that all things were in readiness on their part.

"Morgan was told that all his remonstrances were idle; that die he must, and that soon, even before the morning light.

"The feelings of the husband and father were still strong within him, and he continued to plead on behalf of his family.

"They gave him one-half hour to prepare for his 'inevitable fate.'

"They retired from the magazine and left him. 'How Morgan passed that time,' says Mr. Valance, 'I cannot tell, but everything was quiet as the tomb within.'

"At the expiration of the alloted time they entered the magazine, laid hold of their victim, 'bound his hands behind him, and placed a gag in his mouth.' They then led him forth to execution.

"'A short time,' says this murderer, 'brought us to the boat, and we all entered it—Morgan being placed in the bow with myself alongside of him. My comrades took the oars, and the boat was rapidly forced out into the river.

"'The night was pitch dark; we could scarcely see a yard before us, and therefore was the time admirably adapted to our hellish purpose.'

"Having reached a proper distance from the shore, the oarsmen ceased their labors.

"The weights were all secured together by a strong cord, and another cord of equal strength, and of several yards in length, proceeded from that.

"'This cord,' says Mr. V., 'I took in my hand [did not that hand tremble?] and fastened it around the body of Morgan, just above his hips, using all my skill to make it fast, so that it would hold. Then, in a whisper, I bade the unhappy man to stand up, and after a momentary hesitation he complied with my order. He stood close to the head of the boat, and there was just length enough of rope from his person to the weights to prevent any strain, while he was standing.

"'I then requested one of my associates to assist me in lifting the weights from the bottom to the side of the boat, while the others steadied her from the stern. This was done, and, as Morgan was standing with his back toward me, I approached him, and gave him a strong push with both my hands, which were placed on the middle of his back. He fell forward, carrying the weights with him, and the waters closed over the mass. We remained quiet for two or three minutes, when my companions, without saying a word, resumed their places, and rowed the boat to the place from which they had taken it.'"

They also kidnaped Mr. Miller, the publisher; but the citizens of Batavia, finding it out, pursued the kidnapers, and finally rescued him.

The courts of justice found themselves entirely unable to make any headway against the widespread conspiracy that was formed among Masons in respect to this matter.

These are matters of record. It was found that they could do nothing with the courts, with the sheriffs, with the witnesses, or with the jurors; and all their efforts were for a time entirely impotent. Indeed, they never were able to *prove* the murder of Morgan, and bring it home to the individuals who perpetrated it.

But Mr. Morgan had published Freemasonry to the world. The greatest pains were taken by Masons to cover up the transaction, and as far as possible to deceive the public in regard to the fact that Mr. Morgan had published Masonry as it really is.

Masons themselves, as is affirmed by the very best authority, published two spurious editions of Morgan's book, and circulated them as the true edition which Morgan had published. These editions were designed to deceive Masons who had never seen Morgan's edition, and thus to enable them to say that it was not a true revelation of Masonry.

In consequence of the publication of Morgan's book, and the revelations that were made in regard to the kidnaping and murdering of Mr. Morgan, great numbers of Masons were led to consider the subject more fully than they had done; and the conscientious among them almost universally renounced Masonry altogether.

I believe that about two thousand lodges, as a consequence of these revelations, were suspended.

The ex-President of a Western College, who is himself a Freemason, has recently published some very important information on the subject, though he justifies Masonry.

He says that, out of a little more than fifty thousand Masons in the United States at that time, forty-five thousand turned their backs upon the lodge to enter the lodge no more.

Conventions were called of Masons that were disposed to renounce it. One was held at Le Roy, another at Philadelphia, and others at other places, I do not now remember where.

The men composing these conventions made public confession of their relation to the institution, and publicly renounced it.

At one of these large conventions they appointed a committee to superintend the publication of Masonry in all its degrees. This committee was composed of men of first-rate character, and men quite generally known to the public.

Elder Bernard, a Baptist Elder in good standing, was one of this committee; and he, with the assitance of his brethren who had been appointed to this work, obtained an accurate version of some forty-eight degrees.

He published also the proceedings of those conventions, and much concerning the efforts that were made by the courts to search the matter to the bottom, and also several speeches that were made by prominent men in the State of New York.

This work was entitled "Light on Masonry."

In this work any person who is disposed may get a very correct view of what Freemasonry really is.

This and sundry other reliable works on Fremasonry may be had at Godrich's, and Fitch & Fairchild's bookstores, in Oberlin.

In saying this, it is proper to add that I have no direct or indirect pecuniary interest in the sale of those or of any book on Freemasonry whatever, nor shall I have in the sale of this which I am now preparing for the press. Freemasons shall not with truth accuse me of self-interest in exposing their institution.

Before the publication of "Bernard's Light on Masonry," great pains were taken to secure the most accurate knowledge of the degrees published by the committee, as the reader of that work will see, if he reads the book through.

An account of these matters will be found in "Light on Masonry," to which I have referred.

In the Northern or non-slaveholding States, Masonry was almost universally renounced at that time.

But it was found that it had taken so deep a root that in all New England there was scarcely a newspaper in which the death of William Morgan, and the circumstances connected therewith, could be published. This was so generally true throughout all the North that newspapers had to be everywhere established for the purpose of making the disclosures that were necessary in regard to its true character and tendency.

The same game is being played over again at the present day. The *Cynosure*, the new Anti-Masonic paper published at Chicago, is constantly intercepted on its way to subscribers. Four of its first six numbers failed to reach me, and now in December, 1868, I have received no number later than the sixth.

The editor informs me that the numbers are constantly intercepted. The public will be forced to learn what a lawless and hideous institution Freemasonry is.

But at present I refrain from saying more on this point.

It was found that Masonry so completely baffled the courts of law, and obstructed the course of justice, that it was forced into politics; and for a time the Anti-Masonic sentiment of the Northern States carried all before it.

Almost all Masons became ashamed of it, felt themselves disgraced by having any connection with it, and publicly renounced it. If they did not publish any renunciation, they suspended their lodges, had no more to do with it, and did not pretend to deny that Masonry had been published.

I should just as soon expect slavery to be reëstablished in this country, and become more popular than ever before—to take possession of the Government and of all the civil offices, and to grow bold, impudent, and defiant—as I should have expected that Masonry would achieve what it has.

When the subject of Freemasonry was first forced upon our churches in Oberlin, for discussion and action, I cannot express the astonishment, grief and indignation that I felt on hearing professed Christian Freemasons deny either expressly or by irresistible implication that Morgan and others had truly revealed the secrets of Freemasonry.

But a few years ago such denial would have ruined the character of any intelligent man, not to say of a professed Christian.

But I must say, also, that Masonry itself has its literature. Many bombastic and spread-eagle books have been published in its favor.

They never attempt to justify it as it is revealed in "Light on Masonry," nor reply by argument to the attacks that have been so successfully made upon it; neither have they pretended to reveal its secrets. But they have eulogized it in a manner that is utterly nauseating to those that understand what it really is.

But these books have been circulated among the young, and have no doubt led thousands and scores of thousands of young men into the Masonic ranks, who, but for these miserable productions, would never have thought of taking such a step.

Hon. Thurlow Weed's Account of the Murder of Morgan.

A Pamphlet entitled "The Facts Stated. Hon. Thurlow Weed on the Morgan Abduction."

The following is taken from a little phamphlet entitled, "The Facts Stated," by Hon. Thurlow Weed:

NEW YORK, September 9, 1882.

DEAR SIR:—I have delayed the answer to your letter inviting me to attend the unveiling of the monument of Capt. William Morgan, in the hope that I should be able to be present on that occasion.

Impaired vision, added to other infirmities, prevents my going far from home.

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The occasion is one that recalls an event of startling interest, arousing deep popular feeling, first at Batavia, Le Roy, Canandaigua and Rochester, then pervading our own and other States.

After reading the proceedings of a meeting at Batavia with the Hon. David E. Evans as presiding officer, I wrote a six-line paragragh for the Rochester *Telegraph*, in which I stated that a citizen of Batavia had been spirited away from his home and family, and that, after a mysterious absence of several days, a village meeting had been held and a committee of citizens appointed to investigate the matter; adding that, as it was known that Freemasons were concerned in this abduction, it behooved the fraternity whose good name was suffering to take the laboring oar in restoring the lost man to his liberty.

That paragraph brought dozens of our most influential citizens, greatly excited, to the office, stopping the paper and ordering the discontinuance of their advertisements.

I inquired of my partner, Robert Martin, what I had done to exasperate so many of our friends. He brought me a book and directed my attention to an obligation invoking severe penalties as a punishment for disclosing the secrets of Masons, inquiring what I thought of a man who, after taking such an obligation, violated it?

I replied that I did not know any punishment too severe for such a perjurer.

The discontinuance of the paper embraced so large a number of its patrons, I saw that my brief and, as I supposed, very harmless paragraph would ruin the establishment. Unwilling that my partner should suffer, I promptly withdrew, leaving the establishment in the hands of Mr. Martin.

The paper was doing well, and until that paragraph appeared my business future was all I could desire.

At that time an editor was wanted at Utica, where I had formerly worked and where I had many friends, but my offer to go there was declined.

I was equally unfortunate in my application for editorial employment at Troy.

The objection in both cases was that I had been too busy in getting up an excitement about Morgan.

Meantime the mystery deepened and public meetings were held in several villages, Rochester included.

In the meeting at Rochester it was assumed that all good citizens would unite in an effort to vindicate the law.

A committee was appointed consisting of seven, three of whom were Masons. It was soon discovered that the three Masons went from the committee to the lodge rooms.

It was subsequently ascertained that two of these gentlemen were concerned in the abduction, and that Morgan had been committed to the jail in Canandaigua on a false charge of larceny, and that he had been carried from thence secretly by night to Fort Niagara.

The committee encountered an obstacle in obtaining indictments in five of the six counties where indictments were needed.

The sheriffs who summoned the grand juries were Freemasons.

In four counties no indictments could be obtained.

In Ontario, however, the District Attorney, Bowen Whiting, and the Sheriff, Joseph Garlinghouse, though Masons, regarded their obligation to the laws of the State paramount.

Sheriff Garlinghouse and District Attorney Whiting discharged their duties independently and honestly.

As the investigations proceeded, the evidence increased that Morgan had been unlawfully confined in the Canandaigua jail and secretly conveyed to Fort Niagara, where he was confined in the magazine.

There was every reason to believe that he was taken from the magazine and drowned in Lake Ontario. This, however, was boldly and persistently denied—denials accompanied by solemn assurances that Morgan had been seen alive in several places, divided the public sentiment.

At town meetings, several months after Morgan's disappearance, the question was carried into politics. A large number of zealous Anti-Masons determined to make it a political issue.

Solomon Southwick was nominated at Le Roy for Governor.

Our committee firmly resisted all such efforts, urging all who were connected with us in an effort to vindicate the law to vote for the candidates of the party with which they had been previously connected.

We endeavored to induce the Whig State Convention to nominate Francis Granger, but, failing in that, we gave our support to Judge Smith Thompson.

Afterwards, at a village election in Rochester, Dr. F. F. Backus, who had been Treasurer by a unanimous vote of the electors from the time the village charter had been obtained, was again the candidate of both parties.

No whisper of opposition was heard before the election, or at the polls, but when the votes were canvassed a majority appeared in favor of Dr. John B. Elwood.

Dr. Backus was an active and influential member of the Morgan investigating committee.

That astounding result produced an instantaneous change.

Political Anti-Masonry from that moment and for that reason became an element in our elections.

It was alleged and extensively believed that the "Morgan Committee," to gratify personal aspirations, went voluntarily into politics. Those allegations were as untruthful as they were unjust.

It was not until we ascertained that the fraternity, by a secret movement, was strong enough to defeat the candidate of both political parties that we consented to join issue with them politically.

In the autumn of 1827, the discovery of the body of an unknown man on the shore of Lake Ontario, near the mouth of Oak Orchard Creek, gave a new and absorbing aspect to the question.

The description of that body, as published by the Coroner who held an inquest over it, induced a belief that it was the body of William Morgan.

Our committee decided to hold another inquest.

Impressed with the importance and responsibility of the question, I gave public notice of our intention and personally invited several citizens who had known Morgan to be present.

One of our committee went to Batavia to secure the attendance of Mrs. Morgan and as many others who knew him as would attend.

The body had been interred where it was found.

The rude coffin was opened in the presence of between forty and fifty persons.

When it was reached and before removing the lid, I received from Mrs. Morgan, and others who knew him well, descriptions of his person.

Mrs. Morgan described the color of his hair, a scar upon his foot, and that his teeth were double all round.

Dr. Strong confirmed Mrs. Morgan's statement about double teeth, one of which he had extracted, while another was broken, indicating the position of the extracted and broken teeth.

When the coffin was opened the body disclosed the peculiarities described by Mrs. Morgan and Dr. Strong,

This second inquest and the examinations of the body proceeded in open day and in the presence of Masons and Anti-Masons, not one of whom dissented from the Coroner's jury, by which the body was unanimously declared to be that of *William Morgan*.

Mrs. Morgan, in her testimony, failed to recognize the clothes.

The body was taken to Batavia, where it was re-interred, no one as yet expressing any doubt of its identity.

Subsequently, however, we were surprised by a statement that the body supposed to be that of Morgan was alleged to be the body of Timothy Monroe, who had been drowned in the Niagara River several weeks before holding the first inquest.

This awakened general and intense feeling.

Notice was given that a third inquest would be held at Batavia, where the widow and son of Timothy Monroe appeared as witnessess.

Mrs. Monroe swore to a body essentially different from that found at Oak Orchard Creek. Her husband, she said, had black hair that had been recently cut and stood erect. Her testimony made her husband from three to four inches taller than that of the body in question.

She testified that her husband had double teeth all round and described an extracted tooth from the wrong jaw and knew nothing of the broken tooth. The hair upon the head of the drowned man was long, silky, and of a chestnut color, while that of Monroe, according to the testimony of Mrs. Monroe and her son, was short, black, and close cut.

While Mrs. Monroe failed in describing the body, her description of the clothing was minutely accurate. The heel of his stocking was described as having been darned with yarn different in color.

Her cross-examination was very rigid and her answers throughout were found to be correct.

The clothing thus described had been in possession of the Coroner, who testified that it had not been seen either by Mrs. Monroe or any stranger from whom she could have obtained information.

On the other hand, Mrs. Morgan's description of the body, before she had seen it, was quite as satisfactory as Mrs. Monroe's description of the clothes.

Our committee took no part in the third inquest, and the body, as is known, was declared to be that of Timothy Monroe.

Simultaneously an incident occurred showing the vindictive spirit of our opponents.

On the evening of the day that the body interred at Batavia was declared by a third inquest to be that of Timothy Monroe, I went into the billiard-room of the Eagle Hotel to see a friend from Clarkson. When leaving the room, Ebenezer Griffin, Esq., a prominent lawyer employed as counsel for Masons, who was playing billiards, turned to me, cue in hand, saying, "Well, Weed, what will you do for a Morgan now?" To which I replied, "That is a good enough Morgan for us till you bring back the one you carried off."

On the following morning the *Daily Advertiser*, a Masonic organ, contained a paragraph charging me with having boastingly said that the body in question "was a good enough Morgan until after the election."

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That perversion went the rounds of the Masonic and Democratic press, awakening much popular indignation and subjecting me to denunciations in speeches and resolutions at political meetings and conventions.

Explanations were disregarded; the maxim that "Falsehood will travel miles while Truth is drawing on its boots" was then verified.

I suffered obloquy and reproach from that wicked perversion for nearly half a century. Indeed, there is reason to believe that even now, where I am personally unknown, generations are growing up believing that I mutilated a dead body for political effect, and, when exposed, boasted that it was a good enough Morgan until after the election.

Forty years afterwards the editor of the paper who originated that calumny, by a series of pecuniary reverses, was compelled to apply to me for assistance. I avenged the great wrong he had done me by obtaining for him a situation in the Custom House.

This served to extend and intensify the "excitement." It was everywhere charged and widely believed that I had mutilated the body in question for the purpose of making it resemble that of Capt. William Morgan.

I encountered prejudices thus created both in Paris and London twenty years afterward.

Our investigations were embarrassed and protracted by the absence and concealment of important witnesses.

One of these witnesses was an invalid soldier who had had the care of Morgan while confined in the magazine at Fort Niagara, but he disappeared, and all efforts to find him were unavailing for more than a year.

I finally traced him (Elisha Adams) to Brookfield, a mountain town in Vermont.

We reached the log house of Adams' brother-in-law, with whom he was hiding, between 12 and 1 o'clock at night. Our rap was responded to by the owner, to whom, on opening the door, the Sheriff introduced me, directly after which, and before anything more had been said, we heard a voice from the second floor of the cabin, saying, "I am ready and have been expecting you all Winter."

Immediately afterwards the old man came down the ladder, and in ten minutes we departed on our return.

While waiting for breakfast at the foot of the mountain, several men dropped into the bar-room where we were sitting.

When called to breakfast, the landlady, carefully closing the doors, remarked that her husband had sent around for Masons, some of whom had already appeared, but that we need not fear them, for she had sent her daughter to inform the other villagers what was going on, and that before we had done breakfast there would be twice as many Anti-Masons as Masons in attendance.

Returning to the bar-room we found that she had done her work thoroughly. Fifteen or twenty men were in the bar-room glaring at each other and at Adams, but nothing was said and we were driven off unmolested.

On our way back Adams, at different times, stated that hearing a noise in the magazine he reported it to Mr. Edward Giddins, keeper of the Fort who told him that a stranger was lodged there who in a day or two would be taken to his friends in Canada, but nothing must be said about it. He then, from time to time, carried food to the person.

Soon afterwards, near midnight, he was told to have a boat in readiness for the purpose of taking away the man in the magazine.

Several gentlemen arrived in a carriage, by whom the man was taken from the magazine and escorted to the boat.

Adams was told to remain on the dock until the boat should return, and that if in the meantime an alarm should be given he was to show a signal to warn the boat away.

As nothing of the kind occurred, the boat returned quietly, and as, of the six who left in the boat, only five returned, he supposed that one had gone to his friends in Canada.

Adams was wanted as a witness in trials then pending in Canandaigua.

We reached that place in the afternoon of the day the court convened.

Three men were on trial for abducting Morgan. The testimony of Adams was essential to complete the link.

On being called to the stand he denied all knowledge bearing upon the question. He resided, he said, at the time specified, in the Fort, but knew of no man being confined in the magazine; and knew nothing of men coming there at night in a carriage, and knew nothing of a man being taken from there in a boat. His denials covering the whole ground were explicit.

That, for the time being, ended the matter.

When the court adjourned I walked across the square with Judge Howell, who presided, and who remarked to me that I had made a long journey for nothing, my witness, Adams, being ignorant of the whole affair.

Gen. Vincent Mathews, of Rochester, who was walking on the other side of the Judge, replied with much feeling, "that the old rascal had not uttered one word of truth while he was on the stand."

Gen. Mathews was the leading counsel for the kidnapers, but refused to be a party in tampering with witnesses.

On our return to Rochester the witness Adams was in an extra stage with his Masonic friends. As there was no longer any need of hiding, he was on his way to Niagara.

In passing the Mansion House, Rochester, Adams, who was standing in the doorway, asked me to stop, saying he wanted to explain his testimony. The lawyers, he said, informed him that if he told what he knew about the magazine and the boat it would be a confession that would send him to State's prison. They also told him that the law did not compel a witness to criminate himself; and, to avoid punishment, he must deny the whole story.

In 1831, after my removal from Rochester to Albany, a libel suit was commenced against me by Gen. Gould, of Rochester.

It was tried at Albany, Judge James Vanderpoel presiding.

The libel charged Gen. Gould with giving money he received from the Royal Arch Grand Chapter to enable Burrage Smith and John Whitney to escape from justice.

Gerrit L. Dox, Treasurer of the Grand Chapter, and John Whitney, one of the recipients of the money, were in court to establish the truth of the libel.

Mr. Dox testified that a "charity fund" had been entrusted to Gen. Gould. John Whitney was called to prove that he received a part of the fund, with which, in company with Burrage Smith, he left Rochester and was absent nearly a year.

Gen. Gould's counsel objected to witness' testimony until it had been shown that Gen. Gould *knew* that the money furnished was to enable Smith and Whitney to escape from justice.

The court sustained this objection and Whitney's testimony was excluded.

As it was impossible to *prove* what was known only to Gen. Gould himself, the trial ended abruptly.

Judge Vanderpoel, in charging the jury, dwelt at length upon the licentiousness of the press, and called upon the jury to give exemplary damages to the injured and innocent plaintiff.

The jury thus instructed, but with evident reluctance, found a verdict of $400 against me.

My offense consisted in asserting a fact, the exact truth of which would have been established if the testimony had not been ruled out by a monstrous perversion of justice.

Col. Simeon B. Jewett, of Clarkson; Major Samuel Barton, of Lewiston, and John Whitney, of Rochester, passed that evening at my house.

Jewett was prepared to testify that he furnished a carriage for those who were conveying Morgan secretly from Canandaigua to Niagara.

John Whitney was one of the party.

Major Barton would have testified that he furnished the carriage which conveyed the party from Lewiston to Fort Niagara, John Whitney being one of that party.

Whitney would have sworn that Gould supplied money to enable him to "escape from justice."

In the course of the evening, the Morgan affair being the principal topic of conversation, Col. Jewett turned to Whitney with emphasis and said, "John, what if you make a clean breast of it?"

Whitney looked inquiringly at Barton, who added, "Go ahead."

Whitney then related in detail the history of Morgan's abduction and fate.

The idea of suppressing Morgan's intended exposure of the secrets of Masonry was first suggested by a man by the name of Johns. It was discussed in lodges at Batavia, Le Roy and Rochester.

Johns suggested that Morgan should be separated from Miller and placed on a farm in Canada West. For this purpose he was taken to Niagara and placed in the magazine of the Fort until arrangements for settling him in Canada were completed, but the Canadian Masons disappointed them.

After several meetings of the lodge in Canada, opposite Fort Niagara, a refusal to have anything to do with Morgan left his "kidnapers" greatly perplexed.

Opportunely a Royal Arch chapter was installed at Lewiston. The occasion brought a large number of enthusiastic Masons together.

"After labor," in Masonic language, they "retired to refreshment." Under the exhilaration of champagne and other viands the Chaplain (the Rev. F. H. Cummings, of Rochester) was called on for a toast. He responded with peculiar emphasis and in the language of their ritual:

"*The enemies of our order—may they find a grave six feet deep, six feet long, and six feet due east and west.*"

Immediately after that toast, which was received with great enthusiasm, Col. William King, an officer in our war of 1812, and then a Member of Assembly from Niagara County, called Whitney, of Rochester; Howard, of Buffalo; Chubbuck, of Lewiston, and Garside, of Canada, out of the room and into a carriage furnished by Major Barton.

They were driven to Fort Niagara, repaired to the magazine, and imformed Morgan that the arrangements for sending him to Canada were completed and that his family would soon follow him.

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Morgan received the information cheerfully and walked with supposed friends to the boat, which was rowed to the mouth of the river, where a rope was wound around his body, to each end of which a sinker was attached.

Morgan was then thrown overboard.

He grasped the gunwhale of the boat convulsively.

Garside, in forcing Morgan to relinquish his hold, was severely bitten.

Whitney, in concluding his narrative, said he was now relieved from a heavy load; that for four years he had not heard the window rustle or any other noise at night without thinking the sheriff was after him.

Col. Jewett, looking fixedly at Whitney, said, "Weed can hang you now."

"But he won't," was Whitney's prompt reply.

Of course a secret thus confided to me was inviolably kept, and twenty-nine years afterwards, while attending a National Republican Convention at Chicago, John Whitney, who then resided there, called to say that he wanted me to write out what he once told me about Morgan's fate, to be signed by him in the presence of witnesses, to be sealed up and published after his death.

I promised to do so before leaving Chicago.

There was no leisure, however, during the sitting of the Convention, and even before its final adjournment, forgetting what I had told Whitney, I hurried to Iowa, returning by way of Springfield to visit Mr. Lincoln.

In the excitement of the canvass which followed and the secession of the Southern States upon Mr. Lincoln's election, I neglected the important duty of securing the confession Whitney was so anxious to make.

In 1861 I went to Europe, and while in London wrote a letter to Whitney asking him to get Alex. B. Williams, then a resident of Chicago, to do what I had so unpardonably neglected. That letter reached Chicago one week after Whitney's death, closing the last and only chance for the revelation of that important event.

Whitney was a mason by trade, honest, industrious, sober, but excitable.

In all the early stages of the Morgan affair he believed he was doing his duty. The final crime was committed under the circumstances I have related.

I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "Secret Societies."

We labored under serious disadvantages. The people were unwilling to believe that an institution so ancient, to which so many of our best and most distinguished men belonged, was capable of not only violating the laws but of sustaining and protecting offending men of the order.

A vast majority of the American people believed that Morgan was concealed by our committee for political effect.

While we were being fiercely denounced as incendiary spirits, Judge Enos T. Throop, in charging the Grand Jury at Canandaigua, spoke of Anti-Masonry as a "blessed spirit"; a spirit which he hoped "would not rest until every man implicated in the abduction of Morgan was tried, convicted and punished."

It is pleasant also to contemplate the character of those with whom I was then associated judicially and politically. Than James Wadsworth, George W. Patterson and Philo C. Fuller, of Livingston; Trumbull Cary, George W. Lay, James Brisbane, Moses Taggart, Seth M. Gates, Phineas L. Tracy, Herbert A. Read, Timothy Fitch, Hinman Holden and T. F. Talbot, of Genesee; Albert H. Tracy, Millard Fillmore, Noah P. Sprague and Thomas C. Love, of Erie; Bates Cook, George H. Boughton, Robert Fleming, John Phillips and Lyman A. Spaulding, of Niagara; Andrew B. Dickinson, of Steuben; John Maynard and William Sackett, of Seneca; Myron Holley, of Wayne; Francis Granger, Henry W. Taylor and Samuel Miles Hopkins, of Ontario; William H. Seward, Christopher and Edwin B. Morgan, of Cayuga; Rev. Dr. Nott, of Schenectady; Victory Birdseye and E. W. Leavenworth, of Onondaga; William H. Maynard, of Oneida; Gideon Hard, of Orleans; Abner Hazeltine and John Birdsall, of Chautauqua; Samuel Work, Heman Norton, Samuel G. Andrews, James K. Livingston, Frederick Whittlesey, Dr. F. F. Backus, A. W. Riley and Harvey Ely, of Monroe; Henry Dana Ward, of New York; Weare C. Little, of Albany; Richard Rush, John Sargent and Amos Ellmaker, of Pennsylvania; and William Wirt, of Virginia, an equal number of truly good and eminent men cannot be found.

My friends Weare C. Little, of Albany; Gideon Hard, of Orleans; Moses Taggart, of Genesee, and Lyman A. Spaulding, of Niagara, are almost the only survivors.

CITY AND COUNTY OF NEW YORK,—SS.

Thurlow Weed, being duly sworn, says that the foregoing statements are true.

THURLOW WEED.

Subscribed and sworn to before me this 28th day of September, 1882.

SPENCER C. DOTY, *Notary Public*,
17 Union Square, New York City.

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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.

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.

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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.

Liquid Fire and Distilled Damnation.

What will you take? All liquors contain alcohol. Alcohol is a poison. Dr. Parker, of New York, says: "Alcohol, however pure, is a poison, and has its place with arsenic, prussic acid and opium." Poisons kill.

A noted scientist, Dr. Anstie, made the following experiment:

Into the stomach of a large, healthy cat he injected an ounce of alcohol mixed with water. The cat soon became drowsy, its limbs became paralyzed, and in two and one-quarter hours it died.

Do you know what fusel oil is? It is a poison so deadly that physicians dare not prescribe it for any purpose. It is made in large quantities and is used in adulterating liquors. Alcohol and fusel oil are present in all fermented and distilled liquors.

Will you take beer? Frederick Accum, a chemist of London, wrote:

To increase the intoxicating qualities of beer, the deleterious vegetable substance called *cocculus indicus* is employed. Opium, nux vomica and tobacco have also been used.

American beers are also adulterated with poisons. Dr. Parris testified that nux vomica, tobacco, hemlock, oil of vitriol and quassia are used in all malt liquors. Besides these, jalap, potash, wormwood, nutgalls, green copperas and sugar of lead are used.

Will you have a cockroach or a cocktail? Rev. T. P. Hunt, of Wyoming, Pennsylvania, says that a winemaker of that State told him that:

To give the peculiar flavor of Madeira to some liquor which he intended to sell for "Madeira" wine, he put a bag of cockroaches into the liquor and left it there till they were dissolved. He also stated that this was a common practice.

The juice of this dirty, stinking, ravenous bug tastes exactly like the best Madeira wine.

Repent, you murderers; you brewers, distillers, bartenders and consumers of this "water of death!" You children of the devil, repent or be damned. You manufacturers of liquors, not content with making and selling that which God condemns and for which you will be damned, you add to yourselves damnation by adulterating the liquor with poisons which madden the brain and paralyze the body. If the laws of the United States were enforced

You Would Be Hung.

H. H. Holmes was a saint compared with you devils. He murdered twenty-seven people, while you murder, paralyze and send to the asylum hundreds upon hundreds. Repent and be saved. There is Salvation even for you in Zion. God in Zion delivers from the desire for liquor, as the following testimony of a drunkard shows.

Rev. Gideon Hammond is the Elder-in-Charge of the work in Philadelphia. He has organized a band of Saloon Seventies. They are doing excellent work. Many papers have been sold and God is blessing the work there.

Men learn of Zion and of the everlasting principles of righteousness and are saved and healed as a result of the work of the Saloon Seventies, as the following testimonies show:

A Philadelphia Drunkard Saved. Cured of Liquor Habit and Healed.

About three months ago I was sitting in a large bar-room near Market Street, smoking.

I was pretty well filled up with whisky and feeling very bad.

A lady entered and asked me to buy LEAVES OF HEALING. I bought one, and took it to my room. I read it and it helped me. I found that there was hope for me.

I thought I would go to Zion Tabernacle and see if I could get help. The Elder prayed for me, and I gave up liquor and tobacco and trusted God alone to keep me.

I had tried to come to Jesus; tried to repent and become a Christian before. I had 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 now enjoy the blessing of a clear conscience as I have not done for years.

The desire for tobacco and liquor and other things is all gone. This is the first time that I have 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 did not receive any special healing till I had made everything right and obeyed God in all things. After obeying God in Baptism, I received full blessing. ARTHUR BISSETT.

Testimony of Miss Spingler.

I praise God for the privilege of going out on this work, and for the blessing I have received from it.

The first day I ventured out, it was with great trembling. I came back crying and said I could never go again; but the next Saturday night I went again. I fell in love with the work then, and God wonderfully blessed me.

I have met with persecution. I have been thrown out of saloons and have been spit upon and struck, but God helped me and I conquered.

No matter how we were treated, we went back again, and finally we were treated kindly and our papers bought.

At one time the saloonkeeper told me he would kill me if I came back again. I went back again, and he looked at me and said, "Well, are you here again?" I said, "I am not here to sell; I only came to see if you are alive yet."

We conquered that place, and after that we could go there every Saturday night. This was in selling the *War Cry* for the Salvation Army.

Since I have been in Zion I feel more like working in the saloons, because I know I am going with the Full Gospel. I am so thankful that I have the privilege of going with the beautiful Little White Dove.

The proprietor of the saloon where I met Mr. Bissett ordered us out when we first went to that saloon. After that I thought there was no use of going there, as I would just be put out again; but I kept at it. I then met Mr. Bissett. Had I not gone back I do not think Mr. Bissett would be here tonight.

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GATHER My saints together unto Me;
Those that have made a Covenant with Me by sacrifice.—Psalm 50:5.

GOD is calling His people together unto Him. He is calling them together, because in unity there is strength, and they need to strengthen each other to keep God's Covenant of Salvation, Healing and Holy Living.

He is calling them out from the dead denominational bodies, to become members of a Living Body of believers of whom Christ is the Head. Christ's life flows through the different members to cleanse, to heal, and to keep them.

This Covenant is made with sacrifice. Those who make it know not what the sacrifice may mean to them. They know that they have united against the hosts of Satan. And it is written:

They overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.—Revelation 12:11.

More Than Conqueror Through Christ.

A brother, Mr. Afreton, of England, to whom we have sent Zion Literature for distribution, writes:

The Zion Literature arrived three weeks ago, for which I am thankful to God and to you.

Soon after it arrived, I had to undergo a great trial. The Devil seemed to prevail against me with all of his forces.

The only Refuge I had was Christ. I put my whole trust in Him, as I had done many times before, and, glory to His Name, He brought me off more than conqueror.

I assure you I am spreading the teaching of Zion, for I fully believe in it.

My Bible and Zion Literature are almost my only reading, as I find nothing to comfort me like them.

I pray continually for God's blessing to rest upon Zion's labors.

May the time speedily come when every nation and every tongue shall believe as Zion believes.

I am standing alone in this belief in this part of the country. I am even stopped in the street and asked if I believe in Dowie's teaching, etc.

God Blessing Zion Literature in London.

Another brother in London, England, to whom Zion Literature has been sent for distribution, writes:

I am pleased to tell you that many of the people to whom we have given LEAVES OF HEALING receive it joyfully.

One man writes: "Thank you for the books. I have never seen anything like them before."

Another writes: "I am with Zion, and we shall seek for the first opportunity for Triune Immersion. We are through with swine's flesh and you will never see any piggie on our table, much less enter our systems."

I must tell you the Lord is still hearing our prayers, although people are calling us Dowieites and saying we have gone wrong.

The other day a young woman wrote us a letter, saying she was in dreadful pain. I prayed for her immediately. We had a letter two days after, saying she got up at 8 o'clock the morning we prayed for her and was better, although she had been in much pain for four days. Now she says she wants to serve God fully and be baptized.

We praise God and give Him the glory.

Our German LEAVES OF HEALING is meeting with much favor. We give some extracts from a letter by a German lady who has been in this country only a short time, but who has received the German LEAVES from her sister-in-law. She writes:

I have received the LEAVES which you sent me with great joy.

They have made a deep impression upon my heart.

I have lived an ungodly life until now, but I will turn now and do what is right in God's sight.

I have prayed, "Lord, if it be Thy will," and have also thought that God makes His people sick.

I now see that it was wrong.

I laughed at Zion when I heard of it at first, but now I am sorry I did.

I believe Zion is of God, and that what I read in LEAVES OF HEALING is true.

We have given up swine's flesh, and the neighbors are concerned about us, saying that we will soon be poor if we buy beef always.

Would that I could be with you. I do not like it here. There is nothing but enmity between the Church people.

I hope to see the day come when all will be one, and evil will be swept away.

I want to live a peaceful and godly life.

Please send me more LEAVES OF HEALING, and send some to my people in Germany.

Zion Gathering in London Awakening Much Interest by Distribution of Zion Literature.

We received the following letter from England in acknowledgment of literature sent for distribution:

104 HIGHAM ROAD, EAST HAM,
LONDON, ENGLAND, February 22, 1900.

MISS S. E. HILL.

Dear Sister in Christ:—The literature was received on the 15th. We are delighted with it, and are glad to take part in building up Zion here.

We thank you and all who have contributed to this good cause very much.

Many are testifying to the good received through reading Zion Literature.

We are expecting great things here this year.

Our room is crowded out and we are looking for the time when we can get into the open air again.

We feel the need of a hall and an Elder here very much.

We are meeting with much opposition, but are in no wise discouraged. God is blessing us very much.

Pray that God will give us boldness that we may declare the Word of God, fearing none.

We are circulating the literature as widely as possible; sending it about London and many parts of the country, and even as far as Wales.

May God speedily build up Zion in Great Britain is the prayer of Zion here.

Your Fellow-Servant in Jesus, A. STRINGER.

P. S.—Zion Literature can be obtained at 104 Higham Road, East Ham London, England.

Dear reader, are you doing all that you can to scatter Zion Literature over the world? The Devil's children are busy sowing the tares of error, which will produce a harvest of only sin and sorrow. Zion teaching always brings blessing to those who receive it. Will you not help us in sending it out?

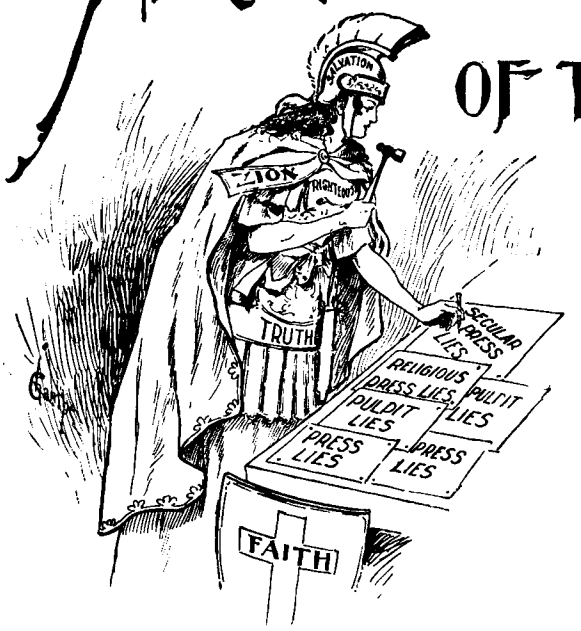
Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending April 28, 1900.

3104	Rolls to	Various States in the United States.
1187	Rolls to	India.
1078	Rolls to	Various Foreign Countries.
561	Rolls to	Hotels in the United States.
329	Rolls to	Germany.
196	Rolls to	Canada.
169	Rolls to	Africa.

Number of Rolls for the week, 6624.
Number of Rolls reported to April 28, 1900, 384,088.

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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 Chronicle Nailed Down.

April 11, 1900—False statement from Rev. Frank DeWitt Talmage alleging that the General Overseer altered R. A. Torrey's letters.

April 16, 1900—A sensational article entitled "Zion in Labor War," falsely alleging that the General Overseer had issued a circular offering aid to the Labor Unions, and proposing to build houses on Zion City Site and transport them to Chicago. This lie was woven out of whole cloth.

April 30, 1900—False statement concerning the General Overseer's Mission at Philadelphia, Pennsylvania, alleging that the General Overseer made sweeping charges against Christianity.

Lie of the Chicago Inter Ocean Nailed Down.

April 16, 1900—A detailed report of the Easter sermon of the Rev. Henry Irving Rasmus, of the First M. E. Church of Oak Park, Illinois, to the members of Siloam Commandery No. 54, Knights Templar. In this sermon the Rev. Rasmus attacks the General Overseer with malicious hatred and many false statements.

Lies of the Chicago Tribune Nailed Down.

April 14, 1900—A cowardly letter from R. A. Torrey falsely alleging that the General Overseer tampered with his letters.

April 17, 1900—False statement alleging that one Mrs. Angelina Smith became insane through reading Zion Literature.

April 25, 1900—False statement alleging that Mrs. Angelina Smith died insane as a result of reading Zion Literature.

Lies of the Chicago Journal Nailed Down.

April 11, 1900—Letter from the Rev. Frank DeWitt Talmage, falsely alleging that the General Overseer had deliberately tampered with Mr. Torrey's letters. This ridiculous lie has already been dealt with by the General Overseer in LEAVES OF HEALING, Volume VI, Number 26, pages 826 and 827.

April 17, 1900—False statement alleging that one Mrs. Angelina Smith became insane through reading Zion Literature.

April 25, 1900—False statement alleging that Mrs. Angelina Smith died insane as a result of reading Zion Literature.

Lies of the Chicago News Nailed Down.

April 16, 1900—False statements concerning the death of Mrs. A. R. Kessler, Elkhart, Indiana.

April 16, 1900—False statement alleging that the General Overseer had issued a circular offering to assist Labor Unions.

Lie of the Chicago Post Nailed Down.

April 12, 1900—Frank DeWitt Talmage's disgusting letter, in which he fawns upon R. A. Torrey, whom he attacked a few months ago, and falsely alleges that the General Overseer tampered with the letters of Mr. Torrey.

Lie of the Chicago Record Nailed Down.

April 16, 1900—An imaginary report of the General Overseer's sermon in Central Zion Tabernacle, Lord's Day afternoon, April 15, 1900; the General Overseer's sermon on that occasion being along an entirely different line from that alleged by the *Record*.

Lies of Other City Papers Nailed Down.

Indianapolis (Indiana) *News*, April 17, 1900—False statement concerning the death of Mrs. A. R. Kessler, of Elkhart, Indiana.

Kalamazoo (Michigan) *Gazette-News*, April 17, 1900—False statement alleging that Zion City is to be built by Union Labor.

Columbus (Ohio) *Post*, April 12, 1900—False statement concerning the death of Carey Worline.

Philadelphia (Pennsylvania) *Telegraph*, April 18, 1900—False statement alleging that the General Overseer made certain remarks concerning the author of a novel in which Zion Tabernacle and a service is falsely described. The General Overseer has not considered this silly novel worthy of notice.

Rochester (New York) *Democrat and Chronicle*, April 9, 1900—Report of a sermon of Rev. F. D. Leete, in which that Methodist minister repeats many of the most absurd of the Chicago newspaper lies.

New York (New York) *Journal*, April 22, 1900—False statements alleging that one Mrs. Angelina Smith became insane through reading Zion Literature.

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Lies of Country Papers Nailed Down.

Durham (Ontario, Canada) *Chronicle*, March, 1900.—False statements concerning mission of Evangelist (now Elder) Eugene Brooks, at Chesley, Ontario, Canada.

Winnebago City (Minnesota) *Press-News*, April 7, 1900—False statements alleging that the General Overseer and the *Ram's Horn* were conducting a fight for the purpose of selling more papers.

Thomaston (Connecticut) *Express*, April 6, 1900—Many utterly false statements concerning the General Overseer and Zion, endorsing the exploded lies of the *Ram's Horn*.

Byron (Illinois) *Express*, April 6, 1900.—A spitefully false paragraph, copied from the Mt. Morris *News*.

Wiarton (Ontario, Canada) *Canadian*, March 29, 1900—Three silly and spiteful little paragraphs, full of gross misrepresentations of the General Overseer and Zion.

Marion (Ohio) *Daily Star*, April 11, 1900—A long article purporting to be an interview with Mrs. Carey Worline concerning the death of her husband. The article is full of false statements.

Waukegan (Illinois) *Sun*, April 16, 1900—Reprint of the Chicago newspaper lie that the General Overseer had offered to aid the Labor Unions by giving union builders work in Zion City.

Massillon (Ohio) *Press-Post*, April 12, 1900—An alleged communication from Marion, Ohio, containing many lies concerning the death of Carey Worline.

Ashland (Ohio) *Press*, April 18, 1900—False statements concerning the death of Carey Worline.

Logansport (Indiana) *Reporter*, April 18, 1900—A reprint of the Chicago newspaper lie alleging that Zion City is to be built by Union Labor.

Dawson (Minnesota) *Sentinel*, March 30, 1900—A mass of absurd lies written by A. H. Tebbetts. (It may be said to the credit of this paper that it published a refutation of the many lies of A. H. Tebbetts, written by a Zion Evangelist.)

Auburn (Nebraska) *Granger*, April 20, 1900—False statement concerning LEAVES OF HEALING.

Lies of the Religious Press Nailed Down.

Baptist Standard (Dallas, Texas)—A brief article by Rev. J. B. Cole, packed full of the most arrogant assumptions and absurd falsehoods. This writer sets forth the class to which he belongs by endorsing the vile calumnies of the *Ram's Horn*.

Bombay Guardian (Bombay, India), January 6, 1900—A reprint of the shameful lies of the New York *Independent* for December, 1899. The *Guardian* in later issues admits that many missionaries in India regretted the publication of this article, and publishes a letter from one of them. The editor, in reply, declines to be drawn into a discussion and leaves the matter practically as it stood when he had published the *Independent's* lies.

Ecclesia (Springfield, Massachusetts), April 14, 1900—False statement in an article entitled "Pastor's Letter," signed "J. A. Wright," alleging that he who is carrying out the plans for the upbuilding of Zion City is "reveling in luxury" while "India is starving for temporal and spiritual food." A cowardly attack, as Mr. Wright is afraid to boldly give the name of the man at whom his arrow of falsehood is aimed.

The Seventh Trumpet (Union Star, Missouri), March, 1900—An incoherent, illogical and ignorant attack upon the General Overseer; scarcely worth noticing.

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.

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 24th.

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 24, 1900.*

Name.....

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, April 28, 1900, was conducted by Overseer William Hamner Piper.

After the usual opening exercises, the States represented were enumerated and found to be fifteen in number, as follows:

California, Colorado, Delaware, Illinois, Indiana, Iowa, Kentucky, Michigan, Minnesota, Missouri, New York, Ohio, South Dakota, Virginia, and Wisconsin.

The following foreign countries were also represented:

Austria, Canada, China, England, Japan, and South Africa.

The meeting was then thrown open for testimony.

MRS. EUGENE COONEY, Kendall, Illinois, said: "I wish to testify to blessing I received four months ago when my baby was born. If it had not been for the prayers of the General Overseer and the Elders, I should not be standing here, for I had blood-poisoning. I am not perfectly healed, but everybody around our town had it reported that I was dying, and that my husband and Elder Reiff ought both to be hung to a tree. We did not fear them.

"My little boy, two months later, had his mouth all white with canker. The neighbors said that was very dangerous. We did not give him anything, but had a request for prayer sent in to the General Overseer. In two days the canker was all gone. Since then he has been feeling well.

"The neighbors out there all think we are crazy. We got Zion Literature and were not able to make an impression on our preacher, so we left the Church and belong to Zion."

DEACONESS MARY SPEICHER, Zion Home, said: "It is quite a while since I have had the privilege of meeting here with you. I have had some wonderful experiences while I was away. I received from God all I asked for, and more. I was called to Iowa to some very sick ones, my own family. They are all well and all at work again. They were just as sick as they could be and live, while the man who drove me out to the place I was going, from Hudson, told me of five who had died with pneumonia. Those I visited are all well again, and the children have gone back to school. We had wonderful answers to prayer."

MRS. J. L. BECK, 358 Forty-fourth Street, Chicago, Illinois, said: "I feel very happy and really overjoyed. Two weeks ago I was taken down with nervous prostration. My mother had a second relapse of the grip and it seemed as though it would take her away. She was so poorly and would not trust the Lord and have an Elder come and pray with her, so I could not keep up any more. Elder Hoy came and taught me and prayed with me. Then I was brought to Zion, and when I came to Zion I was healed. When I first came to Zion I could not walk. My baby took sick. My husband brought the baby down, and it is very much better."

MRS. J. W. CABEEN, Zion Home, said: "I do not intend to let the Devil rob me of my testimony to the many healings which have been in our home since we have trusted God. One of the latest things for which we have great reason for thankfulness is the healing of our little daughter. For four days after she came, she was very ill. Mrs. Cosgrove, the nurse, said she was the sickest baby she had ever seen, but in answer to prayer she has been fully restored. We are very thankful to God for the blessing that she is in our home.

"I am very thankful for the healing God has given me. For many years it seemed so strange that the Lord ever could hear prayer for me, for I realize that in myself there is no good thing. The only thing I could do was to take God's own faith, and just simply trust His Word. I can say, in the words of a little motto my husband gave me, "'There hath not failed one of His good promises.'"

W. M. BURRIS, Cripple Creek, Colorado, said: "It occurred to me tonight there are not many places where the Little White Dove does not go. I am thankful that its wings fluttered into a little home in the Rocky Mountains; a home which at the time it came there was not a happy home, because I was not living right. Since it came I have been living right; we have all been living right. We do not know anything more about medicine in our home since we received the light on Divine Healing. Since I have left home, my wife was taken sick in Denver. She was taken sick in the evening, but in the morning she was well. She wrote me saying, 'Isn't it wonderful?' I do not think it is wonderful under this teaching of Dr. Dowie's. It is the natural order of things. I have gotten a good deal more out of this teaching than simply Divine Healing. We not only look to Him for healing, but for everything.

"I would not be here tonight with my mother, but for the fact that God has answered prayer of myself and wife for money with which to come. We have had a number of instances of healing in our own family.

"I have been a member of the Christian Church. I came here for the purpose of uniting myself with the Christian Catholic Church and receiving Triune Baptism."

MISS ELLEN BURKLUND, Chida, Japan, said: "I have much to praise the Lord for. I was brought here by reading LEAVES OF HEALING."

Overseer Piper—Were you a missionary to Japan?

Miss Burklund—"Yes, from the Scandinavian Alliance Mission. I read LEAVES OF HEALING about a year. I praise the Lord for the teaching. I understood from the beginning it was right, and it was just in answer to prayer, for I had been longing for many years to get that kind of teaching. I had been sick several times, and the Lord answered prayer and healed me. I received blessing through Elder Viking's prayers. I have only been here three days, but I am glad to be in Zion. It is a good place to be. I believe the Lord is here."

REV. G. W. FRITZ, Terre Haute, Illinois, said: "My experience in coming to Zion has proven something similar to coming into God's work in the first place. When I gave my heart to God I found there were so many more good things than I ever imagined there could be. So I have found on coming into Zion; so far above what I really expected. I rejoice and praise God tonight for the strengthening and healing which He has given to me and my family."

Overseer Piper—Mr. Fritz was until recently a minister in the Free-Will Baptist Church.

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.

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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. I. Spreeher, Private Secretary

APROPOS of the action of the General Overseer in opening his special series of meetings during the month of May in connection with the apostasies of the Methodist Episcopal Church and others which have been holding fellowship with the "unfruitful works of darkness" in secret societies, etc., we quote herewith from a letter similar in nature to many which have been received from time to time in the mails:

MEADVILLE, PENNSYLVANIA, February 6, 1900.

DEAR DR. DOWIE:—I received Number 14 of Volume VI, LEAVES OF HEALING, last evening. As I was reading it I came to the letter from the aged Christian, and would say I have a book on Freemasonry which contains the confession of Henry S. Valance, one of the three who were selected to murder William Morgan. As I think the book might be of benefit to you, I will send it to you by mail.

An old Christian lady gave the book to an aunt of mine, who gave the book to me twenty-seven years ago, telling me to read it, and to do what I could to prevent my future husband (as I was only nineteen and not married) from joining the Masons, and also others, as far as it was in my power, which I have done; and also not to let a Freemason see it or it might raise trouble.

But I even gave it to Freemasons to read.

I hope the time will soon come when I can be enrolled in Zion, where my heart and prayers are every day.

I desire to tell you I am so thankful for LEAVES OF HEALING, and your family picture which came.

I have the picture framed and where I can see it, and I say often through the day, "God bless Dr. Dowie and family, and God bless Zion everywhere."

Faithfully yours in the Lord, JENNIE E. HOOD.

Mother and Daughter Healed.

From a letter written at 2305 Felix Street, St. Joseph, Missouri, April 23, 1900, we quote:

I want to thank you for your prayers for myself and little girl.

I have been healed of kidney and bladder trouble of years' standing, and little Annie of enlarged tonsils, which caused her many hard sick spells.

We thank God, in Jesus' Name.

LEAVES OF HEALING and the kind words of Miss B. Reed have given me light.

A Babe Healed.

343 ONE HUNDRED AND FIFTH PLACE,
CHICAGO, ILLINOIS, April 18, 1900.

DEAR BROTHER IN CHRIST:—I wrote to you two weeks ago to pray for my baby, who was very sick and weak.

When you got my letter, he began to feel better and he has gained every day since. He is feeling well now.

I thank you very much for your prayers, and give God the glory.

I praise God for all the blessing I have received since I have gotten your teaching. I ask God every day to richly bless you and your family.

Your Sister in Christ, (MRS.) GEORGE MCELROY.

Little Boy Healed.

GLADSTONE, MICHIGAN, April 23, 1900.

DEAR BROTHER IN CHRIST:—I received your kind letter in due time, and I know you will be pleased to hear that our little boy is healed.

My wife and I thank you ever so much for your prayers.

We praise God for the great victory He gave us through faith in Jesus.

We just took Him at His Word, and we know He will never fail us, if we only believe and trust Him fully.

Our little one will be four months old the 2d of May.

He had sixteen spasms in all. After each spasm he suffered very much until I sent you the second telegram. Then he commenced to improve. It was wonderful how God heal[illegible] Praise His Holy Name.

We did not call in any doctor, so we do not know the cause of the spasms; but we do know that he was sick and now is well.

We give God all the glory.

This is the second healing we have had in our family within a short time.

We thank God for the Little White Dove and the teachings we receive through reading its pages.

Yours in Jesus, ROBERT MCKERLIE.

Little Boy Healed of Spinal-Meningitis.

GLADSTONE, MICHIGAN, April 24, 1900.

DEAR DR. DOWIE:—We wish to give our testimony in regard to our little Clair's healing, which took place on the 16th of March.

He was taken with a spasm first. We called the doctor. In six hours he took another. The doctor said it was spinal-meningitis.

He suffered very much all that day until the evening, and was unconscious from the hour he was taken.

The medicine did not seem to do any good.

He was getting very weak at about 8 o'clock.

In the evening we stopped giving the medicine and gave him to our Heavenly Father to heal.

He became a little easier right away, and after the time you prayed for him he had no more hard spells, and in the morning he was quiet and knew us all. He got better right along, and is attending school now.

We give God all the praise for his wonderful healing: for we know He did it. We can never praise Him enough for it.

We thank you for your prayers and for LEAVES OF HEALING.

May God ever bless you and Mrs. Dowie in your work.

Your Brother and Sister in Christ,

MR. AND MRS. JOHN MCKERLIE

Prayer Answered in Behalf of the Dying.

COLLINGWOOD, ONTARIO, CANADA, April 20, 1900.

DEAR BROTHER IN THE LORD:—The boy, Willie McJullian, whom you prayed for on April 8th, rose up from his bed at 10 A. M. that day, where he was, and walked.

He had been given up by the doctors to die. Every one else who saw him thought he could not live.

He has been getting stronger ever since.

There were four dear Christian people who prayed, and one laid hands on him.

To God be all the glory.

Yours for the Kingdom and Zion, THOMAS MCJULLIAN.

Blessing in Eyesight.

SAMPSON, WISCONSIN, April 22, 1900.

DEAR DR. DOWIE:—I wish to thank you and praise God for the blessings I have received through your prayer.

I was totally blind in one eye and the other was badly affected. The doctor pronounced it cataract.

I sent a request for prayer.

Now I can read again, which I could not do before I was prayed for, and my sight is steadily improving.

Please pray for my complete recovery, and that the way may be opened for me to come to Zion and be baptized.

Enclosed find $—— offering.

May God bless you and Zion to His children everywhere.

Your Brother in Christ, A. H. THOMAS.

Continuing to Trust God Brings Blessing.

From a letter written by Jane E. A. Johnston, of Manlius, New York, under date of April 27, 1900, we quote the following:

I presume you remember I sent you a letter last December, for you and Sister Dowie to pray for me for a recovery from a lame back. I knew you did so.

My back was lame all Winter. About a month ago there came a great weakness all over me, so that I could scarcely walk, and at times my limbs would tremble. That continued until the 20th of this month, but, glory be to my Heavenly Father, I am better now.

Sometimes there would be a great sensation of heat go all over my back and hips, and then through my limbs. I knew this meant something.

It continued so long that I would almost feel like shrinking, and then was led to say, "Though He slay me, yet will I trust God for healing."

I can walk very well now.

I feel like praising my Heavenly Father continually for His mercies to unworthy me.

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By Rev. O. L. TINDALL, M. A., B. D., Principal Ministerial Training Department.

OUR GENERAL OVERSEER requested a report from all his ordained officers in Chicago.

As we have not responded heretofore, we may be pardoned, perhaps, if we make reference in this article to some personal matters. It may not be out of keeping under "Zion College Notes."

When the President of Zion College asked us to teach Greek we thought, "Well, the Doctor has made one mistake at least."

We remonstrated that all our Greek had gone from us after so many years of disuse. He said it would come back, and that God would help us. We had never thought much about praying for help to acquire a language, but we wish to say God does help us to study and strengthens our memory.

We have been blessed very much in our work and have been surprised at the advancement students have made in this very difficult study. They have even become enthusiastic in what is generally considered a dry and sapless dead study, or language.

Our class of about thirty, in the study of Matthew's Gospel, in a careful and exegetical way, has been most interesting. As we have studied deeply into these simple words of the Master, and found things new as well as old, it has occurred to us to suggest to sensational preachers who strain themselves for new subjects, that if they would begin to preach the Gospel they would find a subject which was strikingly new to most of their congregations. The Bible is a sealed book to the majority of men.

In so-called "good society" it is thought a disgrace to be ignorant of the last noted novel, but the Bible has fulfilled its mission with them when it ornaments the center table with its morocco cover, gilt edge and gold clasp.

Aside from the regular College work we have been holding a short service at 7:30 o'clock each morning with the employees in Zion Printing Works, on alternate weeks, Prof. Brasefield conducting the meetings the other week.

Once a month, on the last Sabbath, we have been going out to our old home at Sycamore, Illinois, and have met with a Zion Gathering there. This has been a pleasure and is proving profitable, we trust.

A few weeks ago a lady attended our meeting for the first time. She and her husband were friends of Zion and readers of Leaves of Healing. She had said to her husband that if she could see Dr. Dowie and shake hands with him, she believed her hand would straighten out. It had been stiff and drawn out of shape for a long time.

At the close of the meeting she was introduced to us and shook hands.

Her hand was healed and has been straight ever since.

Last Sabbath a good old Methodist was at the meeting. The "Highways to Zion" had been in her heart for some time, but she had hesitated about leaving her old Church for various reasons. She finally applied to her minister for a letter and he refused to grant it, but not because she was unworthy. She did not seem to know how she could get out.

We suggested that she should do as Alexander the Great did with the "Gordian knot" when he could not untie it—Cut it. She accordingly made out an application for membership in the Christian Catholic Church. Then she dropped the "beloved pastor" a note, telling him to drop her name from the Methodist Church roll, that she had gone to greener pastures.

Considerable interest is being manifested there. Three came out of the Baptist Church some time ago. There are more to follow. The churches there are virtually dead. If they were buried, it would make room for live men and women, but they keep the buildings as morgues and sepulchers, where they embalm their dead.

We have been doing a little missionary work by sending out Leaves of Healing to most of the delegates to the Methodist General Conference. We do not think this a very hopeful field, for the men who come to General Conference are very likely to be the old liners and wire-pullers who are looking after the chief seats, soft places, in the synagogues. But we are to testify, as the Master did, against them, and so warn the people who have to pay the bills and suffer the consequences.

Another revolution of our ecclesiastical wheel makes a good many changes among the officers of the Church. It will take from us two of our professors in the Ministerial Department. Prof. James R. Adams, B. A., B. D., from Biblical History, and Prof. Wilbur G. Voliva, B. A., B. D., from Church History.

We are sorry to part with our professors. They have done excellent work during the year.

Prof. Adams goes away at once, and Prof. Brasefield fills his place with the class. Prof. Voliva will remain till the end of the College year, which will be June 15th.

We will be glad when Zion College shall have a permanent faculty, which can give its undivided attention and time to College work. At present, the Elders who have been giving lectures before the classes have much other work in connection with the Church. But Zion believes in having practical men in her theological chairs; men who can go into the field and do the work which they are talking about in their classes. We care not for fossils nor mere book-worms.

We mean to develop workers; not theorists simply, who go about hair-splitting and discussing questions of no vital importance. We believe, too, in making them skilful intellectual athletes who can give a good account of themselves with the Pharisees and lawyers who try to entrap and entangle them in their speech. We believe in a man being able to give a good and intelligent answer to every man that asketh him a reason for the hope that is within him, or why he left the Methodists or Baptists or any of the denominational bodies who neither have the proper form—that is, Church organization—nor the power of godliness.

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BIBLE EXAMPLES FOR JUNIORS.

"**Holy Child Jesus.**"—Acts 4:30; Luke 1:35; Luke 1:15.
"**Holy Women.**"—1 Peter 3:5.
"**Holy Men.**"—2 Peter 1:21.
"**Holy Prophets.**"—2 Peter 3:2.
"**Holy Nation.**"—1 Peter 2:9.
"**Holy Conversation.**"—1 Peter 1:15; 2 Peter 3:11.
"**Holy Hands.**"—1 Timothy 2:8.

A Question About a Wonderful Little Junior Boy Who Came From the Above Line.

Read it in Luke 1:66: "What manner of child shall this be?"

What was his name? Who were his parents? What is the record of the father, the mother and son? For the answer read Luke 1:15, 41 and 67.

See the father's testimony of his boy in Luke 1:72-79:

To shew mercy towards our fathers,
And to remember His Holy Covenant;
. . . . . .
To grant unto us that we being delivered out of the hand of our enemies
Should serve Him without fear.
. . . . . .
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.
. . . . . .
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.

Other Words From Other Ones of This Same Junior Boy.

Isaiah 40:3: The voice of one that crieth in the wilderness, "Prepare."

Matthew 3:3: The voice of one crying in the wilderness "Prepare," "Make."

Mark 1:3: The voice of one crying in the wilderness, "Prepare," "Make."

Luke 3:4: The voice of one crying in the wilderness, "Prepare," "Make."

John 1:23: The voice of one crying in the wilderness, "Prepare," "Make."

Old Testament orders carried out by this one: Isaiah 58:1:

Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins.

A Bible Study For Juniors in the Home Life.

Take the Fifth Commandment for this kind of "voice training":

How many Commandments were there?
What is the middle one?
What is the first one with promise?
What book, what chapter and in what verse can it be found?
Exodus 20:12: "Honor."
Leviticus 19:32: "Honor."
Proverbs 20:20: "Curseth."
Proverbs 28:24: "Robbeth."
Proverbs 30:17: "Despiseth."
Ephesians 6:1: "Obey."
Ephesians 6:2: "Honor."

Practical Workings From the Above Reading.

Some one said: "The Bible does not say we shall not throw bits of paper on the floor or stairs."

Let us see John 6:63: "The words that I have spoken unto you are **spirit,** and are **life.**"

Let us see Romans 14:17: "The Kingdom of God is . . . **Righteousness,** and **Peace,** and **Joy,**" etc.

Let us see Matthew 7:12: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

Let us see Galatians 6:2: "Bear ye one another's burdens, and so fulfil the law of Christ."

Let us see 1 Corinthians 14:40: "Let all things be done decently and in order."

Let us see Matthew 7:21: "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven."

Let us see Matthew 25:40 and 45: "Inasmuch as ye did it unto one of these My brethren (even the least janitor), ye did it unto Me. . . . Inasmuch as ye did it not unto one of these least, ye did it not unto Me."

Seven Junior 11:28 Verses.

Matthew 11:28: "Come unto Me, all ye that labor and are"—

Mark 11:28: "And they said unto Him, by what authority"—

Luke 11:28: "But He said, Yea rather, blessed are they that hear the Word of God, and keep it."

John 11:28: "The Master is here, and calleth thee."

Romans 11:28: "For the gifts and the calling of God are without repentance."

1 Corinthians 11:28: "But let a man prove himself, and so let him eat of the bread, and drink of the cup."

2 Corinthians 11:28: "Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches."

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.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Five Hundred and Five Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Five Hundred and Five 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		1231
Total baptized in three years		6244

Baptized in Central Zion Tabernacle by the General Overseer:		
April, 1900, Vol. 6, pages 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	
Baptized in Central Zion Tabernacle by Elder Stith	13	
Baptized in Central Zion Tabernacle by Elder Brooks	17	208
Baptized in British Columbia by Elder Simmons	2	
Baptized in Kansas by Elder Osborn	5	
Baptized in Michigan by Elder Reed	7	
Baptized in Nebraska by Elder McFarlane	1	
Baptized in Ohio by Elder Bouck	14	
Baptized in Ohio by Elder Reiff	7	
Baptized in Washington by Elder Simmons	9	
Baptized in Wisconsin by Elder Jenson	8	53 261
Grand total baptized since March 14, 1897		6505

The following-named seventeen believers were baptized in Central Zion Tabernacle, Wednesday evening, May 2, 1900, by Elder Eugene Brooks:

Babbitt, L. L. ..... Elmhurst, California
Bayer, Charles ..... Des Moines, Iowa
Burris, Catherine ..... Cripple Creek, Colorado
Burris, William M ..... Cripple Creek, Colorado
DeJong, Leonardus ..... 1351 State Street, Chicago, Illinois
Farnham, Annie E. ..... Stepney, Connecticut
Grelin, Charles E. ..... 77 West Adams Street, Chicago, Illinois
Holmes, Miss Mary M ..... Danville, Kentucky
Mowry, George ..... Wyanett, Illinois
Nosko, Miss Bridget ..... Danville, Kentucky
Smart, Miss K. G. ..... 6701 Stewart Avenue, Chicago, Illinois
Smart, Mrs. Sadie F. ..... 6701 Stewart Avenue, Chicago, Illinois
Sprague, Edna A ..... 6204 Wentworth Avenue, Chicago, Illinois
Thompson, Sarah ..... Spring Grove, Illinois
Tucker, Will ..... Foss, Illinois
White, Emily B. ..... 94 North Washtenaw Avenue, Chicago, Illinois
Woelke, Mrs. Minnie ..... Anaheim, California

The following-named seven believers were baptized near Elm Valley Schoolhouse, Michigan, Lord's Day, April 29, 1900, by Elder D. A. Reed:

Blimka, Fred ..... Three Oaks, Michigan
Brocknay, Nora J. ..... New Troy, Michigan
Brocknay, Charles W. ..... New Troy, Michigan
Decker, Catharine ..... Buchanan, Michigan
Decker, George ..... Buchanan, Michigan
Renberger, Minerva ..... Galien, Michigan
Shopiback, Rosina ..... Three Oaks, Michigan

The following-named four believers were baptized in Zion Tabernacle, Cleveland, Ohio, on Lord's Day, April 29, 1900, by Elder R. N. Bouck:

Bradley, Sarah ..... 72 University Street, Cleveland, Ohio
Gracey, Mary ..... 72 University Street, Cleveland, Ohio
Hissem, Mrs. Ellen ..... 104 Literary Street, Cleveland, Ohio
Roberts, M. Elvina ..... Willoughby, Ohio

The following-named nine believers were baptized in Seattle, Washington, on Tuesday, April 22, 1900, by Elder R. M. Simmons:

Baker, Hester Ann ..... Fremont, Washington
Barth, August ..... 435 First Avenue North, Seattle, Washington
Barth, Margaret ..... 435 First Avenue North, Seattle, Washington
Fells, George W. ..... Seattle, Washington
Murdock, Bessie ..... Ballard, Washington
Murdock, Effie May ..... Ballard, Washington
Scott, John ..... 126 Thirty-first Avenue, Seattle, Washington
Stewart, Andrew D. ..... Bellevue, Washington
Thomas, Emma A. ..... 126 Queen Anne Avenue, Seattle, Washington

The following-named two believers were baptized in Victoria, British Columbia, on Thursday, April 19, 1900, by Elder R. M. Simmons:

Jenkins, Jessie Marion ..... 21 Catherine Street, Victoria, British Columbia
Mordant, Mrs. Jessie ..... 64 North Chatham Street, Victoria, British Columbia

The following-named four believers were baptized in Zion Tabernacle, Toledo, Ohio, Lord's Day, April 29, 1900, by Elder J. C. Reiff:

Haefner, Mrs. Lydia ..... 702 Hamilton Street, Toledo, Ohio
McGarvey, Mrs. Caroline ..... Colton, Ohio
McGarvey, John ..... Colton, Ohio
Smith, John J. ..... 717 Colburn Street, Toledo, Ohio

Received Healing From God.

ORILLIA, ONTARIO, CANADA, April 24, 1900.

DEAR BROTHER IN CHRIST:—I write to tell you how my hands and eyes have healed since you prayed for me Sunday morning last.

I have received wonderful healing through your prayers.

I continue in prayer night and morning for healing from God, through Jesus Christ, and for His sake, Amen.

ISAAC BENJAMIN DEUVALL.

WHAT GOD THINKS and what way He wants me to go is the only thing worth considering in this world. If we do not follow this law, we will be sure to perish. Many people do not know how to obey. If a man does not obey God unquestioningly and unansweringly, he will end in failure. We should ask God to give us the grace to obey Him.—Notes from 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 care of our readers, then we will keep our Dove at home.

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.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 3. CHICAGO, MAY 12, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

CONSTANT SUFFERER FOR NINETEEN YEARS; INSTANTLY HEALED BY GOD.

IS ANY AMONG YOU SICK? LET HIM CALL FOR THE ELDERS OF THE CHURCH.

God's Word tells a Christian what to do when sick.

His richest blessings are showered upon those who obey.

False shepherds say that it is a crime to obey and trust God fully when sick; that God has changed.

But, praise His Name, He has not changed. The indisputable facts prove that He is the same as He said He would be.

The facts, repeated in thousands and tens of thousands of cases, show the unutterable curse of following the false shepherds; the glorious blessing of obeying God.

This is the Story of the sickness, sorrow and indescribable agony which followed obedience to the false shepherds' substitute for God's command: "Send for the physicians."

Praise God, it is also the Story of a most wonderful Miracle of Healing wrought by God, when His conditions were fulfilled.

For nineteen years this Witness suffered the unspeakable tortures of disease brought on by the malpractice of a physician.

During those nineteen years she was treated by no less than twelve of the so-called best doctors of Ontario, Canada, and Detroit, Michigan. None of these were able to do her any permanent good.

She grew steadily worse as the long, weary years dragged on.

At times the light would be shut out from her by blindness; the music of the voices of her loved ones denied her by deafness; an almost complete loss of memory and of the power of speech would add to her distress.



MRS. EMMA LANG.

Seasons of the most intense suffering would follow.

She would have pains in her heart, fainting spells, and affections of the kidneys, liver, stomach and other internal organs.

The lower part of her spine had been broken, and she was a victim to constant pain for three years as a result.

Her doctor told her that she would never again be well.

Soon after, she was confined to her bed for thirteen weeks, in a very hell of physical agony.

With nothing but sickness, pain and death to look forward to, life became an almost intolerable burden to her and she longed for the end.

God's faithful Messengers, Deacon Howard and Elder Stokes, brought her the blessed Message that God was the Healer of His people; but such was the teaching in the so-called Church of God that she

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rejected the gift which her Heavenly Father was so willing to give.

The physicians continued their treatment, and her sufferings became even worse than before.

They administered to her the most deadly of poisons, and she was soon in a dying condition, held in bed by four persons, nearly blind, almost speechless, and wholly unconscious much of the time.

Many times it seemed that the spirit was leaving the pain-racked body.

But God's servants were praying for her, and the Holy Spirit opened to her longing heart the glorious Truth of the Full Gospel which she had heard and rejected.

Then for the first time she complied with God's directions and sent for Elder Stokes, who is in charge of the Branch of the Christian Catholic Church in Detroit.

After fully instructing her from the Word of God, Elder Stokes laid hands upon her and prayed in faith for her healing.

Instantly the precious promise to those who obey was fulfilled and the last vestiges of that nineteen years of sickness left her body as mist driven by the wind.

Her healing was instantaneous, perfect, permanent.

It was indeed a Miracle of Healing.

That is the indisputable fact which utterly destroys all the fine-spun theories of the enemies of God and of His Gospel of Salvation, Healing and Holy Living, who falsely say that God no longer works miracles for His children.

Her husband, with heart full of thanksgiving to God, gladly confirms all that his wife has written.

What holy joy now fills with light that home where for so long the black, ugly shadow of disease and pain and approaching death made all so dark!

With what rejoicing this happy Witness for God now carries to other sufferers the sweet story of God's love and power.

God has been blessing her Story in the work of Zion for Him in Detroit.

May He add still richer blessing as that Story goes out upon the wings of the Little White Dove to thousands and tens of thousands, from Pole to Pole and Ocean to Ocean, wherever Satan's foul, defiling touch is torturing the bodies of God's children.

A. W. N.

WRITTEN TESTIMONY OF MRS. EMMA LANG.

386 DRAGOON AVENUE,
DETROIT, MICHIGAN, May 4, 1900.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

Dear General Overseer:—I feel that to the glory of God and for the good of humanity I must tell what God has done for me through the teaching and prayers of Zion.

I have been almost a constant sufferer for nineteen years.

My affliction began by the carelessness of a doctor before childbirth.

I have suffered many things in these nineteen years.

I rejoice greatly in being able to say that God has healed me.

At the time when my sickness began we lived in Alviston, Ontario, Canada.

For four months before my child was born, and for nine years after his birth, I gradually grew worse. I came to be almost a physical wreck.

I consulted eight different doctors in Canada.

The doctors disagreed, as they so often do, one saying it was heart trouble; another saying it was liver trouble; another saying it was stomach trouble; another saying it was female trouble, and others saying they did not know.

I lost all confidence in the doctors in Canada. Oh! if I had only known God's Way of Healing, I might have been delivered from these years of suffering and might have done much more in the Master's work!

In 1889 we sold out in Canada and came to Michigan, thinking the change would be for the better. I was broken in spirit, soul and body, oftentimes not caring to live longer. I did not purpose to take any more medicine or treatment from doctors, I had so little confidence in them.

After coming to Michigan I was persuaded to take treatment of Dr. Ellis, Welch Avenue, Detroit. He told me that my trouble was kidney disease. He put me on a very strict diet, and for about six months I nearly starved to death.

My disease seemed to abate some for a few years. The severe spells were less frequent.

In a few years they began to be more severe than ever.

I suffered blindness, deafness, loss of memory and loss of speech. This would be followed by most intense suffering.

In October, 1898, I was taken with pneumonia. I was sick all winter with my old troubles, not being able to walk a block without stopping to rest.

I would have severe pains about my heart.

I was known as the "Walking Ghost."

I would bloat very much. My arms, legs, hands and face, in fact my whole body, suffered in this way.

I was troubled with shortness of breath, fainting spells and dimness of vision, which gradually grew worse. I lost my memory until I could not remember the simplest things about the household. The torture was beyond description.

On the 5th of December, 1898, we consulted Dr. H. W. Yates, of Detroit. He told me that my trouble was chronic Bright's disease. He said there was no hope of my ever being well again, but that he could very likely help me so that I would be better for a year or so. Instead of getting better, I grew worse.

On May 28, 1899, he called in Drs. Shapton and Lee and consulted with them. They said that Dr. Yates was doing all that could be done.

For thirteen weeks I was in bed suffering untold agonies.

Sometimes I would have spasms that would last for five hours.

I became a little better, so that my nurse carried me from the bed to the couch.

I suffered greatly and often grew weary of life.

In the early part of September, 1899, Dr. T. G. Howard, of Port Huron, came to Detroit to attend the opening services of Zion Tabernacle here. He, being a friend of our family, called at our home and found me in my sad condition. He told me of Jesus, God's Way of Healing. I had never before heard of Divine Healing.

I had lived all my life up to the light I had in the Gospel; a Church member and worker in the Church since I was eight years of age.

Dr. Howard, now a Deacon in the Christian Catholic Church in Zion, was the first person to tell me that God heals His people today. I had heard many sermons. I was a teacher in the Sunday School and a worker in the Woman's Christian Temperance Union, but I never heard of God's Way of Healing. I thought that He used doctors and medicines and blessed these as means.

I was not willing to give up doctors when Dr. Howard called to see me. In a day or two he called again, bringing with him Elder S. H. Stokes, who is in charge of the Branch of the Christian Catholic Church in Detroit. They talked with me and asked me to walk in God's Way, but I was not willing. They prayed that God would open my blind eyes and unstop my deaf ears, that I might be converted and that He might heal me.

Had I surrendered then, from how much suffering I might have been delivered.

God permitted me to be afflicted more severely than ever.

On the 3d day of October I was taken with muscular convulsions. I had twenty of these in three nights, and as a last resort the doctor gave me chloroform.

At one time I thought I was dying. I told my doctor so. He said, "Yes."

I bade my friends goodby.

For a time I lost all consciousness. Several times the doctor said that I could not live until the morning; but God knew best. I lived and suffered on.

At times it took four to hold me in bed. They strapped boards on the sides of the bed to keep me from throwing myself off.

My eyesight failed me until I was almost blind.

I suffered with heart trouble, for which the doctor gave me strychnine, arsenic, digitalis, morphine, cocaine; in fact, many of the strongest poisons.

For the last year and a half I suffered much from constipation.

When I was thirteen years of age, my spine was broken near its base. I suffered much from this. As the years went on a lump formed there, so that while in bed I had to use a rubber cushion to protect it. During the last three years of my illness, I had suffered almost constantly from this.

The doctor said again and again that I could not live. Finally, I decided to give up doctors and medicines and turn to God, as I had been directed. I am sure that God was answering the prayers of the Deacon and Elder.

I was now fully converted to God's Way and believed that He could and would heal me.

I longed for His healing touch.

I sent for Elder Stokes to come and help me to find God's Way of Healing. He came to our home the 2d day of February, 1900, and spent

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some time teaching me what was required of me. He asked me to take my Bible and read some passages he would name, but I told him that I could not see to read the largest print. He said, "God wants you to read His Word. He will not only heal your eyes, but will heal all of your diseases, if you do truly repent and will fully trust."

I said that, so far as I knew my own heart, I did truly repent and would trust God and live to His Glory.

The Elder laid hands upon me in prayer. Immediately I realized that God had answered and that I was healed.

Thanks be to God, from that very moment I was healed.

In a few minutes the pain and burning all left my eyes. In a very short time I could see everything througbout the house perfectly. My eyesight is perfectly restored since that time.

My heart has not troubled me in the least and so far I know is perfectly healed.

My spine is straightened and the lump is gone.

I have no constipation whatever, and I feel that I am perfectly healed.

The Sunday following the Friday on which the Elder prayed with me, I went to Church near by and for a drive in the afternoon. The following Friday I went to Zion Tabernacle on the East Side, about five miles from our home.

I thank God for sending Dr. Howard to bring me the glad tidings of Healing in Jesus' Name.

I am thankful to God for the teaching and prayers of our Elder.

I am thankful for the spiritual life which has come to me. The Bible is a new Book to me. I love the Precious Word of God. I have read it and taught it most of my life, but it has a new meaning to me now.

I thank God for Zion and for LEAVES OF HEALING.

My husband and I were members of the Congregational Church. We are now members of the Christian Catholic Church in Zion.

After God healed me and I began to tell it, I soon found where I belonged.

At one time I was an active worker in the W. C. T. U. Now I see that I must get men, women and children saved and healed and living holy lives, according to God's Word.

Now I am happy. My spirit, soul and body belong to God and I can sing with a joyful heart, "Praise God from whom all blessings flow."

Your Sister in Christ Jesus, (MRS.) EMMA LANG

CONFIRMATION OF HIS WIFE'S TESTIMONY BY JOHN LANG.

386 DRAGOON AVENUE,
DETROIT, MICHIGAN, May 5, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—My wife had been a great sufferer for many years.

I thank God for healing her.

Her testimony is true.

Tongue cannot tell the suffering she had to go through. It was hard for us who nursed her and could not relieve her suffering.

Everything was done that could be done by doctors, but they could not heal her.

It seemed for a time that the Devil would kill her and I would be left alone, but God has restored her and we are a happy family.

We trust Jesus as our Healer.

It is blessed to trust God for everything.

I thank God for the teaching which we receive in Zion.

Your Brother in Christ, JOHN LANG.

NOTICE TO ADVERTISERS IN "THE COMING CITY."

THE COMING CITY will have a large and constantly increasing circulation among the members and friends of Zion in Chicago and throughout the world, and among a class that advertisers are particularly desirous of reaching.

It will be freely circulated on board the chief Atlantic and other steamers, at the principal hotels, through its list of subscribers and the various Branches of the Church, and will be read by tens and hundreds of thousands of the general public.

Advertisers will kindly send their advertisements as soon as possible.

Rates on application to

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, MAY 23d or 24th.

Shun the Dead.

1. *The dead are not to be touched by a holy people.*—Num. 6:6-12.
   Does the dead body emit poisonous gases?
   Does contact with the dead weaken one's power?
   Does God want us free from every defilement?
2. *Only those of very near kin are permitted to come near the dead.*—Lev. 21:1-6.
   Cannot the dead defile the living?
   What exception is made as to touching the dead?
   Are not public funerals public offenses?
3. *God's will is against making much over the dead.*—Luke 9:57-62.
   Is not our Lord ever an enemy to death?
   Is it not wrong to make much ado over the dead?
   Is not to preach life better than to contemplate death?
4. *It is not respectful to the dead nor pleasing to God to make much of the Devil's work.*—Heb. 2:14-18.
   Does not the Devil love popular funerals to advertise his business?
   Did Jesus come to defeat the power of the Devil?
   When death enters, is not God dishonored?
5. *The wail for the dead is well pleasing to the Devil.*—Luke 8:49-56.
   Who makes people cry and wail over the dead?
   Does not faith in God mean constant resurrection?
   Can the Devil's emissaries be present when God works?
6. *The work of Jesus is to spoil funeral processions.*—Luke 7:11-18.
   Why does not Jesus prevent buryings today the same as when He was on earth?
   Does God give the mother a son and then take him away?
   Is not God now again visiting His people?
7. *God's work is that of life, peace and joy, and His plan is to swallow up death with life.*—1 Cor. 15:51-58.
   How can every-day victory be had over death?
   When is Christ's work in us really done?
   Is victory not now possible over death?

The Lord Our God is a Death-Decrying God.

SUNDAY BIBLE CLASS LESSON, MAY 27th.

Funeral Lies.

1. *It is a lie to say of the dead, The Lord took him away.*—Job 1:20-22.
   Does the Lord take away children and loved ones?
   Did Job tell the truth when he said this?
   Is not much that seems to be piety in people only delusions?
2. *It is a lie to say of a child, It is the Lord's will it should be in heaven.*—Matt. 18:10-24.
   What does God give children to parents for?
   What does God do to safeguard children's lives?
   Does not God intend them for earth instead of heaven?
3. *It is a lie to speak concerning the dead, making God responsible for loved ones not living.*—John 11:21-26.
   Where is Jesus today that people die because of sickness and disease?
   Can God raise from the grave by and by and not be able to raise from the dead now?
   Is not the reasoning of some people ignorant and sinful?
4. *It is a lie to say of the dead that it may be God's will that one should soon follow the dead.*—2 Sam. 12:15-23.
   Is it not to sin at any time to long for death?
   Why did not this man get an answer to prayer?
   Does God hear prayer from such sinners for such children of sin?
5. *It is a lie to say with reference to the dead that Christ's redemption cannot save the body from corruption.*—Job 19:25-27.
   Did not Jesus pray that we might live on earth and do His will?
   Does not unbelief put off what God says is now a present reality?
   Who is it that will now save the body from corrupting worms?
6. *It is a lie to say of a death that one should be resigned to the will of God.*—Matt. 6:9-13.
   Is there any death or sickness in heaven?
   Is not God's will on earth like His will in heaven?
   Cannot God deliver from the evil one here?
7. *It is a lie to say concerning the dead that their influence will be greater now in the saving of others than had they lived.*—John 17:12-21.
   Can one be a savior of others if he himself is dead?
   Are not all men soon forgotten when once dead?
   Does it not take a living man to declare living truths?
8. *It is a lie to excuse death by saying that in the course of nature all must die.*—James 1:12-17.
   Is it not the curse of sin alone that brings death?
   Does nature give way because of death, or does sin rot out the body?
   Who appoints unto man to die, and that usually very early?

God's Holy People are a Truth-Loving 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.**

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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.

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All communications upon business must be addressed to

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CHICAGO, ILLINOIS, MAY 12, 1900.

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EDITORIAL NOTES.

"THE LORD STRENGTHEN THEE OUT OF ZION."

We will triumph in Thy Salvation,
In the Name of our God we will set up our banners:
. . . . . .
Save, Lord:
Let the King answer us when we call.

IT IS DIFFICULT to make history and write it at the same time.

BY THE GRACE OF GOD, Zion is once more making history in Chicago.

ZION'S CONFLICT with the Masonic-Methodist Apostasy has begun, and already the blows struck are reverberating not only throughout the city, but the land.

LAST LORD'S DAY afternoon Central Zion Tabernacle was thronged to its utmost capacity, and we are told that possibly thousands went away who could not find sitting accommodation.

Hundreds of the enemy were present.

Officers of the Church and of the General Conference now sitting in Chicago were present in considerable numbers, we are informed.

OUR REPORTS in this issue contain two of the three discourses which we have delivered this week.

A MORE TEMPESTUOUS night never rushed upon Chicago than last Tuesday. Rain fell in torrents and the wind blew in heavy gales. Yet to our delight there were many hundreds present at the lecture; probably nearly a thousand.

Thursday evening's address was also attended by very large numbers, and the known results are excellent.

MANY SOUGHT to see us at the close of our Lord's Day address, but we were very busy conferring with the candidates for ordination and other important matters and could see only one, who was a representative, we were told, of many.

Although he sent us his name, we scarcely feel warranted in giving it without his consent. We will, therefore, only say that a prominent delegate to the Conference held out both his hands, grasped ours most warmly, saying, "Thou art a man of God," and added his approval of every word we had uttered, at the same time telling us who he was.

WE FIND, although that minority is small, that there is even in this General Conference a powerful minority which is utterly weary of the barrenness and corruption of the once powerful Methodist Church. "The Highways to Zion" are in their hearts.

THE TERRIBLE INDICTMENT against Masonry and Methodism for the murder of William Morgan, as set forth in the cartoon and in the long article on that subject, in last week's issue, has been followed up with further indictments showing the deep corruption and Antichristian abomination of Masonry, as an absolutely heathen institution.

THE HYPOCRISY of Methodist ministers has been recently set forth in a number of interviews with them, published in the *Christian Cynosure*, in which they declare that Masonry is the "handmaid of the Church," well knowing that in the degrees which lie at its foundation, no mention of the Name of the

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Lord Jesus Christ is ever permitted, and that every reference to Him in passages from Scripture which are read in the Lodge, is carefully cut out.

THE AWFUL indictment of the Masonic Order by the late Judge Whitney, of Belvidere, Illinois, who was Worshipful Master of a Masonic Lodge in that place, was gone into at great length last Thursday evening.

We proved from the indisputable testimony of Judge Whitney himself that officers of the law, who were Freemasons, prevented the arrest of Samuel L. Keith, who was found guilty by a coroner's jury of the murder of Ellen Slade, under the most horrible circumstances.

By the connivance of members of the Masonic Lodge, he and a doctor, who was similarly indicted for that murder, were allowed, and even aided, to escape.

This led to the exposure, by Judge Whitney, of the horrible corruption of the Masonic Order. This exposure was drawn forth especially by the demand of the Grand Lodge that he should stand trial for having been "guilty of unmasonic and unbrotherly conduct" in endeavoring to bring a Masonic murderer to justice. So shameful and lawless has Masonry become!

Not a single paper in Chicago has ever dared to publish these facts, and we place the horrible story of Ellen Slade, the betrayed, defiled and murdered victim of Freemasons, alongside of the horrible scene of the murder of Captain Morgan. That story will form the subject of another cartoon next week.

We are determined while we deal with the general principles of the Antichristian wickedness in the Masonic Order to illustrate these by hard and indisputable facts.

IF WE WERE to attempt to tell the horrible story of continuous cruelty by the Masonic devils on every side, who outrage, in thousands of cases, the law of God and man, it would be impossible for us to give a tithe of what we could collect in one week in any issue of this paper.

For instance, while we write these Notes, written upon the engineering department paper of a great railway with which her husband is connected comes the broken-hearted cry of a Freemason's wife. After describing his horrible physical cruelty, she says:

My husband is a Royal Arch Mason. He does not give me money enough to keep the house and children comfortably, though he earns so much.

I never know what he is doing. I am sure he is not living rightly.

He is doing everything in secret.

God knows that I have lived in fear and dread for thirty years.

I have never been sure of home in that length of time.

He has earned very large sums of money as a civil engineer and had a large salary in this railway.

He should be a rich man, but he has nothing, and his life is unspeakably shameful.

ANOTHER LETTER of many pages, now before us, may be summarized thus:

I am the widow of a thirty-third degree Mason. He squandered my estate, ruined my health, drove our children from their home, demanded that I should permit his unbridled passions to turn our home into a worse than Eastern harem, and when at last he drove me out with blows, because I would not consent, he spent all his life, until within a few months of his death, in making me feel the effects of Masonic vengeance.

I had bitterly denounced his association with the Lodge as responsible for all his introductions to evil men and women, which was true, and not denied by him, and, in revenge, he persecuted his own children, endeavored to deprive them of the means of livelihood, and frequently broke up our home.

On his deathbed he earnestly sought for a place of repentance with many tears. But his was an awful end. He went out into the darkness crying, "It is all dark! It is all dark! I do not know where I am going! It is all dark! It is all dark! I do not know where I am going!"

Over and over again this was his wail. It was not until he had passed out into the darkness that any light, or peace, or joy came into our wasted lives.

Now we are all in Zion; the Light is shining. We are rejoicing in your Exposure of this diabolical System, and that you are pointing men to Him who said:

"I have spoken openly to the world,
And in secret spake I nothing."

LETTERS LIKE these are so numerous, and could be so multiplied, that they would fill volumes every week.

Could our readers but see the wasted form and pale face of the gentle-spirited woman, who has written to us the long confession above referred to; could they but hear her sweet, clear tones telling, not in anger, but in broken-hearted accents of unutterable grief, the story of her blasted life, the story of her children's long years of agony and fear, as from place to place they were hunted by the Masonic monster who was their father; could they but see the terrible scenes during these years of anguish which have been written and carved deeply upon that suffering woman's face, who bears in her mutilated body one of the awful marks inflicted by this demon, to his eternal disgrace, they would cry out for the Vengeance of God to sweep down upon the Masonic Hosts in the dark hiding places of their villainy, and scatter them with the breath of Divine Wrath; yea, lay them low in heaps on the Plains of Death, as when the army of Sennacherib was destroyed in one night, by the permission of God.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and forever grew still!

Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay wither'd and strown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

THE HANDWRITING OF GOD is on the wall of every Masonic Feast, as when God's hand wrote on the walls of the Palace of Belshazzar when—

A thousand cups of gold,
In Israel deem'd Divine—
Jehovah's vessels hold
The godless Heathen's wine.

In that same hour and hall,
The fingers of a hand
Came forth against the wall,
And wrote as if on sand:

The fingers of a man;—
A solitary hand
Along the letters ran,
And traced them like a wand.

TREMBLE, Oh ye Priests of Baal!
Ye drink "the godless Heathen's wine."
Ye deny the Christ who died for men,
Ye scorn His Name, and mock his Cross,
Ye lie, and robe yourselves with shame!

REMEMBER that Daniel gave the interpretation of that awful message—

MENE, MENE, TEKEL, UPHARSIN.

And on that night, Belshazzar died.

Belshazzar's grave is made,
His kingdom pass'd away,
He, in the balance weigh'd,
Is light and worthless clay.
The shroud, his robe of state;
His canopy the stone;
The Mede is at his gate!
The Persian on his throne!

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EVERY HOUR and day adds to our conviction that until these strongholds of Sin and Satan are pulled down, there will be no mighty work of Repentance, of Faith, and of Obedience to God wrought in the hearts of the multitudes throughout the Nations.

AND SO WE CRY, as far as the Voice to Zion can reach, o'er all the earth, that God is writing the Final Doom of Masonry upon the walls of their shameless lodges.

AMIDST ALL the trials of this Conflict, in this high place of the field, God gives us grace to direct the operations of the Christian Catholic Church in Zion throughout the world, and to prepare steadily for Zion City and its glorious establishment at the gates of this Babel.

OUR READERS, throughout the world, who are watching with interest the establishment of Zion City, will be glad to know that, after much careful and prayerful consideration, we have succeeded in adding another mile of lake shore front to the mile and a half which we already possess, as a beautiful shore of a beautiful City. The area is about 220 acres.

Zion City has now a frontage on Lake Michigan of two and a half miles.

Other purchases, and some which are yet in progress, will very largely increase the size and very materially improve the shape of the great body of land which we are steadily securing for Zion's future abode.

FROM THE beginning of our conception of this great enterprise it has been our fixed purpose to carry out some of our recent operations.

We have felt that the securing of such a body of land would be in a few years an impossibility, and that, when Zion's improvements began to appear, the difficulties of further purchases at moderate prices would greatly increase. We have, even now, that which makes us independent of further purchases, and are, in no sense, in the hands of the sellers, as some of them may vainly think.

GOD HAS GUIDED us with His unerring wisdom, and in a few days we shall be able to announce further onward steps, and then, in a little while later, the programme for the Consecration of the Site of Zion Temple, and the site of Zion's great Industries.

WE HAVE, hitherto, been unable to announce the issue of THE COMING CITY definitely. We now announce that, God willing, the first issue will appear on Wednesday, May 30, 1900.

We have in preparation a large picture, representing Babel and Zion, a Contrast of Two Cities, which will be given as a free Supplement to the first issue of THE COMING CITY.

It will be a costly undertaking, for we shall print it in colors, and we trust that it will be preserved as a prophetic, allegorical representation of the thoughts which dominate Babel and Zion.

SUBSCRIPTIONS are coming in freely for the new paper, and some advertisements, but we now earnestly urge our friends to send in their orders early, so that there may not be disappointment; for our press capacity is limited, and the reproduction of extra numbers will be necessarily slow.

We, therefore, wish to have, as quickly as possible, the names of all our subscribers, with the accompanying fifty cents for thirteen numbers, which is the limit which we have placed upon our first series of the new paper.

Should it be necessary, we shall speedily turn it into a Weekly, and then, in due time, into a Daily; so that THE COMING CITY will be the beginning of Zion's business paper, a business which shall, at all times, whether religious, educational, or commercial, be for God, who has given us all the talents with which we are endowed, which He has commanded to the best of our several ability, saying, "Trade ye herewith till I come."

GOOD TIDINGS from far countries are continually reaching us from Zion's First Messengers in Europe, Australasia and in Asia. But both time and space forbid our doing more than mentioning that God is continuing to bless Zion in all the lands.

WE SHALL hope to publish in French the farewell discourse of our Elder W. deRonden-Pos, which has just reached us, very carefully translated by himself into that language. It will form a part of a large first issue of a French edition of LEAVES OF HEALING, which will be devoted to a translation of the Story of Zion appearing in our issue of February 10th, and other matters.

We have many things to say concerning the Parisian work that we cannot now write, but we give this early intimation of the new French edition, which will be, for the present, a quarterly of at least forty pages. The subscription price will be fifteen cents a copy or fifty cents a year.

WE REMIND our readers of the existence of the monthly German and Holland editions, which are doing much good, especially among Germans and Dutch in this country as well as in various parts of the great Germanic States of Europe, and in the Dutch Indies, and South Africa.

When the French issue is ready, we shall then have four languages in which LEAVES OF HEALING will be constantly appearing; namely, English, German, French and Dutch.

MANY DELIGHTFUL evidences of the blessing of God attending the ministry of our dear Elders in all parts of this and other countries are being continually noticed in Notes From Zion's Harvest Field, and it is our joy to give this week a very remarkable case of instantaneous and perfect healing through the ministry of our beloved Elder S. H. Stokes, in charge of the Christian Catholic Church in Zion at Detroit, Michigan.

ONCE MORE we rejoice to record the continuous blessing which God is giving to the work of Zion's Seventies in Chicago and in many of the branches.

This great Advance Guard of Zion's Army is ever in the front of Zion's Holy War, and we especially note their activity at this time in Chicago. Many are being blessed in the house-to-house visitation in hundreds of districts which are continually visited by our brave sisters and brethren, who not only with courage, but with wisdom and knowledge and love, and patient hope, Go Forward.

WE FIND that our numerous engagements this month in Chicago prevent our being able to carry out our purpose of visiting Toledo on Lord's Day, May 27th, and accordingly we have informed the Branch that the Rev. J. G. Speicher, M. D., Overseer-in-Charge in Chicago, will visit them and carry our special Message to them.

He will also conduct some services in Zion Tabernacle, Broadway, near South Street, and tell the Story of Zion, in which he has taken so active a part for more than six years. There are none better qualified to speak of ourself and of the work at Headquarters than our beloved Overseer Dr. Speicher, and we trust that the slight disappointment of our personal inability to visit the Branch will not prevent our friends in all that part of Ohio from attending his ministry during the brief period of his visit.

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WE FEEL it right to make the announcement, in closing, for which our friends in Europe and in Asia Minor are eagerly looking, namely, the date of our leaving this country and the probable course that we shall take when we reach Europe.

Accommodations for our party have been secured on the *Graf Waldersee* of the Hamburg-American Line, which leaves New York, Saturday, August 11th, three months from the day on which we write these lines.

After landing one or more of our party at Plymouth, England, we shall proceed to Cherbourg, France, whence we shall go to Paris and there spend several weeks, during which we shall hope to aid our Elder-in-Charge and the Evangelist whom we hope by that time to have given to him, in establishing more firmly the Headquarters of Zion in "Beautiful France."

As early as possible in September, it is our present intention to visit Belgium, Holland, Sweden, Norway, and Denmark, holding very brief missions in some of the principal cities.

Thereafter we shall hope to make temporary headquarters in London for the month of October and possibly for November. From that city we shall proceed to establish more firmly our Branches in England, Wales, Scotland, and Ireland, taking the various divisions of the United Kingdom in that order.

Thereafter, God willing, we shall proceed, in December, to Southern Europe, and through the Mediterranean to various parts of Egypt and Palestine.

Our tour will cease with our visit to the Holy Land, and we shall, as quickly as possible, the Lord permitting, return in January, 1901, to America, probably taking a direct steamer from Alexandria to New York, reaching Chicago not later than February 1st.

Fuller details we cannot now give, as we shall have to make the exact dates dependent upon the arrangements which may be found necessary at the close of our mission in Paris.

All letters from friends who desire to correspond with us concerning this Mission to Europe and Asia Minor, after the first of July, should be addressed to us in care of Elder W. deRonden-Pos, Rue Mozart No. 107, Auteuil, Paris, France.

Mrs. Dowie will accompany us to France and Great Britain, and will probably take part in some of our meetings in Paris and London. It is her present intention to remain with our daughter Esther, in Paris, during next winter and spring.

Our son A. J. Gladstone Dowie, who will probably graduate from the University of Chicago this summer, accompanies us to Europe; but will return to America in September, and proceed to Harvard University for a three years' course in Law.

These personal family items we obtrude most reluctantly upon our readers, but they will save us much letter-writing, and answer the inquiries of many friends.

OUR FRIENDS in the principal cities of these countries, who desire us to visit them, must be prepared to pay the expenses of the halls in which we speak, and our traveling expenses

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WE DO NOT ask for any guaranteed compensation of any kind. We shall be content, as in America, to receive the free-will offerings of God's people who attend our meetings, and shall believe that God will enable us to discharge the expenses of our Mission party by His gracious bounty, as He has done for so many years.

We desire our friends to know that we shall not permit them to make any charges for admission to any hall or church in which we may speak, and we also desire it to be known that neither directly nor indirectly shall we or any of our party make any charge for our services.

BUT THESE Notes must now close, for the night is far spent and the morning of publication is at hand. They are, as usual, prepared in the early morning hours of the day of publication.

Few of our readers can ever know the blessed toil that LEAVES OF HEALING has been during the past five and a half years.

But the "joy of the Lord is our strength," and amidst the misrepresentations and misunderstandings, the malice and the hatred of countless foes, and, sometimes, the hesitation of friends, we have pressed forward until now Zion is a united phalanx, and wherever Zion's Army appears there is victory sooner or later: for Christ is King.

WITH GREAT love for all, and not least for those who are in the prison-house of the Apostasies which profane the Name and hinder the cause of Christ, we send forth our Little White Dove, carrying, amidst the smoke of battle, messages of Hope and Faith and Love. We know that these messages are read on every Continent and amongst many peoples on the earth, and so we humbly say to every reader, as in every issue of our paper,

BRETHREN PRAY FOR US.

NOTICE TO ZION TRAVELERS.

Friends of Zion going to Europe and other parts of the world are respectfully informed that an Agency has been established to secure rates, accommodations and protections for first, second and third class passengers to and from all parts of Europe, etc.

Arrangements have been made with the principal steamship and railroad lines to book passengers to and from all parts of the world, at the lowest possible rates.

For rates, maps and full information, apply to David F. Robertson, Special Agent for THE COMING CITY, 1201 Michigan Avenue, Chicago.

THERE MUST be a preparation for Faith, and this is of more consequence than the thing itself. If the blessing one seeks comes into an unprepared life, it will be a curse. Illustration: A man who is rich allows his son to grow up with no preparation for the use of this wealth. The young man inherits a curse, coming as it does into hands unprepared to use it.—Notes from Teaching of General Overseer in Assemby Room of Zion Home, preserved by a Deaconess.

WHAT IS THE USE of shuffling with God? Yet that is what these Pharisee members of churches do. They, like Nicodemus, come to their Lord by night, being ashamed to confess Him boldly and openly. But Jesus says, "Ye MUST be born again." Stand out alone for God.—Notes on Teaching of the General Overseer in Assembly Room of Zion Home, preserved by an Elder.

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.

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ZION'S CONFLICT WITH METHODIST APOSTASY.

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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 CONFLICT WITH METHODIST APOSTASY.

The Methodists' Seal of the Covenant Examined.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, May 6, 1900. Prelude: "By What Authority Doest Thou These Things?" Sermon: "The Methodists' 'Seal of the Covenant' Examined." Reception of New Members. Ordination of New Officers. Communion of the Lord's Supper.

REPORTED BY S. D. AND E. W. AND A. W. N.

EVER since the Quadrennial General Conference of the Methodist Episcopal Church sold itself to Chicago for $50,000 nearly two years ago, the General Overseer has been promising that body of men a "warm reception" when they came to Chicago.

Since that time, his warnings to them on account of their apostasies, especially in the matter of their fellowship with the "unfruitful works of darkness" in Baal-worshiping Masonic Lodges, have become more and more distinct.

For the last few weeks that warning Voice had been ringing out with its terrible indictment, until the atmosphere was electrical with the forebodings of the coming struggle—Zion against the Apostasy, God against Baal.

On Wednesday, May 2, 1900, the Methodist General Conference began its sessions at the Auditorium, and on Lord's Day afternoon, May 6th, the General Overseer began his Series of Nine Discourses on Zion's Conflict with Methodist Apostasy.

With their accustomed zeal and love for the work, Zion's Seventies had distributed, in Chicago and suburbs, 300,000 cards announcing this and othe meetings of the week and series. The result was seen in the magnificent audience which gathered in the splendid auditorium of Central Zion Tabernacle.

Every available seat was filled when the services began with the beautiful processional by Zion's White-robed Choir, and within a very few minutes hundreds were standing in the aisles, in the vestibules and in the vacant space behind the seats in the highest gallery. Many who came were turned away because there was no room for them. It is impossible to estimate the number to which the General Overseer would have spoken on that Lord's Day afternoon, had he been able to secure a room large enough to accommodate them.

Although the man of God was visibly worn by the heavy draughts upon his strength made by the flying visit to Philadelphia and Washington, and the all-night labors upon LEAVES OF HEALING and other important matters since his return, God was with him in great power, and the telling effect of his Message of Truth was plainly visible in the faces of those who heard.

When the service begun many countenances wore a sneer, and sullen defiance was pictured upon many others. These sinister looks changed as the speaker proceeded with his argument. They first gave way to a look of absorbing interest, then, in many cases, to conviction and sympathy. In others, the mighty words created the deepest and most solemn thought.



There were a great many members of the Conference in the audience, apd some of these were in open sympathy with the General Overseer. One of them, a distinguished member of the Methodist body, sought an interview with the General Overseer after the service, and, it being granted, grasped him by the hand and said, "Thou art a man of God! I thank God for every word you said this afternoon."

The sermon over, a short intermission was given, during which those who did not wish to partake of the Lord's Supper withdrew. Those who remained numbered fully 2000. A most blessed time was spent in the services of the reception of new members, the ordination of new officers, and the communion of the Lord's Supper. The presence and power of the Holy Spirit was manifestly in the midst of that prayerful company of Christians as they waited before the Lord.

As evidencing the "staying" qualities of the General Overseer, and of the thousands of Zion, we mention the fact that the exercises were continuous, save for a few minutes, from 3 to 9 P. M.—*six hours*. It was a time of great joy and of power.

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Thus, with the sweet consciousness of the blessing of God, was Zion's great and most important Conflict with the Hosts of Hell in the nominal Church of God begun.

Central Zion Tabernacle, Lord's Day Afternoon, May 6, 1900.

The services were 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 vict'ry unto vict'ry
His army shall He lead,
Till ev'ry foe is vanquished,
And Christ is Lord indeed.

Scripture Reading and Exposition.

The General Overseer then read from the Inspired Word of God in the book of the Prophet Isaiah, a part of the twenty-fourth chapter; also in the book of Malachi, the third chapter:

Behold, Jehovah maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The earth shall be utterly emptied, and utterly spoiled; for Jehovah hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the lofty people of the earth do languish. The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Behold, I send My Messenger, and he shall prepare the way before Me: and Jehovah, whom you seek, shall suddenly come to His Temple; and the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith Jehovah of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

And I will come near to you to judgment; and I will be a Swift Witness against the sorcerers—

Kashaph (*pharmakoi*), pharmacists, the makers and venders of these damning poisons that are cursing and destroying humanity: nicotine, alcohol, cocaine, opium, laudanum, morphine, and many other narcotic brain poisons.

Never was there a time when the witness should be more earnest and persistent, for the whole earth is defiled by the manufacture of poisons which destroy every power in soul and body until the spirit is enchained and dragged down to hell.

—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. For I Jehovah change not; therefore ye, O sons of Jacob, are not consumed.

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse; for ye rob Me, even this whole nation. Bring ye the whole tithe into the Storehouse, that there may be meat in Mine house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy: for ye shall be a delightsome land, saith Jehovah of hosts.

The General Overseer leading, the entire audience joined in singing the twelfth verse with great enthusiasm several times. The effect was marvelous.

Your words have been stout against Me, saith Jehovah. Yet ye say, Wherein have we spoken against Thee? Ye have said, It is vain to serve God: and what profit is it that we have kept His charge, and that we have walked mournfully before Jehovah of hosts? And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and are delivered. Then they that feared Jehovah spake one with another: and Jehovah hearkened, and heard, and a Book of Remembrance was written before Him, for them that feared the Lord, and that thought upon His Name. And they shall be Mine, saith Jehovah of hosts, in the day that I do make, even a peculiar treasure; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble: and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make, saith Jehovah of hosts.

Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

Closing with this prayer:

May God bless His Word.

Zion's White-robed Choir then sang, with a sincerity which showed their feeling of the lofty sentiment, the tribute of praise in the words of the Te Deum.

Prayer was then offered by the General Overseer as follows:

PRAYER BY THE GENERAL OVERSEER.

Our Father who art in the heavens, we hallow Thy Name. Help us to say with all our hearts: Thy Kingdom come, Thy will be done in earth just in the same way as it is done in the heavens.

To that end, inspire in our spirits the words of this sacred song which has come rolling down through the ages sung by martyred hosts; sung amidst the fires; sung amidst the howlings of savage beasts which tore fearless children of God in the ancient days; sung still by hearts, we trust, with that deep humility and pure faith, still following in Zion in the steps of the Son of God.

We thank Thee this afternoon for all the blessing which has come to us through the Gospel, the Everlasting Gospel of God; that Gospel which tells us not merely of One slain on Calvary for sinners, but of One who is the Lamb of God slain from the foundation of the world, whose atoning sacrifice antedates human transgression.

We thank Thee for a Salvation which preceded sin; for a provision and for a redemption which preceded man's bitter disobedience and fall.

We thank Thee that in all the ages, in all the afflictions of Thy people, Thou hast been afflicted, and that in Thy love and in Thy pity redemption has ever been provided; that the angel of Thy presence saved them, and that in Thy love and in Thy compassion and pity Thou hast borne them and carried them all the days of old.

So Zion sings today the glad song that in all the ages amidst darkness and doubt and peril and pain and hypocrisy and apostasies of every kind has been sung by the royal few.

Oh God, our Father, grant Thy protection at this time, when perils are greater than ever before, perils among false brethren, and perils amidst an apostate and spurious Christianity; perils amidst those who betray their Master with a kiss, sell Him for silver, and consort in the darkness with those who never name His Name or own His power, and yet pretend in the light that they also are Christians.

Have mercy upon all who have apostasized through Secretism (Amen); through the dark corruptions of Satanic Masonry; through the horrible pollutions of a false Christ and a false resurrection of a mythical being, and in Thine infinite mercy deliver the people. (Amen.) Deliver the people of God. Deliver the people at large from the powers of those who are the world-rulers of this darkness, and in Thine infinite love and mercy destroy these high places of evil (Amen), and let the people go free. (Amen.)

For Jesus' sake, help us in this series of discourses which will occupy the next three weeks, if we are permitted to speak for Thee.

Give unto us Wisdom, Knowledge, Faith: the Faith which perceives and receives; the Faith which uses the Divine powers which are within Thy grasp; the Faith which works for Thee; the Faith which rests in Thee.

Give unto us the Love: that Love which is an all-consuming Fire; the Love which makes us love our fellowmen too much to fear them; the Love which bids us warn of danger; the Love which impels us to bring them into Salvation, Healing and Holy Living.

Give unto us not only these Graces, but the needed Gifts that by means of the Word of Wisdom, and the Word of Knowledge and Faith the Church of God may enter into the possession of the Gifts of Healings; Workings of Powers, Prophesies, Discernings of Spirits, Tongues and Interpretation of Tongues. Grant that Thy people to whom these gifts were given, and from whom they have never been taken away, may remember and realize that the gifts and calling of God are without repentance.

To this end, bless Thy people. Look in great compassion at this time, therefore, upon those who have transgressed the Laws; who have changed the Ordinance; who have broken the Everlasting Covenant of Salvation, Healing and Holy Living. Have mercy upon those who have repudiated and cursed those who preach that Tri-une Gospel, and practice the Triune Baptism which, by Thy Son, Thou didst command.

Have mercy, therefore, upon the apostate Methodist Conference (Amen), which has denied the Lord who bought His people as their Healer and Cleanser; which has transgressed the Law of the Spirit of Life in Christ Jesus; which has changed the Ordinance of that Triune Baptism, which brings with it death to sin, life in God, and power for service; which has broken that Everlasting Covenant. Have mercy upon them.

Open the eyes of multitudes of godly men and women and ministers within that communion to see the truth, to receive it, and to be set free. Let not pride rule their hearts. Let not hatred shut the door, but let pride and hatred depart. Bless to that end our witnessing for Thee.

Hear us for Thy people everywhere. Grace, mercy and peace be with all who love our Lord Jesus in sincerity.

Bless the Christian Catholic Church in Zion (Amen), in America (Amen), in Europe (Amen), in Asia (Amen), in Africa (Amen), in Australasia (Amen), in the Islands of the Sea. (Amen.)

Bless the words that shall be spoken this day, to earth's remotest bounds.

We ask this and the presence and power of the Holy Spirit in the Name of Him who for our sakes endured the Cross and despised the shame, and is now set down at the right hand of Thy Throne, oh God our Father, our Advocate with Thee. Hear us for the sake of Jesus, who in the days of His flesh when one asked Him, "Lord, teach us to pray," said, "After this manner therefore pray ye":

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The Disciples' Prayer was then chanted by Zion Choir and congregation.

The announcements were then made.

BY WHAT AUTHORITY DOEST THOU THESE THINGS?

The General Overseer then delivered the following prelude:

Now it might be a fitting time before I deliver the discourse of today to utter a few words by way of prelude.

I do not as a rule read the prefaces to books. They are very wearisome, but sometimes they are very necessary.

If you will permit, I think that it would be proper for me to answer a question which a distinguished minister of the Methodist body asked me this week:

"By what authority doest thou these things?"

"Who gave thee this authority?"

The same questions were asked of Jesus long ago.

He was an untitled teacher without any rabbinical rank, the reputed son of a carpenter, or held by some to be the disreputable offspring of a harlot. That horrible and foul charge is flung to this day in the face of the Christian Church by the accursed representatives of modern Spiritualism, that antichristian imposture. That heathen cult denies the divinity of Christ and defiles the good name of the Holy Blessed Virgin Mother, the purest woman who ever lived on earth. God sanctified her and made her Holy. She was Blessed by God and by the angel whom He sent. In her virginity she conceived and in her purity as a Virgin Mother she brought forth that Holy Thing, the Son of God.

She was Holy, because God made her so; Blessed, for heaven so proclaimed her; Virgin, for it was a virgin who conceived and brought forth the Son of God.

Mother, mother, mother, of Him who bore our sins and carried our sorrows and whose heart was pierced!

He was once asked that question.

By what authority doest Thou these things? And who gave Thee this authority?

"You have no standing among the rabbis," they said to Him; "there is not a teacher of rabbinical rank who will endorse you. You have no station. You are a blasphemous wretch."

Do you remember how He answered?

He said, "The Baptism of John, whence was it? From heaven, or of men? I will take either answer. Tell me. Was it of heaven, oh Pharisees, or was it of men?"

But they were crafty Masons. They were not only Entered Apprentices and Fellow Craft Masons, but they were Master Masons. They had not studied Solomon for nothing. Like him, "their hearts were turned away after other gods"; they were, as he was before he died, practically "heathen"; and for this God was angry with them as he was with that beastly Solomon who wound up his life by going after Ashtoreth the goddess of the Zidonians, Milcom and Molech of the Ammonites, Chemosh of the Moabites, and many others. The Pharisees of Christ's time were traitors to the Eternal God, and murderous haters of His Son. They were bad, but they were clever, and they pondered over His divinely wise answer.

They said, "If we say from heaven, He will say, 'Why did you not do what he told you, then? Why did you not believe in Me? He told you I was the Christ, the Lamb of God. You remember that day when he baptized Me amidst a crowd of sinners that he said: 'Behold, the Lamb of God that taketh away the sin of the world.'"

They saw the point, that if they said that John's Baptism was from heaven, then they were in a corner, because they must recognize His authority as the Messiah.

Then they looked at the other horn.

There was a "ram's horn" and a goat's horn (laughter), and they got on both the horns that time, as their lineal spiritual successors did in Chicago recently.

There are two horns to all these dilemmas, and the other horn was this: "If we say that the Baptism of John is of man—look at this audience." (The General Overseer at this point indicated with a gesture the great audience of over 3000 people then present in the Tabernacle. The effect of this sudden and dramatic application of his lesson was startling and convincing.) (Laughter.) "Look at this audience. Look at the crowds who have gone away, because they could not find room. Look at the people. We are afraid of the people."

So they lied. They said, "We don't know."

I Will Ask You the Question, "From Whom is My Ministry?"

When you have settled where my ministry comes from; when you have settled whether Salvation, and Healing, and Holy Living come from the Devil or from God, I will answer your questions. (Applause. Amens.)

Let every one who has been blessed by Salvation and Healing in Zion arise. (Instantly the witnesses arose, with faces glowing with joy. On every side they told by rising the wonderful story of God's saving and healing power manifested in Zion until 2500, a veritable cloud of witnesses, were upon their feet.)

Now, you Methodists, look around. It is a good sight for your eyes.

Overseer Piper (referring to the Methodists)—They are all sitting.

Dr. Dowie—I suppose that at least 2500 persons are now standing. There are over 3000 persons in this building now. Did God bless you in Zion?

Answer—"Yes."

Dr. Dowie—Did He heal you?

Answer—"Yes."

Dr. Dowie—Were you sick?

Answer—"Yes."

Dr. Dowie—Did that healing come from God or the Devil?

Answer—"God."

Dr. Dowie—Have you no fear of the Methodist Conference?

Answer—"No."

Dr. Dowie—How many of you were Methodists? (Laughter.) Put up your hands. (Hundreds of hands were raised. Applause.)

Dr. Dowie—Did I charge you anything?

Answer—"No."

Dr. Dowie—Do you know anybody I ever did?

Answer—"No."

Dr. Dowie—Thank you very much. Sit down.

That might help the Methodists. You cannot find that answer in the Auditorium. (Laughter.) In what Methodist Church today will you find 2500 persons who will arise and say, "God healed us through the Methodist ministry"?

That is the question you have to deal with.

When you settle whether Salvation, Healing and Holy Living come from God or the Devil, then you can settle where my authority comes from.

A Word to True Christians in the Methodist Ministry.

My brothers who are really Christians, who really have not bowed the knee to Baal; you small remnant of the leaders of the Methodist body who have not been among those who have bowed in the east to the Worshipful Master, and in the south to another officer, and in the west to another, with your eyes blindfolded and all your clothes off excepting a dirty undervest and a miserable pair of drawers, and one shoe off and one shoe on (laughter), and a tow-rope around your necks; all who have not been towed around the secret chamber of Baal, I say to you, my brothers, how can you remain with such associations?

I have no respect, not an atom, for the hypocrites who know that they cannot serve God and Baal and are the pretended servants of both. But for you, my brothers and sisters who have not yet bowed the knee to Baal, I pray: May God bring you out. (Amen.)

I have no hatred.

May God open the eyes of those who have bowed the knee to Baal to see their terrible sin, before the Sword of God shall hew them to pieces, as in the hands of Elijah it did at the foot of Carmel's mountain. I will talk of that story next week.

I shall say nothing but that which I believe to be true. As far as was possible to verify, I have done so.

May God help us, and at the end of this fight may God give victory to the right. (Amen.)

That which is a great trouble to some will now happen. You will give your offerings, and give your—what?

Voices—"Tithes."

Dr. Dowie—Do you believe in tithing?

Answer—"Yes."

Dr. Dowie—Has God blessed you in giving?

Answer—"Yes."

Dr. Dowie—He has? Any who have been poorer for giving their tithes, speak up and say Aye.

Two voices answered "Aye."

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Dr. Dowie—There were two. (Applause and laughter from strangers in the Tabernacle.)

Wait a minute. I think that was a mistake. I will put it again. Any who are poorer for giving their tithes, say Aye. (No answer. Applause.)

I shall ask those who said aye, Was it a mistake?

Answer—"Yes."

Dr. Dowie—Thank you. You clapped too soon, you Methodists. (Laughter.) You were "taken in." I will put it again. I want that point settled in Central Zion Tabernacle today beyond dispute. I will put it affirmatively. Have you been blessed since you gave your tithes?

Answer—"Yes."

Dr. Dowie—Any who have not, say No. (No answer.)

That is the answer in Zion.

God Has Blessed, Financially, Those Who Have Paid Their Tithes.

I only said that because we are attacked everywhere about these tithes. There is no difficulty in Zion about it. I want to know why people should object who do not give anything? (Laughter. Applause.) They might leave that to the people who give. May God bless you.

Pray for me now. The tithes and offerings will be received.

While the ushers gathered the offerings of the people, Zion's Choir sang the anthem, "Praise ye the Father!" with splendid volume, harmony and expression.

THE METHODISTS' SEAL OF THE COVENANT EXAMINED.

INVOCATION.

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

I am to speak to you this afternoon concerning the Methodists' "Seal of the Covenant," a well-known document issued by all the official organs of the Methodist Episcopal Church. The copy upon which I shall speak today is one of the official copies, it is that of one of their official papers, the Omaha *Christian Advocate* of March 3d, the same date as that upon which the *Ram's Horn* uttered its blast against Zion, and came to nothing but shame.

In the front of all I have to say today I will place the words which I read to you in the twenty-fourth chapter of the book of the Prophet Isaiah, the fifth verse:

TEXT.

The earth also is polluted under the inhabitants thereof; because they have transgressed the Laws, changed the Ordinance, broken the Everlasting Covenant.

This discourse is introductory. I propose in it to deal only with the first official document issued in connection with the Call to humiliation and prayer by the Board of Bishops of the Methodist—or, as we call it in Zion, Masonic-Methodist Episcopal Church.

It is within our right to examine a document of this kind which is not only an appeal to the members of that Church, but which spreads before the whole community the present condition of that Church.

It is to be admitted that this document is in strong contrast with that which was issued last week to the meager audiences which attend the Conference in the Auditorium; for there are more people in Central Zion Tabernacle now than there have been in the Auditorium at any one time during this last week.

Today while we are speaking the report is sent in that with one of the greatest Bishops speaking at the Auditorium, the first floor is full, the balcony one-quarter full, the galleries empty. I will tell you how many there are there, if that report is correct. About 2000! At the outside calculation 2500 are listening to that Bishop.

There are more than 3000 now present in Central Zion Tabernacle, and I am told that hundreds have gone away for want of room.

I know what the Auditorium holds, because I preached there for six months. I know exactly what it holds. Its entire seating capacity, exclusive of the stage, filling the highest gallery, is 4037. Our seating capacity is over 3000.

Before the meager audience of last Tuesday an aged Bishop endeavored to put another document before the people, but it was too late. "The statesmanlike document," as they called it, was a piece of ecclesiastical politics that came too late.

It is fair that I should examine the document which I hold in my hand today. It was written by the most crooked of all the Bishops. His policy is held in contempt even by his political associates. I refer to Bishop Charles H. Fowler.

Bishop Fowler the Chief of Baal-Worshiping Apostates.

This document was written by that Bishop, who is the chief of the apostates of that Church as regards Freemasonry. He is the Grand Chaplain of that Order for Pennsylvania. He and the Bishop who is speaking at the Auditorium, this afternoon, were rebuked publicly this last week for selling their services to their own Church, after being already paid. They were charged with demanding sums of money before they would even dedicate churches. In one case the church was called by the Bishop's own name. These men were publicly challenged with having made God's House a place of merchandise and, it might well have been added, a den of thieves. But they must bear their own burden.

Charles H. Fowler was not the man to malign his own Church. In writing this document he knew that the things he wrote were true. Bishop Ninde, a noble man, who added his name to this document, would not have endorsed it had it not, in his judgment, represented the facts. Bishop Joyce, the other signer to the Call, is, I am informed, a Freemason of high degree, and he could, therefore, be depended upon to endorse the statements of his fellow Masonic-Methodist Bishop.

I therefore have a right to consider that this document forms a proper basis for this series of exposures upon which I enter today. I allege that which I have a right to be called upon to prove, that the Methodist Episcopal Church has been sold out by its leaders to the World, the Flesh and the Devil.

The examination of this document will prove it.

I will take thirteen statements from its voluminous utterances.

Here they are:

Appalling Loss of Members by the Methodist Church.

Today our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members.

That is their first statement. Why did he not tell all the truth? Why did he not tell that they had lost every one who had been added to their communion last year, and nearly 24,000 more, according to the figures supplied to the New York *Independent* by the Rev. H. K. Carroll, LL. D., a leading Methodist Episcopal minister, in its issue of January 4, 1900, page 38? Why did he not tell the Church in plain terms that they had lost the whole year's labor and 24,000 more members? They lost hundreds of thousands. If you tell me that the new members remained then they lost hundreds of thousands of the old.

That is the first statement I make.

It is not a loss merely of 24,000, but it is a loss of 24,000 plus all they allege that they gained.

A terrific state of affairs, is it not? Millions of men and women prayed millions of prayers every day; millions of services were conducted; yet all they gained was lost, and 24,000 more!

Is there a man engaged in commercial business who would not say that a business so conducted had gone to the "bow-wows"; that it was time to close up and invest his capital elsewhere? There is not a business man but would say the same.

The year before that their best calculation was about one-sixth of one per cent gained. Is there one man would conduct business upon such a basis? Will God continue to conduct business with such a Church? It is a fruitless tree, which has ceased to grow, and is, therefore, *dying;* nay, more, *it is dead.*

"Who Slew All These?"

The second point in this is:

Year before last our advance was checked. Last year our advance column has been forced back a little. The lost ground is paved with the dead.

I ask you to note the admission that the ground that this Church has lost is paved with their own dead.

Who slew them? Why do you not face it?

"Who slew all these?"

The man who wrote it helped to slay them. The man who wrote it, and hypocritically weeps over the dead, led the murder, spiritually, of his own people. The hand which tells the story is one of the hands that slew them. They were slain by

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Baal and his ministers, of whom one of the chief is Charles H. Fowler.

Lost Sinners Members of the Methodist Church.

Third:

And there are now unhappily many Methodists who lack present knowledge of New Testament salvation.

Which means, in plain English, there are a great many Methodists in the Church who are damned, and all this Bishop calls that lost condition is, that "they slipped a cog." (Laughter.)

If a man has no present knowledge of Salvation, is he saved?

Audience—"No."

Dr. Dowie—Has he any right to expect us to believe that he is saved?

Audience—"No."

Dr. Dowie—Hence the Methodist Church has in its membership a large number of unsaved people. Even the numbers which they claim are a sham, a delusion and a snare.

The Methodist Church Peopled With the Dead, Spiritually.

He says many are in the Methodist Church now who

Have slipped a cog in their experience, and, like many old families who have to date back to some buried ancestor to find their virtue and title to their nobility, have to date back to some dead experience to find their assurance and title to spiritual nobility.

What! If a man has to date back his title to Methodist nobility to a dead experience, is he not a dead man? Is there anything noble about him? Is he not an ignoble wretch who is a hypocrite, who walks about with a dead experience, and does not know a Living God? The dead are corrupt. They also spread corruption. Let them be buried, if they will not be converted.

I am showing what the Church is, according to its own Bishops' position, and examining this document which they call the "Seal of the Covenant."

What covenant is that? It is a covenant with death which has the seal of these Bishops upon it—an agreement with hell.

I marvel at the blindness of the men who sent this document forth.

The Methodist Church Retreating in the Face of the Enemy.

Fifth:

We have great organized benevolences. . . . We have successful revivals reported. . . . We bow with grateful hearts, remembering what God has done for us. But when we see how little we have done for Him, how we are retreating in spite of all our appliances, we feel our lack of power.

What! This brave Church retreating? Retreating in spite of their appliances! Who makes them retreat? Who is the cause of their retreat? Can that Church be a Church of the Living God which is retreating in the face of the Devil?

That Church is a Church of cowards, full of fear; and it is the fearful who lead the procession to hell: for it is written:

The fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

God's Word says it; and if this is a Church of cowards who are retreating, then they are retreating back upon the lake of fire, and upon the second death.

They say, "We feel our lack of power."

Is that the Church of the Living God which lacks power? When power, whether you call it *exousia* (εξουσία) authority, or δύναμις, force, is gone, it is time for that Church to be buried.

Does God in Heaven want a Church without power?

Bishop Fowler's Unfortunate Scriptural Allusion.

Bishop Fowler further says:

We can only fall on our faces and cry to Him to have mercy upon us and "not cut us down, but spare us another year," and dig about us and fertilize us.

Why did he not say "dung us." Even the Revised Version says, "dung," not "fertilize." The old Greek word *kopria* (κοπρία) has just that meaning of "dung," manure. But what was elegant enough for Jesus Himself to use in the parable of the Barren Fig Tree in Luke 13, was not elegant enough for the Barren Bishop!

And see if we will not do better. (Laughter.)

What! Does he forget the parable? Does he forget the passage of God's Word from which this is misquoted?

Do you not remember it?

Christ said that the Jewish Church of His day was like unto a tree to which the master of the orchard came seeking fruit, and found none. He found nothing but leaves, as you find in this Methodist Church—leaves, professions loud and strong and confessions of death. In one breath they tell you of their strength. In another they tell you that the ground is paved with the dead; that they have lost power, and are retreating.

The Master said:

Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?

The vinedresser said:

Lord, let it alone this year also, till I dig about it, and dung it: and if it shall bear fruit thenceforth, well; but if not, Thou shalt cut it down.

That parable was spoken, probably, about the beginning of the third year of the Lord's ministry. Another year was given, and what did they do in that year? Did they do any better? No, they did worse. When the end of that year had come they had plotted the death of Jesus, and He had to utter the doom of the Church and of the Nation. That Church God had planted with His own hand fifteen hundred years before; that Nation God had preserved for nearly twenty centuries. Yet Christ on Olivet's mountain had to cry: "Your house is left unto you desolate," and to foretell the doom and destruction of the City, the Church and the Nation.

I tell you today, Charles H. Fowler—I tell you today, Bishops, Elders and members of the Masonic-Methodist Episcopal Church, that God has digged about you, and dunged you, and you will bring forth no fruit; therefore, He has put the axe in my hand and said, "Cut it down. Why doth it also cumber the ground?" (Applause.)

Eighth:

Let us not deceive ourselves. This decline in our membership is not an accident. It comes from a sufficient cause. That cause is the slipping cog in our experience, our lack of spiritual power.

It is not an accident? No, sir; you are right. It is not an accident.

A Challenge to Rev. Dr. J. M. Buckley.

I hold in my hand the New York *Christian Advocate* of April 26th, edited by Dr. Buckley, a distinguished member of this Conference, who spoke, I was informed, but perhaps it was a slight exaggeration, about 800 times in the last Conference and is likely to speak a thousand times in this. (Laughter.)

I admire him. I would like to get him on this platform and have him tell you what he has told others: that Dr. Dowie is a fraud and Divine Healing a lie. I would like to have him here. I would like to give him an hour to show that Divine Healing is a lie. I would like to take another hour to pound him, and show him what you could show him and have shown today. I would like to deal with him, and I venture to utter this challenge:

Dr. J. M. Buckley, you have talked about us all over this country; accept an invitation to come to Zion Tabernacle, and let us hear you here (applause); and I will promise you a larger congregation than Bishop Vincent has today. I issue this invitation on one condition: that, after you have had your say for an hour—and I am sure I will not interrupt you—you shall sit still while I have mine for an hour. (Applause and laughter.) If you desire to take it for a week, Dr. Buckley, come along, and Chicago will fill this house to overflowing.

But you will not come, Dr. Buckley. You are a knowing little Methodist. You are a smart little man.

You are like Hudibras. You can sing his song:

He who fights and runs away
Will live to fight another day;
But he who is in battle slain
Will never live to fight again.

I will promise to hand you over in small pieces, metaphorically speaking, to the Conference. (Laughter.) Come on.

You cannot say that I am too contemptible, because you know that if Divine Healing has any one man who leads it in this world, I am that man. (Amen. Applause.) My enemies have said that, and they have printed it, too.

You have to deal with me, Dr. J. M. Buckley. You are a nice little man, but you know how to talk where you cannot get hurt.

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Like Hudibras, it may be said of Dr. Buckley:

He was a shrewd Philosopher,
And had read every text and gloss over:
Whate'er the crabbed'st author hath,
He understood b' implicit Faith:
Whatever Skeptic could inquire for:
For every WHY he had a Wherefore:
Knew more than forty of them (at Conference) do,
As far as words and terms could go.
All which he understood by rote,
And, as occasion served, would quote;
No matter whether right or wrong,
What might be either said or sung.

However, Dr. Buckley is a very able editor. He is a very able man, especially able when he fights where you cannot reach him.

I watch him very closely. I read his writings with great interest, and have prepared quite a careful spanking for him during the next nine days.

I thank him also for many disclosures of facts.

Dr. Buckley publishes an article in the New York *Christian Advocate* of April 26th, current number, page 11, Number 651, in which the Hon. J. W. F. White, Judge of the Court of Common Pleas, has an article on "The Decline in the Methodist Episcopal Church."

Significant Article by Judge J. W. F. White.

Judge White opens his article, which Dr. Buckley publishes, and for which he is editorially responsible, by saying:

I have been a member of the Methodist Episcopal Church for sixty-five years, and my memory goes back several years longer.

He speaks concerning this "Seal of the Covenant" and at this point it will be proper to introduce his testimony. He says:

In my judgment the paramount cause of the decline was the *loss of the revival spirit in the Church*, and this was the result of two causes: first, worldliness in the laity; and, second, lack of spirituality in the ministry. I say the loss of the revival spirit; it is more than a decline. The old revival spirit has gone out of fashion—is abandoned—lost.

. . . . . .

Formerly, if an unconverted person joined the Church—

My good Lord, do unconverted persons join the Methodist Church?

Are there any unconverted who join Zion? If there are any, I want to know, because they have lied, and I will have them out very quickly. You report them. They shall not remain in Zion—unconverted. Not if I know it. Such persons may be acceptable to the apostate churches; they cannot remain in Zion.

What business has an unconverted person in the Church? The Church is a Church of converted people, or it is no Church?

I beg your pardon—it is a Methodist Church. (Laughter.) It is no Church of God.

Formerly, if an unconverted person joined the Church, he was urged to seek conversion and never rest till he obtained the witness of his pardon. Now how is it? The unconverted join, scarcely hear a word about conversion, and never have any personal religious experience. What Jesus said to Nicodemus is forgotten—the new birth is seldom referred to in the pulpit.

Why is all this? Because so many have joined the Church who are satisfied being members of the Church, without experiencing the new birth or having any personal religious experience.

Then, if that is the case, Judge White; if that is the case, Bishops of the Church, what kind of a Church is your Church? A Church where regeneration is almost never spoken of, and where conversion is not required.

It is a Church of the Devil.

It is not a Church of God. It is a Church of people who are dead in trespasses and sin, who are not alive to God.

How can it be the Church of God? The Church of God consists of those who have been redeemed, who through Repentance and Faith and Obedience have the seal and the witness of the Spirit, and whose lives are in accordance with their profession.

Is that not a Christian definition of the Church and the conditions for fellowship? These are the universal conditions.

Now I will add another word of Judge White's experience. He says:

They are very respectable people, generally of wealthy and fashionable families. They participate in the fashionable amusements of the day, frequent theatres, operas, etc. They do not want to hear from the pulpit the plain old Gospel.

They would never come to Zion then.

They want a fine church, select choir,—

We have that.

—good society.

We have that; but our "good society" might not suit the fine folks who change "dung" into "fertilize," and who call backsliding and spiritual death, "slipping a cog."

The preacher must give them nice, pleasing sermons on such themes as do not touch their daily life or intimate they are not all good Christians. As they pay the preacher well, he gratifies them and is perfectly happy.

That is what Judge White, sixty-five years a member of the Methodist Church, said only a week ago last Thursday in New York. I therefore am justified in calling your attention to the fact that the Bishops and leading members tell us that the Methodist Church has gone to the Devil; that it does not even pretend to confine its fellowship to persons who are converted.

Theatres, operas!

Think of one opera. Think of the opera of Faust. Think of that opera of Goethe's in which Faust, a Doctor; Marguerite, a Harlot; and Mephistopheles, the Devil, are the delightful trinity.

Is that going to help any one to heaven?

Audience—"No."

Dr. Dowie—Yet they tell you plainly that the Methodist Church members go to such operas.

Ninth point:

We have one dire disease—spiritual famine—lack of the witness of the Spirit, lack of personal experience, lack of spiritual power. And the symptoms are many and varied, but the disease is one.

Then I tell you out of your own mouth: I say that the Church which has that disease has leprosy in its walls, and it is time it were smashed and the people set free.

The Curse of Amusement-Seeking to Nation and Church.

Tenth. In their own words:

Amusements are sought after as if they were a necessity. Like little children, people of all ages—

In this Methodist Episcopal Church.

—think they must be amused.

How low is the standard of a Nation, let alone a Church, where the cry is simply for bread and for games?

When that cry was heard in ancient Rome, "bread and the games," the noblest of her citizens foretold the doom of the republic.

In any Nation, let alone a Church, where the people are seeking for mere amusement and mere bread, that Nation has gone to political, social, commercial destruction.

It will fail as a military power, and it will perish as a national power. Let that spirit be supreme in a Nation, and it is doomed. But in a Church—the Church has gone which has that. The Bishops are right.

I can only tell you that if I were to give you the stories which come to me in hundreds of cases of why persons have come into Zion, it would be a terrible indictment on this line.

A gentleman in Wisconsin, a little more than two years ago, informed me that he had been an attendant upon the Methodist Episcopal Church all his life. That he had in due time become, in a certain town, the Superintendent of the Sunday School, President of the Epworth League, a member of the board of management, etc.

He wrote me that he had been a reader of LEAVES OF HEALING for some time, loved its Message and myself as God's Messenger, but felt that I was sometimes too harsh in my judgment of the Methodist Episcopal Church.

He thought that I should have sought to reform and not destroy it. He said he had prayed God many a time in some such words as these: "Oh God, help Dr. Dowie to reform the Methodist Church."

After saying all this, he said, "But I was all wrong, and with this letter I enclose you my application for fellowship. I beseech you to receive me into the fellowship of the Christian Catholic Church in Zion."

He then told me why he came to the Gates of Zion. It was because public announcement had been made that instead of an all-night of prayer on December 31, 1897, such as we always have in Zion, the First M. E. Church of that place had provided a New Year's Eve Concert and Supper in the church parlors, with games of various kinds, and as a *grand finale*, the

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Entertainment was to wind up with a kinetescope representation of the *Prize Fight between Corbett and Fitzsimmons.* (Laughter.)

He told me that when he saw these announcements he went to his pastor and said, "Sir, you have been minister of this church for years, and, so far as I know, you have not had a single conversion. You have vexed my soul every hour of the time you have been here with your worldly ways, and now you show me that Dr. Dowie is right, and that the Church has wholly gone to the Devil. I repudiate all my promises to support such a Church: for I intended my money to be given for the extension of the Kingdom of God, and not to the building up of a Church of the Devil; and I come to tell you that here is the resignation of my membership and all my offices."

He then said that he enclosed me $85 back tithes, and shortly after he sent me $30 more.

This illustrates where Masonic Bishops and ministers have led the Methodist Church, and how Zion is seen to be a refuge for the afflicted of God's people. (Applause.)

Let me tell you why you have been losing your members.

Among other reasons, they see that you who are leaders have gone to the World, the Flesh and the Devil. You have sold them out, and their eyes are opened, and they are going to flock to Zion in tens of thousands. (Applause. Amen.)

I have tens of thousands now. I believe hundreds of thousands are seeking the way to Zion with their faces thitherward.

Zion Will Get All the Sheep and Leave the Goats to the Methodists.

That will suit them because they need the goats in the Secrect Societies. (Applause and laughter.)

They ride the goat. How do I know? I have got one of the goats here now. I have it in its stable here. I bought it down in Wooster, Ohio. It is called "the Day Mare of the Desert." (Laughter.) Have you not seen it, many of you?

Voices—"Yes."

Dr. Dowie—Would you like see it again? I will have it out before this series is over. (Applause and laughter.)

I will show you "the Day Mare of the Desert."

Eleventh:

The moral and spiritual forces of the Church, necessary for the building of great and Christlike characters, seem to be sidetracked. In many places the spirit of the world is dominant, instead of "the spirit which is of God."

Is not that a confirmation of my assertion? Yes or no?

Voices—"Yes."

Dr. Dowie—Of course it is. What is the use of talking any more about that?

Twelfth:

With some of our people the services of God's house receive attention when it is convenient. Inclination is towards society and its enticements.

The Church Which is So Constituted Has Gone to the World, the Flesh and the Devil.

Thirteenth:

We are retreating when we should advance at double-quick to keep abreast of the rushing events of our time.

Friends, so far I have examined "The Seal of the Covenant," as the Bishops entitled this Call to Humiliation and Prayer. As for Charles H. Fowler's story about the Marquis of Argyll, and his sealing God's Covenant with his blood, it is simply an insult to my country, Scotland, and to its heroic martyrs to link them to the Masonic Goat of which Mr. Fowler is the Grand Chaplain.

He dragged in the story; but it has no fitness in being used for his rhetorical purposes. Before I am through with these discourses I will declare to you God's Covenant and show you its Seals.

But the document we have been examining which has this misleading title, opens by the confession of terrific loss, that lost ground is paved with their dead, and it closes with the declaration that they are retreating.

By what possible process, therefore, has this General Conference the effrontery to stand before this city and land and claim to have any existence at all as representing a Christian Church, as an organization which God can bless?

"Dr. Dowie," says somebody, "do you deny the existence of Christianity in the Methodist Church?"

I Do Not Deny the Existence of Christianity in the Methodist Church.

God forbid.

"Do you deny the existence," some one might ask me, "of Christianity in the Roman Catholic Church?"

God forbid.

The hope, the faith, the love which the Gospel engenders, flourishes in the hearts of millions who know nothing of the fact that they have been sold out, as an organization, to the Devil.

There is no Church which you can name, which knows anything about Christ, which is wholly devoid of Christianity.

God forbid that I should make so foolish a charge.

I remember one day in Zion Tabernacle No. 1, there was a multitude pressing forward for healing, and a woman's voice rose and fell outside my door in weeping and in pain.

"Oh Lord, how long?" she cried; "how long?" I opened the door. It was one who was wearied and spent outright, for the deadly disease of cancer had seized upon her. A cancer as large as my hands could cover was in her right breast.

My wife was there; she who has labored with me so often until long past the midnight hour with the sick and sorrowing. I looked at this suffering, weeping woman, and somebody said, "She is a Roman Catholic, Doctor."

I said, "Mary, Mary! Did you believe what I said today?"

"Yes, Doctor."

"Are you willing to come to God through Jesus only, Mary?"

"I have come, Doctor. I came as you bade us to do, and I believe that God has taken my sins away. If you will put your hand there, He will kill the cancer."

Did I wait to ask whether she had been baptized in Zion?

Did I wait to ask whether a committee had sat upon her?

God have mercy upon the people who are sat upon by church commitees. We have no committees in Zion.

Did I wait to ask her a great many questions?

I did not, but I said, "Mary, let us pray."

When we had prayed, and I laid hands upon that cancer, she turned to me and said, "It is dead, Doctor. It is dead."

I do not know whether Mary Casey is here today. Are you here, Mary?

Mrs. Casey—"Yes, Doctor."

Dr. Dowie—There you are. How many years ago was that?

Mrs. Casey—"Six years in April."

Dr. Dowie—Mary, where is the cancer?

Mrs. Casey—"Gone. God took it away."

Dr. Dowie—Mary, you were in the Roman Catholic Church then, but you gave yourself to Christ, did you not?

Mrs. Casey—"Yes, sir."

Dr. Dowie—And you are in Zion now?

Mrs. Casey—"Yes, sir."

Dr. Dowie—And thousands besides you who have come out of Rome. Thank God for that. (Amen.)

Oh, do not go away and say that John Alexander Dowie said that there was no Christianity outside of the Christian Catholic Church. God forbid.

My brothers, Bishops in the Methodist Episcopal Church, there are some of you who love God as truly and as loyally as I do, and your hearts are breaking over the condition of your Church, for some of you have told me so.

The Old Garment of Methodism Cannot Be Patched.

My brothers, get out. You cannot patch that old garment. You cannot put the new wine into the old goat-skin of Masonic-Methodism.

The goat-skin will burst, and the wine of the Gospel will be lost.

Make no mistake. My fight is upon the organization. My fight is not upon the loyal and brave and true men who still remain within its pale, hoping yet to reform the utterly devilish Masonic compound.

I pity them—I love them, and I tell them that they cannot revive a corpse. You cannot revive a Church which has died.

This Methodist Church by its own confession is dead. Then let it be buried. The Church of Rome is dead; dead, thrice dead. Yet within her pale there are women and men who love God and desire to do right. Would to God that the Church of Rome, as an organization, were buried. Yet Christians are still to be found within its wicked walls.

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They do not know anything about Mariolatry. They do not understand the accursed claims of Papal Infallibility. They do not understand the Idolatry of the Mass. They were brought up in it, and they have been seeking God; seeking Him with all their hearts; seeking Him with tears; and they have found Him, and He is leading them out of the Roman Catholic Church into the Christian Catholic Church. (Amen.)

I have not dealt, more than by an allusion, with the horrible cancer which is eating into the vitals of the bishopry, eldership, and laity of the Methodist Episcopal Church. I will read to you, however, one word before I close, from a President of the United States whose character history embalms as that of one of the purest statesmen and noblest citizens of this Republic.

Freemasonry Denounced by John Quincy Adams and Wendell Phillips.

He says these words:

I am prepared to complete the demonstration before God and man that Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of America.

These are the words of President John Quincy Adams. (Applause.)

I will add to them one more, and then close. It is the word of one whose name and fame is in all the homes of America:

As to the Freemasons, our most influential and dangerous Secret Society, I look upon their claim to antiquity as childish nonsense, and likely to mislead only the grossly ignorant. Their claim to be a charitable organization rests on the flimsiest and most insignificant foundations; while every fair man sees their hypocrisy in pretending to be a Christian body. Every Freemason swears to break the law, commit the greatest crimes, and repudiate Christianity. History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering, with great danger, in national emergencies. Every good citizen should make war on all Secret Societies, and give himself no rest until they are forbidden by law and rooted out of existence.

These are the words of the great patriot, who fought for liberty—Wendell Phillips! (Applause.)

I will take up the parable. I will demonstrate before we are through the truth of these things.

All in this great audience today who desire God to cleanse their hearts, who desire to be free from all association with evil, stand and tell God that. (With some exceptions the entire audience arose.)

Do you desire God to cleanse your hearts?

Answer—"Yes."

Dr. Dowie—Do you desire to be free from all evil associations?

Answer—"Yes."

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, in spirit, in soul, in body. Give me Thy Holy Spirit, that I may trust Thee and do right; that I may repent of all my sins against Thee, and against my fellowman; that I may restore that which is not mine to those whom I have defrauded. Give me power to confess the wrongs I have spoken or done, to the utmost extent of my power, to my fellowman, no matter what it cost. Give me Thy Holy Spirit, that I may be clean, free from all association with the infernal works of secretism and of darkness, and may come out of all churches which are apostate, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Answer—"Yes."

Dr. Dowie—Then you belong to Zion and to God.

Sit down and bow your heads in silent prayer as Zion Choir sings the beautiful Recessional Song, "The Church's One Foundation.

After the choir had passed out, singing their recessional as they went, the large audience was dismissed 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.

When the audience had reassembled, only those who were truly children of God remaining, the ground floor and all of the first galleries, including the Choir Gallery, were filled with earnest participators in the beautiful services. Fully 2000 persons were present.

The General Overseer first gave the right hand of fellowship to more than eighty candidates for membership, having delivered to them the solemn Charge and recorded their vows of Repentance, Faith and Obedience.

The following officers were then ordained, with simple but impressive form, by the General Overseer:

Elder—
FRANK ALFRED STEWART MERCER.
Evangelist—
SUSAN REBECCA HOY
Deacons—
JOHN CORY.
GEORGE WESLEY FRITZ.
DAVID JOSIAH ELLSWORTH.
Deaconesses—
HANNAH MARIA MAYBEE.
MARY ELLEN IRISH.

Then followed that most sacred of Ordinances when the thousands present supped with their Lord, conscious of His presence, by His Holy Spirit.

After the service, the General Overseer spoke briefly and confidentially to his people; then prayed with them, and the nearly six hours of blessed and glorious meeting together was at an end.

Central Zion Tabernacle, Tuesday Evening, May 8, 1900.

The meeting was opened by singing Hymn Number 100:

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See, His banners go.

The Scripture was then read by the General Overseer from the sixth chapter of the Epistle to the Romans, closing with this prayer:

May God bless His Word.

Prayer was then offered by Overseer Piper.

The General Overseer then delivered a discourse upon the subject:

THE METHODIST CHURCH THE PROPERTY OF THE MASONIC ORDER.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and to the tens of thousands and hundreds of thousands, perhaps millions, 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 words which I read to you tonight are those which I shall place in front of my remarks. In the sixth chapter of the Epistle to the Romans at the sixteenth verse:

TEXT.

Know ye not, that to whom ye present yourselves as Servants unto obedience, his Servants ye are whom ye obey; whether of Sin unto Death, or of Obedience unto Righteousness?

When a man talks severely, as it is essential that I shall talk, he must talk in love; he must talk that which is true, for anything else but simple, naked truth must fail.

I have the proposition before me tonight, in my own language, which I must sustain by facts. I must demonstrate my proposition by facts which are indubitable, and conclusions which are logical, which, therefore, must stand every test, and which cannot be shaken.

Ye shall know the truth, and the truth shall make you free.

I have said that the Methodist Episcopal Church is the property of the Masonic Order. That is a very terrible thing to say.

It is difficult to get statistics concerning the number of leading property-controlling Methodists who are members of the Masonic Order.

All Masons do not wear the emblem upon their watch chains. Many do. All Masons are not known to be such. Those who are in the highest positions are oftentimes unknown to be Masons.

I have in my possession and have read, or glanced over, almost everything which is now extant in type on this question.

My studies in it extend over a good many years. My knowledge is derived not merely from books, but from men

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like Deacon Judd and others in this Church who have taken every degree, except the thirty-third, in straight Scottish Rite Masonry.

I have had, privately, very extraordinary conversations with a gentleman who has taken no less than ninety-four degrees.

These degrees could not all be taken in this country. They comprise the most secret work of Higher Masonry. Hence I have been in touch with, and am informed by, one who stands within a very few steps of the unknown ruler of Masonry. Let me just say here that

The World-Rulers of This Darkness are Masons.

Our warfare, or "wrestling," as the apostle puts it, "is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the upper air."

Masons in many cases are most crassly ignorant of Masonry. It is perfectly ludricous to talk with some Masons who have only taken nine or ten degrees and hear the stuff they talk about Masonry. Even brethren like Deacon Judd, who has taken thirty-two degrees, are very little acquainted with many of these degrees.

One man passed through a great many degrees, that he might have a very high position. He was a very prominent man. They hurried him through them in three days and nights. He paid several thousand dollars, and bought everything in sight, but he said to me, after he had renounced Masonry, "You know more about Masonry than I do."

Masons will tell you that an outsider cannot know what an insider can. That is not true. Masons within the lodges do not know, even when they have gone through the thirty-second degree, what I know.

If it were known that I was the possessor of certain things which I do know of unwritten work, my life would be in still greater danger than it is.

Not that I care much about that, but I would not get to know some other things which I believe I shall find out.

An astronomer who is observing the sky and suddenly sees certain movements in the heavenly bodies, exclaims, "There is another heavenly body which affects that body, and I cannot see it. I must get a stronger telescope." When the stronger telescope comes, the discovery is made. My deductions are similar.

Any one who examines this matter attentively, thoroughly and deeply over wide continents, as I have, will know that American Freemasons are a set of babies. They do not know what Freemasonry really is, because Freemasonry has its center in Europe, and its strongest power in Asia.

Overseer Mason will not be surprised to hear that, because he knows the Chinese Empire is honeycombed with Secret Societies. This Masonic power practically controls all Asia.

Masonry, which has been so long nominally opposed by Rome, has, I firmly believe, its Secret Center in the Roman Catholic Church, possibly in the General of the Jesuit Order.

The Hope of Jesuitism is in Freemasonry.

Perhaps you did not see it, but when Admiral Dewey and President McKinley came together in Washington on the day of the presentation of the sword which was given to the Admiral by the Nation, a snap-shot was taken at a critical moment, and I have the picture.

Who is standing between these two? Cardinal Gibbons, of Baltimore.

I am studying the political situation, and I shall have something to say regarding a Methodist-Masonic President before we are through, unless there are some changes at the White House in some important matters.

Let Zion reserve all expression of promises as to where they will place their votes next November. Zion is theocratic, and our votes will be given where they will do the most good in extending the Kingdom of God.

The *Christian Cynosure* publishes in its last issue a symposium by Mr. J. M. Hitchcock, in which Mr. Hitchcock endeavored to obtain, for he never obtained it, from the Chicago pastors and those in the immediate vicinity, interviews as to which of them were Freemasons, and their real opinions of Secretism.

Hitchcock (says the *Cynosure* this month) interviewed the pastors as the reporter for the *Times-Herald* of this city.

What an innocent gentleman Mr. Hitchcock was. Why, had he not seen that H. H. Kohlsaat had become a Freemason?

The *Cynosure* continues:

Mr. J. M. Hitchcock interviewed the pastors as the reporter for the *Times-Herald* of this city, but such is the power of the Lodge that neither the paper for whom the interviews were obtained nor any other daily in this city dared to publish them. Mr. Hitchcock was told that the Secret Orders would consider the publication of these interviews an attack on the Lodge.

There was very little danger from anything the pastors said on the subject. Mr. Hitchcock never came to me for what I thought. He is on the side of the *Ram's Horn*, and so the opinion of the minister who preaches regularly to the largest congregations in Chicago was not sought.

The strongest talk of these ministers, even those who were opposed to Freemasonry, was like *eau de cologne*.

Nearly Every Methodist Minister in Chicago is a Freemason.

Nearly every Methodist minister whom he interviewed in Chicago was a Freemason.

In the city proper, I think they were all Freemasons. Those who were not Freemasons were pastors of unimportant charges in the suburbs.

It might serve to introduce my purpose if I read to you some words of the prominent Methodist Masons of this city, from Mr. Hitchcock's manifestly imperfect report of imperfect interviews.

Rev. Robert McIntyre, pastor of St. James Methodist Episcopal Church, said:

Secret Orders are decidedly helpful to the best interest of society. I myself belong to three of the older and best known societies; it is of these alone that I speak. They furnish good fellowship and tend to draw out and educate the social nature of man. They have a professional value. Many an orator noted at the bar, the pulpit or public rostrum got his start in the Lodge room discussing the charities and obligations of the Order.

They are the handmaid of the Church, and I should not hesitate to advise young men to join them.

Robert McIntyre, you lied when you said that, and you know you lied, if you are a Freemason. You know that the Masonic Order, so far from being a handmaid to the Christian Church, is an Order which cuts the Lord Jesus Christ's Name out of every passage which they read from the Bible where it actually occurs.

Some other of the gentlemen connected with Masonry were not so cautious. Dr. Hirst, pastor of the Centenary Methodist Episcopal Church, Chicago, was asked his opinion of Secret Societies. He said:

"The question is too general; be more specific and I will try and answer you."

"Well, Doctor, are you yourself a member of any of the oath-bound Secret Orders?"

"I am," was his unhesitating reply.

"Have you found that your connection with Secret associations has been helpful to you in the ministry?"

"Decidedly so."

A Bogus Church Roll of Membership.

Deacon Harper, were you not a member of the Centenary Methodist Episcopal Church?

Deacon Harper—"I was connected with the Epworth League."

Dr. Dowie—Did you know the Church roll?

Deacon Harper—"Yes, sir."

Dr. Dowie—Deacon, how many dead members were there on that roll?

Deacon Harper—"About 300, as near as I can remember."

Dr. Dowie—Could you find their addresses?

Deacon Haper—"No; the addresses were cut off."

Dr. Dowie—How long has that Church been established?

Mrs. Holden—"I think it was 1869, Doctor. I came out of that Church. I know that it is true about the bogus roll."

Dr. Dowie—In thirty-one years they have not 900 effective members.

Mrs. Holden—"They did not have an average congregation of over 300."

Dr. Dowie—After four years' existence there is not a single communion at which the Christian Catholic Church in Chicago does not seat 2000 members.

Dr. Hirst, when you said that Masonry had been helpful, you know you lied, if you referred to the ministry of the Gospel, in which repentance toward God, and faith in our Lord Jesus Christ are the first two essentials.

It might be helpful to you as an individual in getting positions and pay, but in winning people to God, you had to deal with a Church more than thirty years old which had not 900 effective members. The entire rate of progress in the whole thirty years was not thirty members per year.

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Zion has many members from that Church, not only Mrs. Holden and Deacon Harper, but others who came out of it because it was dead and full of corruption.

I find out from this that Frank DeWitt Talmage is very favorable to Masonry. (Laughter.)

Johnston Meyers says the only reason why he is not a Mason is that he cannot scrape up enough money to buy the degrees. (Laughter.)

All the people who have been attacking us are Masons, or in sympathy with them.

One man says that in one little place where he was pastor there were no less than sixteen different societies. At Malta and St. Charles, Illinois, he says they have run to excess. He does not antagonize them, because he thinks he can get on better not to do so. Masonry silences cowards everywhere.

The sick and the poor and the maimed and the halt cannot have the benefit of these Secret Orders. That is a radical difference between these Societies and the Church.

Rev. J. R. Smith, Pastor Wheadon M. E. Church, Evanston, Illinois, said:

I am a Secret Society man, believe in them and belong to about a dozen or more of them. They do not intend, nor do they interfere with the work of the Church.

That statement is true as regards the Methodist Episcopal Church, where work is controlled by Masons and for Masons, not by God or for God.

As near as I can get at it, from certain records which I possess and other means of information, I make the assertion that

Seventy-Five Per Cent of the Members of the Quadrennial Conference of the Methodist Episcopal Church are Freemasons.

In Chester, Pennsylvania, one of the brethren stated that ninety per cent of the members of the Conference there sitting were Freemasons.

I have been told that my estimate is too low; that there are numbers of Masons in that Conference whom I do not know to be Freemasons, because my authority is of an earlier date.

I am safe in saying that seventy-five per cent are Masons.

I will take no other tonight than the first three degrees, and let you see whose servants they are.

I have the degrees. There is no question about that. I have submitted them to Masons well acquainted with them. I have Macoy's Manual of Masonry now in my hand, printed for Masons only.

It may interest you to know how forty-eight of these degrees were preserved.

When Morgan was murdered, Hon. Thurlow Weed, ex-President John Quincy Adams and a host of great and good men threw themselves into the fight against Masonry after that horrible crime. Morgan's book, which Miller nearly lost his life for printing, containing the exposure of these three degrees, was reprinted, and circulated widely.

Anti-Masonry and anti-slavery went together.

After the murder of Morgan, honest Masons throughout this country who were Christians and patriots first, and Masons afterwards, threw off Masonry, and from 1500 to 2000 lodges surrendered their charters within a very short time.

May God grant that a similar good time may come again!

How the Secret Work of Freemasonry was Reduced to Writing for the Public.

John Quincy Adams says that these ex-Masons got together in conferences, public and private, one especially at Le Roy, New York.

It was felt that it was a good time to put upon record the secret work of the orders. A number had come from Europe, who were well up in other degrees known there.

Elder Bernard was appointed to reduce the whole thing to writing. He has given us their most important degrees in his book entitled "Light on Masonry and Oddfellowship," authenticated by the men who not only were in the Lodge, but the men who were the masters and "sublime potentates," who initiated the candidates. A President of the United States, John Quincy Adams, says: "To David Bernard, perhaps more than any other man, the world is indebted for the Revelation of the Most Execrable Mysteries of Masonry.

The Masons do not need to keep up their lying any more. We have their secrets. We have them from themselves. John Quincy Adams was no liar. Wendell Phillips was no liar. Thurlow Weed was no liar. The anti-Masons of that time came out of Masonry, and were amongst the best and noblest men America has ever produced.

I will read to you these three degrees to show you to whom a man belongs when he becomes a Freemason. That is my text.

I dare the Methodists to dispute that seventy-five per cent of the members of the Conference in session are Freemasons. I dare them to call the roll of that Conference tomorrow morning, to discover who are Freemasons.

Will Bishop Mallelieu deny that he is a thirty-third degree Mason? Start off with him. Will Bishop Joyce deny it? Will Bishop Fowler deny it?

I defy Dr. Buckley to have the house brought together by a special call, and every man compelled to answer: Are you a Mason or not? I will be very glad to withdraw the statement, if it is found that it is not true: that seventy-five per cent of them, at least, are Masons.

Let me tell you, without going through all these degrees, what all these men must pass through. I will ask Deacon Judd: Can a man become a fourth degree Mason without taking the first degree?

Deacon Judd—"No, sir."

Dr. Dowie—Can he take a second without becoming a first, or a third without becoming a second?

Deacon Judd—"No."

Dr. Dowie—Are not these three degrees of the Blue Lodge the foundation of Masonry?

Deacon Judd—"They are the foundation."

The Heathen Ceremonies of the First Degree of Freemasonry.

Dr. Dowie—I will read you the foundation. I am reading you from that portion of the first degree or Entered Apprentice and ceremonies of the initiation:

W. M.—Brother Stewards, you will repair to the preparation room, where you will find a candidate in waiting, whom you will duly prepare for the first degree of Masonry. (Before the Stewards leave the Lodge Room, they step to the altar—)

Now mark, it is an altar. It is an altar to whom?

Is it of Jesus Christ? Will one of them dare to say so? His Name dare not be mentioned. It is an altar to Baal, the sun-god, where to deceive, and to destroy, they have placed a Bible.

(Before the Stewards leave the Lodge Room, they step to the altar and make the proper sign. Leaving the altar on their right, they proceed to the preparation room.)

After the candidate has responded to the usual questions, and has been properly prepared for initiation by the Stewards, he is conducted to the door and requested to give three distinct knocks.

Now how is he prepared? He is "divested of all his apparel (shirt excepted)." A pair of drawers is put on him, which are kept on with difficulty. Sometimes they fall off him. The left leg of the drawers is rolled up above the knee. He has on an old undervest, one slipper and one stocking; a hoodwink over his eyes and a rope called a cable tow around his neck.

S. D. to W. M. (rising and making signs)—There is an alarm at the door of the preparation room.

W. M.—Attend to the alarm.

The Senior Deacon, leaving the altar on his right, goes to the door, and answers the alarm by three similar knocks. The door is then partially opened.

S. D.—Who comes here?

Suppose it was the Rev. Dr. Joyce, Rev. Dr. Mallelieu, Rev. Dr. Fowler, or the Rev. Dr. McIntyre.

Steward—A poor, blind candidate, who is desirous of being brought from darkness to light, and receiving a part of the rights, lights and benefits of this Worshipful Lodge erected to God and dedicated to the Holy Saints John, as many a brother and fellow has done before him.

S. D. to Candidate—Is it of your own free will and accord?

Candidate—It is.

S. D. to Stewards—Is he duly and truly prepared?

Steward—He is.

S. D.—Is he worthy and well qualified?

Steward—He is.

S. D.—By what further right or benefit does he expect to gain admission?

Steward—By being a man, free born, of lawful age and well recommended.

S. D.—Let him wait with patience until the Worshipful Master is informed of his request, and his answer returned.

The Senior Deacon closes the door, goes to the altar, salutes the Master, and gives three distinct raps on the floor with his rod.

W. M.—Who comes there?

S. D.—A poor, blind candidate, who is desirous of being brought from darkness to light, and receiving a part of the rights, lights and benefits of

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W. M.—Is it of his own free will and accord?

S. D.—It is.

W. M.—Is he duly and truly prepared?

S. D.—He is.

W. M.—Is he worthy and well qualified?

S. D.—He is.

W. M.—By what further right or benefit does he expect to gain admission?

S. D.—By being a man, free born, of lawful age and well recommended.

W. M.—Since he comes endowed with all these essential qualifications, it is my will and pleasure that he enter this Lodge of Entered Apprentices, and that you receive him in due and ancient form.

The Senior Deacon repairs to the door, opens it wide and says:

S. D. to Stewards—It is the will and pleasure of the Worshipful Master that the poor, blind candidate enter this Lodge of Entered Apprentices.

The two Stewards conduct the candidate into the Lodge, close the door and take their seats.

The Senior Deacon places his left hand on the right shoulder of candidate, and says:

S. D. to Candidate—My friend, it is the will and pleasure of the Worshipful Master that I receive you into this Lodge of Entered Apprentices in due and ancient form. I place this sharp instrument (jewel of office) at your naked left breast. It is to show that as this is an instrument of torture to the flesh, so shall the remembrance thereof be to your conscience, should you ever presume to reveal any of the secrets of Masonry unlawfully.

The Senior Deacon now takes the candidate by the left arm and the Worshipful Master says:

W. M. to Candidate—My friend, no man should ever enter upon any great and important undertaking without first invoking the blessing of Deity. You will be conducted to the center of the Lodge, and caused to kneel and attend prayer.

The Master calls up the Lodge by three raps, himself rising last, uncovers his head and repeats the following prayer in the East: Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us! Endue him with a competency of Thy Divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauties of Brotherly Love, Relief and Truth, to the honor of Thy Holy Name. Amen. So mote it be.

God the Father, God the Son and God the Holy Spirit Left Out of Freemasonry.

Is God the Father there?

Audience—"No."

Dr. Dowie—Is God the Son there?

Audience—"No."

Dr. Dowie—I cannot find them.

After the prayer, the Worshipful Master goes to the candidate, places his right hand upon his head, and says:

W. M. to Candidate—In whom do you put your trust?

Candidate—In God.

A Mohammedan would say that, would he not?

Mr. Rice—"I know of absolute infidels saying that."

Dr. Dowie—Conductor Rice used to sing for them in the Lodge when he was a Mason.

W. M.—Your trust being in God, your faith is well founded, arise! (takes him by the right arm and assists him to rise) follow your guide, and fear no danger.

The Worshipful Master returns to the East, seats himself and the Lodge by one rap.

The Senior Deacon now takes the candidate's left hand in his own right hand, using the appropriate grip, and leads him with slow and measured steps in a direct line near the northeast corner of the Lodge; thence making a right angle to the southeast corner; thence to the southwest corner; thence to the northwest corner, and so regularly about the Lodge; finally, in front of the Junior Warden's station in the South and one pace distant, when he halts and faces the Junior Warden. As they pass the Junior Warden's station the first time, that officer gives one rap. Instantly the Worshipful Master begins to read from the 133d Psalm as follows: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment on the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." The reading is timed so accurately that the Psalm is completed just as the candidate and his conductor finish the circuit of the Lodge, and arrive at the Junior Warden's station in the South. As they pass the Senior Warden's station in the West, that officer gives one rap, and the Worshipful Master signifies the passage of his station by one rap.

Having halted, as described, before the Junior Warden, the Senior Deacon gives three raps on the floor with his rod.

J. W. to S. D.—Who comes here?

S. D.—A poor, blind candidate who is desirous of being brought from darkness to light, and receiving a part in the rights, lights and benefits of this Worshipful Lodge erected to God, and dedicated to the Holy Saints John, as many a brother and fellow has done before him.

J. W. to Candidate—Is it of your own free will and accord?

Candidate—It is.

J. W. to S. D.—Is he duly and truly prepared?

S. D.—He is.

J. W.—Is he worthy and well qualified?

S. D.—He is.

J. W.—By what further right or benefit does he expect to gain admission?

S. D.—By being a man, free born, of lawful age and well recommended.

J. W. to S. D.—Conduct the candidate to the Senior Warden in the West for further examination.

The Senior Deacon now conducts the candidate in front of the Senior Warden's station in the West, halts one pace distant, faces that officer, and gives three raps on the floor with his rod.

The same questions are asked and like answers returned as at the Junior Warden's station.

S. W. to S. D.—Conduct the candidate to the Worshipful Master in the East for final examination.

The Senior Deacon conducts the candidate to the Worshipful Master's station in the East, where the three knocks are given, the same questions asked and like answers returned, as before.

W. M. to Candidate—You will be reconducted to the Senior Warden in the West, who will teach you to approach towards the East, advancing by one upright, regular step, your feet forming the right angle of an oblong square, your body erect, to the Worshipful Master in the East.

The Senior Deacon obeys the order, taking care to leave the altar on the right.

S. D. to S. W.—It is the will and pleasure of the Worshipful Master in the East that this candidate be taught to approach to the East, advancing by one upright, regular step, his feet forming the right angle of an oblong square, his body erect, to the Worshipful Master in the East.

S. W. to S. D.—You will see that the Worshipful Master's orders are obeyed.

The Senior Deacon now causes the candidate to face to the East, and instructs him how to take the proper step as follows:

S. D. to Candidate—You will face to the East. Step off with your left foot, bring the heel of the right foot to the hollow of the left foot, and form the right angle of an oblong square. Stand erect!

S. D. to W. M.—Your orders have been obeyed, Worshipful Master.

While the candidate is in this position, the Worshipful Master (who does not leave his seat) addresses him as follows:

W. M.—My friend, for the first time in your life you have advanced to the altar of Masonry. You stand before us a candidate seeking admission into our order. But, before going further, be warned of the solemnity and importance of the step you are about to take; and, if unwilling to proceed, withdraw while there is yet time.

The design of the Masonic Institution is to make its votaries wiser, better, and consequently happier. We receive none knowingly into our ranks who are not moral and upright before God.

That is a lie and they know it. I have in my possession the statement of a man who was received into a lodge, and they knew that he was not only a saloonkeeper, but that he kept a bad resort. Judge Whitney, of Belvidere, Illinois, has placed the fact on record that the Lodge of which he was Worshipful Master in that place had drunkards, gamblers, whoremasters, and even aiders and abettors of murderers in its membership.

He goes on to say:

Yet I am free to inform you that our obligation contains nothing which can conflict with your duty to God, your country, your neighbor or yourself.

That is a lie. Before a man takes an oath he is told a lie by the Worshipful Master.

Does it not conflict with your duty to your God for you to go anywhere and offer any worship in which the Name of Jesus Christ is left out?

Audience—"Yes."

Dr. Dowie—Is not the command to do all in the Name of the Lord Jesus?

Audience—"Yes."

Dr. Dowie—Is it not your duty to your country to see that you do not enter into association with criminals and take vows which will make it easy for them to escape justice?

Audience—"Yes."

Dr. Dowie—Is it your duty to your God that you shall not take oaths which will make you submit yourselves to being murdered for causes which the law does not recognize?

Audience—"Yes."

Dr. Dowie—I will continue the reading—

With this pledge on my part, as the Master of the Lodge, I ask you, are you willing to take such an obligation, as all Masons have done before you; or do you prefer to retire, as you have a perfect right to do, and proceed no further?

If the candidate consents to take the obligation, the Master orders as follows:

W. M. to S. D.—Place the candidate in due form to be made a Mason.

S. D. to Candidate—Advance! kneel on your naked left knee, place your right knee so as to form a square, your body erect, your naked left hand supporting the Holy Bible, square and compasses; your naked right hand resting thereon. (The Senior Deacon assists candidate to do this.)

S. D. to W. M.—The candidate is in due form, Worshipful Master.

The Worshipful Master calls up the Lodge by three raps; he rises last, uncovers his head, goes to and stands erect before the altar, and places his right hand upon the Bible. The Senior Deacon takes a position behind the candidate.

W. M. to Candidate—You will repeat your name, and say after me:

I, Charles H. Fowler, of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge erected to him and dedicated to the Holy Saints John—

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What on earth has that to do with the Church of the Lord Jesus Christ? Is not the Church of the Lord Jesus Christ dedicated to God the Father, God the Son, and God the Holy Ghost?

Audience—"Yes."

Dr. Dowie—Where is it here?

A Covenant With Death and an Agreement With Hell.

I, Charles H. Fowler, of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge erected to him and dedicated to the Holy Saints John, do hereby and hereon (Master presses his gavel on candidate's knuckles) most solemnly and sincerely promise and swear that I will always hail, forever conceal, never reveal any of the secret arts, parts or points of the hidden mysteries of Masonry which may have been heretofore, or shall be, at this time, or at any future period, communicated to me as such, to any person or persons whomsoever, except it be a true and lawful brother Mason, or within the body of a just and lawfully constituted Lodge of Masons; nor unto him or them until, by strict trial, due examination, or lawful information, I shall have found him, or them, as lawfully entitled to them as I am myself. I furthermore promise and swear that I will not write, print, paint, stamp, stain, cut, carve, hew, mark, or engrave them on anything movable or immovable capable of receiving the least impression of a sign, word, syllable, letter or character, whereby they may become legible or intelligible to any person under the canopy of heaven, and the secrets of Masonry be thereby unlawfully obtained by my unworthiness.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without the least equivocation, mental reservation or secret evasion whatsoever; binding myself under no less penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots, and buried in the sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I, in the least, knowingly or wittingly violate or transgress this my Entered Apprentice obligation. So help me God, and keep me steadfast.

Is that a Covenant with Death and an Agreement with Hell?

Audience—"Yes."

Dr. Dowie—Has any man any right to ask of another man such a covenant and such an oath?

Audience—"No."

Dr. Dowie—Is this Christianity?

Audience—"No."

Dr. Dowie—That is the beginning of Masonry, the Oath of the Entered Apprentice. Whose servant has he become?

Audience—"The Devil's?"

Dr. Dowie—Whose property has he become?

Audience—"The Devil's."

Dr. Dowie—

W. M. to Candidate—In token of your sincerity of purpose in this solemn engagement, you will kiss the Holy Bible, now open before you.

That Bible says, in the words of Jesus, "In secret spake I nothing." "He that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." "Every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved."

He kisses the Bible which says that the unfruitful works of darkness are to be reproved.

The candidate kisses the Bible.

W. M. to S. D.—Brother Senior Deacon, our brother being now bound to us by a covenant which cannot be broken—

God can break that Covenant with Death and that Agreement with Hell, and He will do it with tens of thousands and millions. God said:

Your Covenant with Death shall be disannulled and your Agreement with Hell shall not stand.

That is God's Word. They made covenants with death and agreements with hell exactly like these in Elijah's time, but God broke them and smashed them, and God is going to smash these covenants again.

He will take Zion to do it, too.

—you will release him from his cable tow.

The order is obeyed.

W. M. to Candidate—My brother, for by that sacred appellation I now address you, in your present blind condition what do you most desire?

Candidate (prompted by the Senior Deacon)—Light.

W. M.—Light being your desire, you shall receive it. (To the Lodge.) My brethren, assist me in bringing our brother to light.

The brethren all (except the Wardens) come forward and form themselves in two parallel lines from East to West.

W. M.—"In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light." In solemn commemoration of that sublime event, I, in like manner, Masonically declare, Let there be light!

At the word light, all present strike their hands together once, and stamp with their right feet. The Senior Deacon removes the hoodwink at the same instant, and the Worshipful Master declares: And there is light!

W. M. to Candidate—Upon being brought to Masonic light, you behold upon the altar before you the three Great Lights of Masonry—the Holy Bible, square and compasses, by the light of the three Lesser Lights, of which these three burning tapers, placed in a triangular position, are the representatives. The Holy Bible is the rule and guide of faith.

That is a lie. They say that, but they do not believe it.

The faith of our Lord Jesus Christ demands that you shall walk in the light. They will not walk in the light. They go into darkness.

The square, to square our actions, and the compasses to circumscribe and keep us within due bounds with all mankind, but more especially with a brother Mason. The three Lesser Lights are the sun, moon and Master of the Lodge, and are thus explained: As the sun rules the day and the moon governs the night, so ought the Worshipful Master to endeavor to rule and govern his Lodge with equal regularity.

The Master now retires to the East and advancing, says:

W. M. to Candidate—You now discover me approaching you from the East under the due guard (makes due guard) and sign (makes sign) of an Entered Apprentice. In token of my brotherly love and favor I present you with my right hand (takes candidate, who is yet kneeling at the altar, by the right hand), and with it the grip and word of an Entered Apprentice. Arise and salute the Wardens as an Entered Apprentice.

The Master retires to his station, seats himself, and then seats the Lodge by one rap.

The Senior Deacon conducts the candidate to the Junior Warden's station in the South, leaving the altar on the right, when the candidate salutes the Junior Warden with the due guard and sign of an Entered Apprentice. They then pass on to the Senior Warden's station and salute the Senior Warden in the same manner. Then they go to the West of the altar and salute the Worshipful Master.

The Master now takes an apron in his hand, and calls up the Lodge by three raps, himself rising last, and goes to candidate.

W. M. to Candidate—My brother, I now present you with the lamb-skin or white leather apron. It is an emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that can be conferred upon you at this time, or at any future period, by kings, princes, potentates, or any other person, except he be a Mason. I hope you will wear it with equal pleasure to yourself and honor to the fraternity. Take it, carry it to the Senior Warden in the West; he will teach you how to wear it as an Entered Apprentice.

The Master returns to the East and seats the Lodge with one rap. The Senior Deacon conducts the candidate to the Senior Warden in the West and says:

S. D.—Brother Senior Warden, it is the will and pleasure of the Worshipful Master in the East that our newly admitted brother be taught how to wear his apron as an Entered Apprentice.

After he has gotten through all this, and much more, they have a supper, and drink until all is blue. The Entered Apprentice is now a fully equipped bondservant to Satan.

The Horrible, Unchristian Oath of the Second Degree.

In the second degree, that of Fellow Craft, I will simply deal with the oath.

There, after going through a long ceremony, the candidate says:

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without the least equivocation, mental reservation or self-evasion whatsoever; binding myself under no less penalty than that of having my left breast torn open, my heart plucked from thence, and given to the beasts of the field and the birds the air as a prey, should I, in the least, knowingly or wittingly, violate or transgress this my Fellow Craft obligation. So help me God and keep me steadfast.

Then in the last degree, that of Master Mason:

I, Charles H. Fowler, of my own free will and accord, in the presence of Almighty God and this worshipful Lodge, erected to him and dedicated to the Holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear as I have heretofore done, but with these additions:

That I will not communicate the secrets of a Master Mason to a Fellow Craft, nor those of a Fellow Craft to an Entered Apprentice, nor those of an Entered Apprentice to the rest of the world, neither these nor any of them to any person or persons whatsoever, except it be to a true and lawful brother Mason, or within the body of a just and lawfully constituted Lodge of Masons, nor unto him or them until by strict trial, due examination, or lawful information, I shall have found him or them as lawfully entitled to them as I am myself.

I furthermore promise and swear that I will stand to and abide by all the laws, rules and regulations of a Master Mason's Lodge, so far as the same come to my knowledge.

I furthermore promise and swear that I will answer and obey all due signs and summonses sent me from a Lodge of Master Masons, or handed me by a brother of this degree, if within the length of my cable-tow.

I furthermore promise and swear that I will help, aid and assist all poor, distressed brother Master Masons, their widows and orphans, they applying to me as such, and I deeming them worthy.

I furthermore promise and swear that I will keep the secrets of a brother Master Mason, when communicated to me as such, murder and treason excepted, and they left to my own choice.

I furthermore promise and swear that I will not be present at, nor give my consent to, the making a woman a Mason, an old man in dotage, a young man in nonage, an atheist, an irreligious libertine, a madman or a fool, knowing them to be such.

I furthermore promise and swear that I will not visit a clandestine Lodge of Masons, nor converse Masonically with a clandestine Mason, or with one who has been suspended or expelled, while under that sentence, knowing them to be such.

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I furthermore promise and swear that I will not cheat, wrong or defraud a Lodge of Master Masons, or a brother of this degree, knowing them to be such, but will give them due and timely notice, that they may ward off all approaching danger.

I furthermore promise and swear that I will not violate the chastity of a Master Mason's wife, his mother, sister or daughter, knowing them to be such.

I furthermore promise and swear that I will not give the grand Masonic word in any other manner than that in which I shall receive it, which will be on the five points of fellowship, and then in a low breath.

I furthermore promise and swear that I will not give the grand hailing sign of distress, except it be in case of the most imminent danger, or suffering in the cause of innocence and virtue, or in a just and lawfully constituted Lodge of Master Masons, or in a Lodge for instruction; and when I see or hear it given by a worthy brother in distress, I will fly to the relief of him who gives it, if there be a greater probability of saving his life than losing my own.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without the least equivocation, mental reservation or self-evasion whatever; binding myself under no less penalty than that of having my body severed in two, my bowels torn from thence and burned to ashes, and these scattered before the four winds of heaven, that no more remembrance might be had among men or Masons of so vile a wretch as I should be, should I, in the least, knowingly or wittingly violate or transgress this my Master Mason's obligation. So help me God and keep me steadfast.

Many of these vows are notoriously broken; but I desire to call attention to the shamful immorality implied in the following:

I furthermore promise and swear that I will not violate the chastity of a Master Mason's wife, his mother, sister or daughter, knowing them to be such.

He holds himself free, therefore, to violate other women whom he does not know to be such. That is the inference as clear as anything.

Here is his last vow, and if it is not a Covenant with Death and an Agreement with Hell, what is it?

Binding myself under no less penalty than that of having my body severed in two, my bowels torn from thence and burned to ashes, and these scattered before the four winds of heaven, that no more remembrance might be had among men or Masons of so vile a wretch as I should be, should I, in the least, knowingly or wittingly violate or transgress this, my Master Mason's obligation.

I will ask you the question, and I have settled the whole question when I have received the answer: To whom has a man become a bondservant when he has taken these three degrees—to God our Father, to Jesus Christ our Saviour, to the Holy Ghost our Comforter, or has he become the servant of the Devil?

Audience—"The Devil."

The Case Against the Methodists Proven.

Dr. Dowie—If seventy-five per cent of the men in the Methodist Conference have taken these vows, in whose interest are they controlling the property of that Church?

Audience—"The Devil's."

Dr. Dowie—Then my case is proved. The Methodist Episcopal Church is the property of Masonry, the property of the Devil. The Devil has it so arranged in the Methodist Episcopal Church that the Masonic Order controls that property, which was purchased for the glory of God our Father, and for the preaching of His Everlasting Gospel in Jesus Christ His Son, in the power of the Holy Spirit.

The Conference now in session is supreme, according to the laws of the Methodist Episcopal Church. Every dollar of the property, every penny of income which ever has been received, or which will be in the four years to come acquired, is at this moment legally the property of that Conference. Every stick and every stone of all the property of the Methodist Episcopal Church North, not only in the United States of America, but in every country where the Methodist Episcopal Church has any property—in China, in Japan, in Africa, in Asia, in Europe, in Australasia, in the Islands of the Sea—is controlled by this Conference.

Therefore, if seventy-five per cent of that Conference belongs to the Masons, and the Masons belong to the Devil, then the property of the Masonic-Methodist Episcopal Church is the property of the Devil.

That is what it has come to. The true Christians in that Church will never get it out of their hands.

You will no more get that property out of the Devil's hands than the Roman Catholics will ever get the property of the Roman Catholic Church out of the Devil's hands.

The Roman Catholic Priests, Bishops, Archbishops, Cardinals and Pope, so long as they are the unconverted men that they are, will continue to use the property for the Devil. They will sing their Ave Maries, their Paternosters, and call upon the Holy Spirit, while they know that they are ungodly.

The leaders of the Methodist Episcopal Church will continue to pray and talk and preach, but they belong to a Secret Order which belongs to the Devil.

The people had better get out of that Church quickly, or their children will go to the Devil, too.

Do you believe that is true?

Voices—"Yes."

Dr. Dowie—I want to see how many in this room believe that I have spoken the truth, and made a logical and right deduction. Please to stand and show yourselves. (With but few exceptions the entire audience arose.)

You do not (addressing those sitting)? I am deeply sorry for you. I have told the truth. May God have mercy upon you. I have told the truth, and you know it. You are sinful and wicked in not acknowledging it. I warn you before God that you will share the doom and the damnation of those who have stolen the property of God, and have laid it upon the altar of Baal.

Let us consecrate ourselves.

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. Take me away from all evil association with apostate churches, and with diabolical lodges. Help me to fight the good fight of faith against all these evil things. Forgive my sin, and enable me to do right in future, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

CLOSING PRAYER.

Father in heaven, command Thy blessing upon this assembly. We pray for our poor deluded brothers and sisters who are so wicked as to deny the Lord who bought them. Have mercy upon them for Jesus' sake. Have mercy upon this wicked Conference, the great majority of the members of which are controlled by antichristian devils. Oh, our God, do Thou take the good men and women out of that Church. Let it be that Thy people shall escape for their lives and do it quickly.

Hear us, our Father, in this great fight, and give us victory. Get to Thyself the victory. Break up the lodges in thousands and in ten of thousands, and set the poor prisoners free. Help them to know that they have a right to break their Covenant with Death and Agreement with Hell. May they break their bonds and come forth 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.

God a Deliverer at All Times.

HECTOR, MINNESOTA, April 26, 1900.

DEAR DR. DOWIE AND ELDERS:—I thank you very much for praying for me a week ago Monday, the 16th inst.

I was taken with cramps in the stomach. I was in terrible pain.

My folks thought I would die at once, as I think I would had I gotten the doctor, as they wanted me to.

But thanks be to God who gave me faith to trust Him for healing.

He has shown me His healing power many times before.

We telegraphed you to pray for me, and I know as soon as it reached you I got better, which was between 2 and 3 in the afternoon.

About 8:30 you must have prayed for me again. It seemed all the pain was taken away at once.

Two years ago next May I stayed in Zion Home nearly two weeks. I learned more in that time than I did in the ten years I belonged to the M. E. Church.

While I was at Zion I was healed of liver trouble, constipation, indigestion and sick headache.

The 23d of last December I gave birth to a child, without a doctor. I was not sick more than one hour, and then not as sick as I have been with four other children (from six to twenty hours) with a doctor.

I praise God for His deliverance and keeping power.

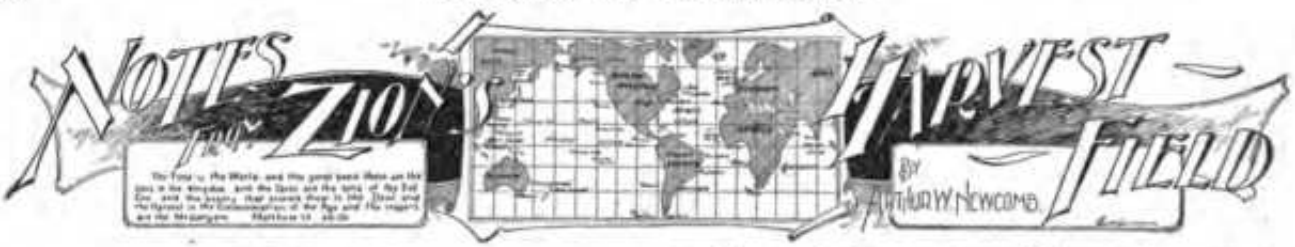
I enjoy LEAVES OF HEALING so much I could not get along without it.

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.) O. F. PETERSON.

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.

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CHICAGO.

REPORTS from the Ordained Officers of the Christian Catholic Church in Zion working in Chicago and suburbs continue to be received by the General Overseer, in response to a request made by him April 21st.

These tell further of the continued success in the work for God in Zion in this city, as well as of many healings and repentant hearts turned to God from the old life of sin to the new life of Salvation, Healing and Holy Living.

Evangelist M. H. Loblaw, Assisting at West Side Zion Tabernacle.

ZION, CHICAGO, April 27, 1900.

DEAR GENERAL OVERSEER:—In compliance with your request I submit the following report of the work I have been engaged in on the West Side of the city.

It is now nearly ten months since you delegated me to work in that district.

Previous to the opening of the Tabernacle there, we held cottage meetings at the homes of R. MacDaniels, 472 Oakley Boulevard, and E. Stone, 621 West Fulton Street. These were well attended and a deep interest shown, so much so that quite a number came into fellowship.

Quite a number of healings of diseases more or less severe in character have taken place in answer to prayer.

Of these I would like to especially mention the case of Charles Ryta, 1517 South Forty-first Street, who was taken ill with typhoid fever, in August last. He was not a member of the Christian Catholic Church, neither was he a Christian.

He was prevailed upon by his sister to dismiss the doctor and send to Zion Home for an Elder to come and pray for him. In response to the call, I was sent and found him in a very bad state indeed, both spiritually and physically.

After speaking to him on Repentance towards God and a turning from sin, he finally gave himself to God, and I there and then prayed that God's power might be manifested, and the sickness removed.

The prayer was heard and answered and an immediate and complete deliverance granted. He is now a member of the Christian Catholic Church.

Our Zion Seventy work is going forward, and a special effort is now being made, in connection with the approaching campaign, to reach as many people in our district as possible.

The Junior Seventy work is quite a feature with us on the West Side, and has wonderfully grown since its commencement. Elder Holmes hopes to be with us on Sunday morning next, and as a result of his visit, I trust that great good may be done.

Ever praying that Zion may "Go Forward," bringing to the nations of the earth Salvation, Healing and Holy Living, I remain,

Respectfully yours, M. H. LOBLAW.

Elder Fred Richert, in Charge of German Zion Tabernacle.

ZION, CHICAGO, April 26, 1900.

DEAR GENERAL OVERSEER:—By the grace of our Lord Jesus Christ, our German work is prospering. The true and faithful hearts of our dearly beloved German people are a fruitful ground for the seed of the Word of God as it is preached and taught in Zion.

On Lord's Day at 10:30 A. M. we have the pleasure of preaching to a very attentive congregation of about sixty members. Some Methodist and Baptist families attend our meetings regularly, and have expressed their satisfaction and gratefulness for the blessed truth as it is preached in Zion Tabernacles.

We rejoice over the Baptism of one German family, who had promised us to join Zion, and over the promise of two more families to obey God in Baptism.

Sunday evenings at 8 o'clock our dear people gather once more in a goodly number in Zion Tabernacle, 3521 Dearborn Street, to worship God.

It is our special object to draw the attention of the German people to LEAVES OF HEALING, which we present to our congregation on Lord's Day in the German language, translating the glorious truths of every Saturday's issue of LEAVES. It gives to our German friends great pleasure to listen to the wonderful stories of God's powerful manifestation in Zion.

Monday nights at 8 o'clock we have prayer-meeting in our Tabernacle. These meetings are glorious manifestations of God's spiritual and physical blessings.

God has answered our prayers repeatedly, and has blessed the sick.

Tuesday evenings we meet in our Zion Tabernacle to study Deacon Sloan's Bible Lessons, which prove to be a great blessing to the people.

Wednesday evenings we have cottage meetings in various parts of our district. Our purpose in these meetings is to reach those who cannot or will not come to our Tabernacle.

We have also made arrangements to have German meetings on Thursdays evenings on the South Side.

Friday evenings we have preaching services. Our weekly attendance aggregates from twenty to fifty people.

Mondays, Tuesday and Saturdays we attend the meetings at Zion Home, which are a great blessing to us. The rest of the time we visit the sick, and strangers where we find an open door.

It gives us great pleasure to study Zion Literature, which proves to be a great blessing to us.

The Lord has been very kind and merciful to us since we have been in Zion. Showers of blessings have been flowing continually into our hearts.

We are also very grateful to our dearly beloved General Overseer for his bountiful kindness to us. We have been greatly and wonderfully blessed by this ministry.

Trusting in God's protecting providence, we remain

Zion's Obedient Servant, FRED RICHERT.

Evangelist N. Pos, Translator of the Holland Edition of Leaves of Healing.

CHICAGO, April 25, 1900.

REV. JOHN ALEX. DOWIE.

Dearly Beloved General Overseer:—In accordance with your expressed wish, I have the honor and joy to offer you the following report:

With the assistance of Brother H. Croll we sold and spread about 500 copies of Holland LEAVES OF HEALING in this city, 1000 in Grand Rapids, 500 in Kalamazoo, 500 to the Netherlands, 300 to South Africa, and 1000 to different cities in America. We secured a little over 100 subscribers, but through lack of helpers in securing them, it does not make rapid increase.

Although it is true, dear Overseer, what you once said to me, "They are a hard lot!" in regard to my countrymen, I have reason, I believe, to praise our Father in the Heavens for the beginning of apparent interest in Zion's teaching among them. But I can say this in favor of a Dutchman, "If he is once convinced, he sticks to it." All the time I can spare from my translating work I devote, together with my partner, Mr. E. deJong, compositor of the Holland Edition, to the important service of Seventy work.

In connection with this, I conducted a dozen Gatherings of the Friends of Zion. Many showed eager desire to learn more of the Way of Healing, but the people being unaccustomed to cottage meetings, we had to hold them from house to house.

On account of difficulty in obtaining a permanent home to hold meetings, we could not have them regularly every week. Recently we spoke with an interested friend, with whom we hope to get opportunity for teaching the three-fold Gospel in his home.

Gladly I responded to the appointments assigned by Overseer Speicher to visit and pray with sick people, of whom I saw about sixty-five. Many told me afterwards that the Lord had blessed them in answer to my prayers.

Several little ones were healed or improved after praying the prayer of faith, among others those of Brothers Hoekzema and Croll, and of the adults, Mrs. Henry, Mrs. Clark, Mr. deJong, Mrs. Cummings, and others.

I will describe the case of Mrs. Clark in detail: When I entered the room she was altogether unable to speak and apparently unconscious. Her daughter told me she suddenly became stricken with paralysis, so that she could not move nor speak. I read to her some comforting portions of the Word of God, viz, Isaiah 40:29-31; 41:10, 13, 14, and other passages. Then I 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, and laid hands on her. The first word she spoke was, "My Jesus."

She had overworked herself and worried about her daughter, who with her husband and children intended to move to another town.

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The Lord answered our prayer immediately, and she felt so well that we sang before I departed, "I need Thee every hour, most gracious Lord."

As a result of teaching and explaining the truths, we obtained some converts as candidates for Baptism and also two applications for membership.

Besides the work enumerated, I translated eleven consecutive monthly copies of LEAVES and 150 letters of your General Secretary's office from different languages into English.

So I express my exceeding joy in God for His Providence to put this into your heart, highly esteemed Overseer, in opening the way for me and my countrymen to get the blessings of Zion.

Receive my heartfelt thanks for all the pains you took in supplying them with the literature of Zion. And while "every beginning is difficult," I trust you will have patience with respect to my people for the future in remembrance of the truth, "The steady dropping excavates a stone."

In closing, I confess not yet to be satisfied, however, with this, but wish I could have done far more. Still, I feel very grateful to you and to the Lord, for I have to acknowledge that this first year in Zion has been the happiest and most blessed of my life, so that I indeed say with Samuel, "Ebenezer."

Praying God for the preservation of your valuable life, and the fulfilment of your future plans with the greatest success for His cause in Zion.

Sincerely your Obedient Servant in the Lord's Service, N. POS.

Benton Harbor, Michigan.

Rev. Edward Williams, Elder-in-Charge. Rev. A. J. McCreery, Retiring Elder.

Elder and Evangelist McCreery, who have been proclaiming the Full Gospel and praying the prayer of faith for the sin-sick and disease-smitten at Benton Harbor, since the close of their Summer's work in Zion Tabernacle Tent with Elder and Evangelist Reed, have been appointed by the General Overseer to take charge of the rapidly growing work at Belvidere, Illinois.

Elder Edward Williams, who spent the winter in Chicago, in charge of the work at West Side Zion Tabernacle, has been appointed to succeed them and is already upon the ground.

Elder and Evangelist McCreery are on their way to their new field of labor.

From Fitchburg, Michigan, they send us the following encouraging report of their last month's work in Benton Harbor:

Zion's work in Benton Harbor has been gradually growing and the spirituality deepening.

Zion's Seventy workers have visited nearly a thousand homes with the Message during the month.

Some have given themselves to God, and several have been healed. Much blessing has attended our labors for God.

Our street meetings have been largely attended and deep impressions have been made. Our evening services would not be very well attended many times if we did not go down into the street, play our music, sing, talk to the people, and invite them to our meeting. The people follow us up to our Tabernacle and we declare to them the Everlasting Gospel.

A brother who had a boil on his neck called for prayer, was relieved of his pains and was healed. Another boil started, and in answer to prayer was dried up.

A little girl, one of our Juniors, having been exposed to the measles, was taken very sick about the time they would break out on her. She called for prayer and was perfectly healed. She did not break out with measles.

We spoke our farewell words last Wednesday night, and will soon be on our way to our new field, Belvidere, Illinois.

Southern Michigan.

Rev. David A. Reed, Elder-in-Charge. Evangelist Mary C. Reed, Assisting.

The following interesting report of work for God in the prosperous farming communities of Southern Michigan is a most significant indication that the Word of God as preached and practiced in Zion has still its ancient power of touching men's hearts, awakening their spirits and changing their lives in body, soul and spirit:

We are very happy to tell you that Zion is steadily marching on in this part of the field.

We have just returned from holding ten days' meetings three miles from Three Oaks, among the farmers. The attendance was more than we could have expected in such a busy time, but Zion is getting into the hearts of the people.

We called on nearly every home, prayed, and told them of the Everlasting Gospel.

One lady we found very sick. She had suffered very severe pain in the stomach for some time and also in her limbs. We told her she had better repent and come into Zion When she had given up the use of pork and medicine, and we prayed, she got much blessing. She arose and prepared the dinner. Then she filled her application to become a member in the Christian Catholic Church in Zion. We then prayed again and she was immediately and perfectly healed. We baptized her.

On Lord's Day we held a meeting for the Juniors, consecrated three children, gave the right hand of fellowship to thirteen candidates, baptized seven, and administered the Lord's Supper.

Great blessing came to those who were baptized.

We went on to Galien, Buchanan, Niles and Naomi.

We received eight applications for membership, and many consecrated their lives fully to God for service. Some repented and gave themselves to God.

Praise God from whom all blessings flow.

NOTES FROM ZION HOME.

WILLIAM POTTS, Lafayette, Indiana, said: "Three months ago last Monday Deacon Peckham prayed with me. I went from Warsaw to Lafayette to be treated by physicians. They wanted to cut off my legs. I heard that Deacon Peckham was to hold meetings next door to where I was staying, and I had him come to see me. From the day he prayed to this I have been wonderfully blessed with healing. I was nothing but a skeleton. I could not sit up in this chair but a few minutes. Thank God, I can sit in the chair now from eighteen to twenty hours a day. I cannot walk, but I can rise from the chair and swing my legs out on the floor. When I came here last Wednesday evening I could not rise in my chair, and could not swing my feet."

General Overseer—The doctors wanted to cut off your legs?

Mr. Potts—"Yes, sir."

General Overseer —What Church did you belong to?

Mr. Potts—"The Baptist."

General Overseer—Do you belong to them still?

Mr. Potts—"Yes, sir."

General Overseer—You better get into Zion and get baptized properly. The Baptists don't know anything about Baptism. A single immersion is only an emblem of death. The Triune Immersion is into Christ's death, into His life, and into power for service for God. We want death to sin, life in God, and power for service, real Triune Baptism. Get baptized. Follow God fully.

PETER DELINDE, Springfield, South Dakota, said: "It fills my heart with joy to hear Dr. Dowie's voice again. God has blessed me much, but I have not been true to God. I thank Dr. Dowie for his prayers for me. I am again all right with God."

General Overseer—I am glad to hear it. Mr. DeLinde has a nursery at Springfield. The Freemasons boycotted him and nearly ruined his business. He has held on and God has brought him through.

Are you continuing that business still?

Mr. DeLinde—"My boys are working at it."

General Overseer—You are getting over some of the difficulties, are you not?

Mr. DeLinde—"Some; yes."

General Overseer—I am very glad that you have been counted worthy to suffer for His Name's sake. And those who persecuted you are members of churches, are they not?

Mr. DeLinde—"Yes, sir."

General Overseer—Real worshipers of Baal. They hated this man because he spread Zion Literature.

Mr. DeLinde—"It has borne some fruit."

General Overseer—I know it has.

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BUT SANCTIFY in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you.—1 Peter 3:15.

ZION teaches the people that Christ died to redeem man's entire being—his spirit, his soul, and his body—from the power of the Devil, who is the author of sin, sickness and death.

It is the privilege of every Christian to sanctify Christ in his heart as Lord of his entire being.

His Hope, if he sin, is in Christ as his Saviour, who is ready to forgive sin when it is confessed.

In sickness, his hope should be in Christ as his Healer. It will be, if he sanctify Christ in his heart as Lord of himself. He cannot then turn to the physician as Lord of his soul or body any more than he can take his spirit to him.

In health, his hope is that as he trusts Christ Jesus, he will be kept from disease.

Search the Scripture to be "ready to give answer to every man that asketh you a reason concerning this hope that is in you."

If you search sincerely, you will see that they as plainly teach that Jesus bore our sicknesses as they teach that He bore our sins. Isaiah 53:5 tells us that "He was bruised for our iniquities: . . . and with His stripes we are healed." This shows a close connection between forgiveness of sins and healing. So, also, does 1 Peter 2:24.

A multitude in Zion know that Jesus is as willing to heal the body as He is to save the spirit.

All over the world the sick are rejoicing to learn that Divine Healing is embraced in the atonement. Even in pagan nations the people are proving for themselves that Christ is still the Healer of His people.

A Cry for the Full Gospel in India.

We quote the following extracts from a letter from India. The writer says:

I enclose a clipping which I took from a late *India Witness*.

I have been praying for more than three months with great burden of heart that Divine Healing might be preached to these pagans of India.

It is the only thing, when accompanied by the signs following, which will ever arouse the pagans, convict them of the power of Christianity and bring them to Christ.

Yet in this clipping Dr. Steele says that Divine Healing "cannot be preached anywhere, especially in pagan lands, without evil consequences."

The reason he gives is that because of funeral processions coming out of the missionaries' houses, the heathen would distrust God not only as the Healer, but as the Saviour.

Alas, it is too true that these funeral processions are frequent. But I would ask these D. D.'s, "Why not stop the funeral processions, instead of the preaching of Divine Healing?"

Perhaps a little more careful thought in another direction would convince them of this better Way, through faith in Jesus for health.

I know you are deeply interested in India, which seems slower than some other countries to wheel into line with Zion. It is coming, however. There will be a glorious break soon, and India will hear the Full Gospel and see the accompaniments of the faithful preaching of it.

I read LEAVES OF HEALING and my Bible, and am taught the truth. Perplexities are dispelled and difficulties removed.

What I cannot understand I am instructed to leave with God, and not allow Satan to hinder me with them from obeying God and following as He leads.

A Sad Heart in Switzerland Encouraged by Zion's Message.

A young lady in Vielbringen, Switzerland, who received two copies of the German LEAVES OF HEALING, writes as follows to the General Overseer:

DEAR DR. DOWIE:—Through a friend I received two copies of LEAVES OF HEALING, which brought me the glad Message that Jesus is the same today as when He was on earth and healed all the sick.

I wonder about all the glorious works of God of which I read in these LEAVES, and about your strong faith. Indeed, among us there has no disciple appeared who through the power of faith could heal the sick.

Through many years I wanted the healing, but nobody could give it to me.

My parents had spent much money for physicians and medicine, but I became worse.

The medical science has had nothing for me, and they lately decided me incurable.

No man has seen and counted my many tears, but God alone.

When I complained I was comforted by being told that it was God's will and that He had only the intention of love.

Sometimes I try to bear with patience, but my feeble heart is not able to keep on, and Satan torments me with all manner of doubts.

But your teaching is quite contrary to what preachers say. I think on the passage John 9:3, that the works of God should be manifested in him. I, too, ask God every day that His work may be manifested in me and that I shall believe in Him.

But my faith seems too weak. Therefore I write to you and ask your prayer that Jesus will bless me and heal me.

How many sick ones are trying to be patient under the afflicting hand of the Devil, thinking it was God who has made them sick.

How dreadful to charge our loving Heavenly Father with having made us sick, when He came in the Person of His Son to heal the sick. If the sick think it is God's will for them to be sick, can it be right for them to resort to physicians or drugs to get well?

Jesus said, "Where two or three are gathered together in My Name, there am I in the midst of them."—Matthew 18:20.

God's promise says that "the earth shall be filled with the knowledge of the Glory of the Lord, as the waters cover the sea."—Habakkuk 2:14.

It is to bring the fulfilment of this wonderful promise that we are sending out Zion Literature. Will you not, dear reader, take part in this blessed work by assisting Zion's Literature Mission?

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending May 5, 1900.

31,833	Rolls to England.
768	Rolls to United States.
511	Rolls to Hotels of Europe.
208	Rolls to Various Foreign Countries.
132	Rolls to China and India.
60	Rolls to Canada.

Number of Rolls for the week, 33,512.

Number of Rolls reported to May 5, 1900, 417,600.

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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Speicher, Private Secretary

God's Overruling Power.

IVANHOE, LAKE COUNTY, ILLINOIS, May 1, 1900.

DEAR BROTHER IN CHRIST:—Please accept many thanks for your kind letter and the prayers offered in my behalf to our Heavenly Father.

I rejoice to tell you that my healing was completed instantly. Oh, I was so happy. It was beyond my expectations. I just shouted, "Glory be to God!"

It seemed as if I had received a Baptism of the Holy Spirit.

My faith was wonderfully strengthened. Nothing seemed impossible, with God's help.

Two days after the tempter came with all his delusions and devices, and what a battle I had. I took it to the Lord in prayer, and He gave me strength to gain the victory.

Just at that time your kind letter came. I read it over. It was a great help to me. I shall preserve that letter in remembrance of the victory gained.

A few days since I made some calls and took LEAVES OF HEALING with me. I called on one of the Deacons in our Church. He is a believer in Divine Healing; but his wife, I found, was not.

When she saw a roll of papers, she asked if they were your papers. She was enraged and said I must not leave them there, as she would burn them. Why did I bring them to demoralize their family?

They take the *Ram's Horn*. I advised her to read both sides and then judge for herself. She said many hard things.

I succeeded in getting her to take a copy of the LEAVES to read.

My nephew, who was with me, said, "Auntie, why didn't you come right away from her?" I told him, "Good soldiers don't run in time of battle. They would never gain a victory if they did."

After a week or two, I called for the paper. She treated me very nicely. I told her about my being healed. She said she believed every word.

She and myself used to be great chums. She asked me to forgive her.

She had read the LEAVES and had received light on the subject.

She believed all you said in your papers; only she thought people ought to have faith enough without calling on Dr. Dowie. I asked her if she had faith enough. She admitted that she had not.

I thought that the wicked one was trying to tempt her.

I advised her to ask you to pray for her, as she was in poor health. She said No, she could not do that yet.

The next call we made, my eye caught the *Ram's Horn* lying on the table. We soon discussed that paper all to pieces.

I had no more LEAVES with me, but she readily fell in with Divine Healing, as she is a Bible reader.

I enjoy telling what our blessed Lord has in store for us, if we make an entire surrender of ourselves to Him.

Your Sister in Christ, JULIA B. DYKES.

Healed of Sciatic Rheumatism.

WINDOM, MINNESOTA, April 21, 1900.

DEAR DR. DOWIE:—One week ago last Tuesday I was taken with sciatic rheumatism and suffered terribly. I would pray and fall asleep, only to awake in pain.

Thursday morning I sent to Windom for Deacon Kibbey. He was absent.

I sent a dispatch to you about half-past 8 in the morning. At 9 I fell asleep and awoke feeling rested, with but little pain.

At 2 o'clock the pain stopped instantly, and, thank God, has never returned.

I suffered once before with the same trouble, before I knew the Lord as my Healer. I was under the doctor's care for three weeks, only obtaining temporary relief through morphine. I finally used a battery on my limb, but it was some time before I could walk without pain.

I thank God that through your teaching and prayers I have found the better way.

I give God all the glory and thank you for your prayers.

Your Sister in Christ, LETTIE WARD.

God's Gracious Answer.

Under date of April 5th, Mrs. Mary E. Schlappi writes to Overseer J. G. Speicher as follows:

I wish to write and thank you for praying for me.

God most wonderfully delivered me out of the evil one's grip.

I was suffering terribly when my husband sent the telegram to Dr. Dowie. The pain left my head in a short time, and I slept.

I had not been able to sleep all night, and it did not seem as if I could live till morning.

How thankful I am for Dr. Dowie and all the good men God has sent to help him. God bless you all; and I know He will continually.

I am so glad we have a little Gathering here. Oh, I am so glad we belong to Zion.

I thank God every day for a good, kind husband and six good children. Three belong to the Christian Catholic Church, and the rest will soon follow, I am sure.

We long to be able to have a home in Zion City.

I just loved all the people at Zion Home. I did enjoy my visit there last Winter. I want my husband to go with me next Fall.

God Heals the Mentally Deranged.

Mrs. Esther A. Rich, writing at Richmond, Indiana, under date of May 2, 1900, says:

It was over a year ago that a request for prayer was sent to you for a young lady who was on the verge of insanity.

Her condition was alarming. Her mother had been to see the authorities of the Insane Asylum concerning her. They instructed them not to leave her alone one moment.

I think the time set for prayer was from 9 to 9:30 in the morning. Some of her friends were to unite their prayers at the same time. She was delivered that very day.

I thought the dear Lord might want me to write this testimony.

Blessing Given a Mother.

From a letter written by Henry Draudt, at Grogan, Ohio, May 1, 1900, we quote the following:

Your letter at hand, and will reply immediately.

I sent you a request for prayer on or about the 20th of April, for my dear wife, and, thank God, she was healed the next day after I sent the letter.

I sent the letter in the morning. I left Grogan at 8 A. M. Upon allowing it twenty-four hours to reach you, we bowed the knee with you in prayer, namely at 9 A. M., 12 noon, and 9 P. M.

We had a child born to us on April 3d. The only doctor and healer we had was God.

On or about April 15th my dear wife was troubled severely with piles and great pain.

Upon the day prayed for, about morning, my wife told me she had no pain and the piles were disappearing. At noon the same day they had disappeared entirely.

I thank you for your prayers, praise God for healing, and give Him all the glory forever.

I wish to tell you I have been doing a little Zion Seventy work here in our village.

I read LEAVES OF HEALING, but I do not allow one to stay in my house. After reading it I send the Little White Dove out to fly, and fly it does, to some one, and when it flies it always does some good.

We are looking to Zion City, and hope to reside there, God willing.

Our prayer is, may God keep you and your family for many years to come.

Healed of Pneumonia.

PORTAGE, WISCONSIN, May 1, 1900.

DEAR GENERAL OVERSEER:—We received your letter of the 17th, stating you had prayed in request to our telegram.

I was taken sick the 11th, with pneumonia and very high fever. The pain was so severe I could not lie on either side. I was sick two days before requesting prayer.

At the time of prayer I could lie on either side and was up in one week.

It was through your teaching I gave up doctors and drugs.

Thanking you for your prayers, and giving all the praise to God, I am

Faithfully yours in Jesus, (MRS.) W. M. PATE.

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ZION CITY BANK.

By Deacon C. J. Barnard.

MANY persons are anxious to become identified with Zion's Financial Institutions, but have not taken the initial step, that step so easily taken by some. We have scores of depositors who never put by a dollar until urged to do so by some friend in Zion, and now they are among our most regular customers, rejoicing that they are enabled not only to work for God, but also to save and use wisely their earnings.

WE DO NOT believe that the habit of saving money should be cultivated to the exclusion of other good habits, but we do believe that it is a duty that every child of God owes to his Creator to use carefully and wisely every dollar which he or she may earn or become possessed of.

NO ONE KNOWS better than the Devil that if the Church which Christ established again becomes rich, she will use every power she possesses to extend the Kingdom of God.

AND IF THE Church is to extend the Kingdom of God by means of Divine gifts, she must have men and women rich in gold and silver, whose possessions if need be would all be laid, as in the days of the Early Church, at the apostles' feet.

WE VENTURE to say that in thousands of cases the foundation of large estates could be traced back to a small savings account, where at regular periods sums of money were deposited.

ONE OF THE encouraging features in connection with our first year's business is the large number of children who have started a savings account, and are constantly adding thereto.

BEGIN SAVING today. One dollar placed on deposit in our Savings Department entitles the depositor to a bank book.

THERE ARE sixty-eight savings banks, trust and banking companies in the State of Maine, with assets amounting to over $79,300,000.

A BANK as a distinct institution dates from the time when the Romans and Grecians began receiving money on deposit to be repaid on demands made by check. It appears that interest was paid on certain deposits, and a high rate was charged for money loaned.

Modern banking began in the Thirteenth Century in Italy, and in England in the Seventeenth Century, the Bank of England being founded in the year 1694 by W. Paterson, a Scotch gentleman. A charter was granted the bank, dated July 27, 1694, which was renewed in 1833.

The Bank of France, which is second in magnitude and importance to the Bank of England, was founded in the year 1800.

The banking business in the United States, which had been carried on very loosely prior to the Civil War, was afterwards placed upon a more solid basis, and today may be said to possess all the facilities and stability necessary for the transaction of the ever-increasing business of this country.

THE AMOUNT of money on deposit in the savings banks of this country is larger than it has been at any time in ten years.

GOD'S PEOPLE are constantly disposing of worldly investments and purchasing either Zion City Bank or Zion Land and Investment Association Stock, both of which pay interest at six per cent per annum. Those who do not care to make a permanent investment are placing their money either in our Checking or Savings Department, both of which departments are growing at a very rapid rate.

A NEW COUNTERFEIT $1 treasury note has appeared, Series 1891; B. K. Bruce, Registrar; Ellis H. Roberts, Treasurer; apparently printed from zinc-etched plates, on two pieces of paper. The number of the note is B 52320018.

IN A RECENT suit to foreclose on 500 shares of Third National Bank Stock, collateral for a $25,000 note given by J. Irving Pearce, of the Sherman House, the fact, probably unique in the history of banking, was disclosed that the stock of an institution which suspended in 1877 is now worth $150 a share.

The institution's sole liability is the $750,000 capital stock. To offset this there are real estate holdings estimated to be worth at least $1,400,000.

THERE ARE ten different kinds of money in the circulating medium of the United States, as follows: First: Gold coins of the denominations $20, $10, $5, $3, $2.50 and $1.

Second: Silver coins of the denominations of the standard dollar (the Dollar of our Daddies) and the Trade Dollar.

Third: Subsidiary silver coins of the denominations of half-dollars, quarter-dollars, a twenty-cent piece, a dime and a half-dime, and a three-cent piece.

Fourth: Nickel coins of the denominations of a five-cent piece, a three-cent piece, and a one-cent piece.

Fifth: Copper coins of the denominations of a two-cent piece, a one-cent piece, and a half-cent piece.

Sixth: Gold certificates.

Seventh: Silver certificates.

Eighth: United States notes, or Greenbacks.

Ninth: Treasury notes of July 14, 1890.

Tenth: National bank notes.

OUR FOREIGN TRADE is breaking all previous records. Exports over imports in February were nearly $51,000,000. The total exports are $76,000,000 more than for any similar period in the previous history of the country.

UNITED STATES Government Securities are quoted as follows:

NAME.	Principal Due.	Year 1900.	
		High.	Low.
United States 2's registered	Optional.	.....	.....
United States 3's registered	1908-1918	112	109¼
United States 3's coupon	1908-1918	112¼	109¼
United States 3's small bonds registered	1908-1918	.....	.....
United States 3's small bonds coupon	1908-1918	111¾	109
United States 4's registered	1907	117½	114
United States 4's coupon	1907	118½	114
United States 4's registered	1925	137½	133⅛
United States 4's coupon	1925	137⅝	133¾
United States 5's registered	1904	116½	112⅜
United States 5's coupon	1904	116¾	113¼
District of Columbia 3-65's	1924	.....	.....
District of Columbia small bonds	.....	.....	.....
District of Columbia registered	.....	.....	.....

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ZION CITY NOTES

BY DEACON H. W. JUDD.

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 dismayed at their revilings.—Isaiah 51:7.

THE DEMON of Secretism is deeply stirred, and is gnashing his teeth at Zion's scathing reproof.

THE TRUTH is laying bare the oft-repeated falsehood that Masonry is the friend of Christianity.

MASONRY is an arch-enemy of Christianity.

INFIDELS, Jews and Mohammedans who hate the Name of Jesus Christ are largely admitted to membership in that Order.

IS THIS THE KIND of company for true followers of Christ to keep, especially after receiving the warning from God's Word, not to be yoked with infidels and unbelievers, or even fellowship with the unfruitful works of darkness?

GOD'S WORD commands to reprove those who have made "a covenant with death and an agreement with hell," and have made lies their refuge; "and to love no false oath; for all these are things that I hate, saith the Lord."

GOD IS LIGHT, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in the darkness, we lie, and do not the truth.—1 John 1:5, 6.

BUT THERE is a God in heaven that revealeth secrets, and maketh known . . . . what shall be in the latter days.—Daniel 2:28

FOR THERE is nothing covered up, that shall not be revealed: and hid, that shall not be known.—Luke 12:2.

GOD IS JUDGING the secrets of men by the searching Gospel of our Lord Jesus Christ, which without fear is being proclaimed by His true Messenger in Zion.

IT CAN well be said that Secret Societies are largely responsible for most of the fear and cowardice existing in men today, and the rivalry, jealously and terrible hatred existing between employer and employee is greatly chargeable to that cause.

LET GOD'S ZION everywhere pray earnestly for God's servant, the Messenger of His Covenant, whom God has given the courage to stand up alone and fight for His high standard of truth and righteousness; that great victories shall be won, and thousands of God's children be redeemed from the accursed bond-slavery of Secretism.

NO LABOR UNIONS and no Secret Societies will be tolerated in Zion City. Men's hearts will be filled with a true Christian love, which will never know jealously or rivalry.

GOD ENABLES us to make the very encouraging announcement of the additional purchase of another mile of land along the shore of Lake Michigan. This gives us now two and one-half miles of lake frontage.

LET YOUR applications for stock come in now. There is no better or safer investment for your money.

MANY KIND and encouraging letters are being received. One writing from Ohio says: "I am perfectly satisfied to put all I can in Zion, and have perfect confidence in all of Zion's officers."



LOOKING NORTHWEST FROM TEMPLE SITE.

ANOTHER from Wisconsin, for many years a Methodist, after being warned by Zion's enemies not to send money to Zion, writes thus:

How glad I am to deal with God's own people. We know we are safe in their hands. There were none I knew in the M. E. Church whom I wanted to trust very far, because they tolerated all sorts of dishonesty in the Church, and it was hard to tell who was honest and who was not. I know we have one now at our head, our dear General Overseer, who will keep us straight or know the reason why. May the good Lord bless and spare him for many years.

PRAY FOR US.

WISDOM is the principal thing. It is the first Gift of the Holy Ghost. Love without wisdom is a curse. In a mother it destroys her child, for it is not really love, but an idolatrous passion miscalled love. Without wisdom, knowledge itself is a curse. If it were possible to get faith without wisdom, it would be a curse. We grow into wisdom. Jesus increased in wisdom.—Notes from Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

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.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, May 5, 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, Connecticut, Illinois, Indiana, Iowa, Kentucky, Minnesota, Missouri, Nebraska, New York, Ohio, Oregon, Pennsylvania, South Dakota, Virginia, and Wisconsin.

The following foreign countries were also represented:

Canada, China, England, Japan, and Scotland.

The meeting was then thrown open for testimony.

JOHN CORY, Madison, Wisconsin, said: "Six years ago I brought my daughter to Zion. The Thanksgiving before, I had fallen and dislocated my shoulder and had not been able to raise my arm from that time. I told Dr. Dowie my condition. He asked me a few questions, laid hands on me, and made a short prayer. A day or two after my shoulder was perfectly well.

"About a year later I was taken severely with pneumonia. I went to the Lord in prayer. I said to Him, Teach me what faith is, in such a way that I can appropriate it to get the healing.

"God showed me two things: First, that I had to take a strong hold on His promises; second, I had to let go of everything else. I said, 'The Lord helping me, I will do it.' I had a telephone message sent to Dr. Dowie. He directed that I should be prepared to receive the blessing at 9 o'clock. At ten minutes after 9 o'clock I fell asleep, and when I awakened I was healed.

"Friends tried to persuade my wife that she was committing awful sin to let me lie there and die. I said, 'Let the wife alone. I am doing this thing. I know whom I am trusting.' In a few days I was up and about my work."

W. M. BURRIS, Cripple Creek, Colorado, said: "I desire to give this testimony not so much for myself, but in behalf of one who would be very happy to be here tonight and give this testimony herself. Through her prayers and the prayers of Mrs. West, a sister of Deacon Judd, who brought LEAVES OF HEALING to our home, I am here. My wife and Mrs. West got together, and took my case in hand. I think you had something to do with it, Dr. Dowie."

General Overseer—I guess so. I begin to know who you are. You were a great sinner. I rejoice in your salvation.

Mr. Burris—"For about twenty-one years my wife had been in the hands of physicians. It was my fortune to have the very best wherever I lived. She had been wearing a supporter for about fifteen years. After reading LEAVES OF HEALING, she said, 'I am going to put this away and trust God.'

"We have very deep snows sometimes in the mountains. That little woman sometimes wades through the deep snow for nearly half a mile, very often breaking the road, when the snow is two or three feet deep. Yet she has never felt the need of the supporter.

"I myself was in a very much worse condition than I had imagined. I have been so happy, having been relieved from whisky after a fight of almost an entire lifetime, fighting by the help of the Keeley Cure and almost every other cure I could get hold of. I was suffering with a very severe kidney disease. I did not know myself what the matter was. I did not trust doctors. I wrote a letter to Dr. Speicher. He told me what was the matter with me. I was in a very serious condition. I did not take any medicine. My wife and I prayed, Mrs. West prayed, and I think a request was sent to the General Overseer and he prayed. I was healed, and I do not believe there is a man in Cripple Creek who can do more work than I can. I am fifty years old.

"At our house we trust God for everything."

Mr. Burris then told of God's immediate answer to prayer for a certain sum of money which he needed. He also told of an immediate deliverance from a spell of violent hiccoughing in answer to prayer.

General Overseer (addressing Mr. Burris)—What is your business?

Mr. Burris—"I was a lawyer. Now I am a miner."

General Overseer—What Church did you belong to when LEAVES OF HEALING reached your home?

Mr. Burris—"The Christian Church."

General Overseer—Were you converted before you read LEAVES OF HEALING?

Mr. Burris—"No; I am sure I was not."

General Overseer—You were drinking whisky?

Mr. Burris—"Doing lots of that. The Devil hated to give me up."

General Overseer—You were a pretty hard case when I began praying for you?

Mr. Burris—"I think I was."

General Overseer—I got the whole story from your Zion friends. I am very glad to see you and hear your very manly words, and to see how the Spirit of God has reached you in that far-away place.

MR. SEGER, Dwight, Illinois, said: "If anybody has a right to be joyful, it is I. I was bound by Satan two years. I had rheumatism and a paralytic stroke. I could not get my hands any higher than this (illustrating). Through Dr. Dowie's prayers I am here what I am now. If the Lord has made something out of 'Old Seger,' I am glad."

General Overseer—Our brother had a peculiar malady, (The General Overseer illustrated how the affliction of the brother referred to caused him to open and shut his mouth, bite his tongue, etc.)

Mr. Seger—"I had my tongue pretty nearly bitten off."

General Overseer—Now and then the tongue would get out and the blood would run. The teeth would come down on the tongue before he could draw it back.

Mr. Seger—"I had my first healing in my room through my own prayers. I had never seen you. The second healing I got in Zion Tabernacle No. 1."

General Overseer—How many years ago?

Mr. Seger—"Six years. My minister came from Conference and said, 'Old Seger is crazy.' One of my neighbors said, 'Yes, he was crazy when he was sick, but he is sound now.'"

General Overseer—I think "Old Seger" can be trusted to give a good answer.

ELDER C. S. OSTERHUS, 1343 Michigan Avenue, Chicago, Illinois, gave thanks to God for a Zion baby, and blessings received by the mother.

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ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

ANTICHRIST IN CHINA.

THE Papal Antichrist, foretold by Daniel, Paul and John, recognized and denounced by reformers before the Reformation and by all the great Protestant leaders in the Sixteenth Century, still assumes to sit claiming Divine honors in the Temple of God, that is, demanding belief in his infallibility by all Christians. As ever, his coming is according to the working of Satan, with all power and signs and lying wonders.

In all lands the spirit of the Harlot is the same, though her wiles and words may vary.

In Chin Romanism is marked by—

(1) *Greed.* The love of money is Rome's master passion. Greed fans the flames of their fabulous purgatory. Money alone quenches the fires. In Shanghai they rob their dupes by a tax of fourteen Mexican dollars as the lowest price of releasing a friend from purgatory. That means two months' wages for a poor man. What do his French Jesuit masters care? They must have their wines and cigars and stately buildings. It is notorious in China that when mobs destroy Romish buildings, the government is required to pay far more than the actual loss, and the newly built temples to Mary are far larger and finer than the old.

(2) *Immorality.* One may become a follower of the Roman Antichrist without leaving off his gambling. He may still habitually smoke opium. He may be a quarrelsome bully, the terror of decent people. Through the help of his French priest, who has consuls and gunboats to back him, the Chinese Romanist may and does extort money from the heathen. He may drag his heathen neighbor to a Roman church to be tried by a native or European priest. But the heathen dare not accuse the Roman Chinese before a Chinese official. I can give proof of the immorality of papal justice. Lying is no more abhorred by Romanists in China than by the heathen Chinese who are experts. Why should they abhor it when they are taught to revere Liguori and obey his precepts?

(3) *Mariolatry.* I have Chinese books published by the Shanghai Jesuits and approved by the Bishop, in which are pictures of Mary seated on a throne, directing the work of the twelve apostles! They say that Mary rose from the dead and ascended to heaven. Mary is made the Romish rival of and substitute for the Buddhist goddess Kwan-yin. The same little idol answers for either. The manner of worship is very similar; and the fruit of the worship is precisely the same—*a selfish, deceitful and cruel moral nature, whether in Buddhist or Romanist.*

(4) *Josepholatry.* The Chinese do not object to worshiping a woman. But they do not care to have her far outshine all the men! So to meet a "felt want" the head office on the Tiber has created Joseph the patron saint of China. His worship is becoming almost indispensable for "a good Catholic." The *Sacred Heart Gazette*, a Shanghai Jesuit monthly in Chinese, informs us that "Joseph's happiness now in Heaven is greater than that of all other Saints, and his authority is the very greatest, only excepting that of the Holy Mother."

(5) *Jesuitolatry.* By a stretch of charity, sincere devotion to a just man like Joseph might seem sublime. From the sublime to the ridiculous is but a step. The Chinese are taught to take that step to—the Jesuits, and dead ones at that. The efficacy of prayers to defunct Jesuits is taught in the Romanist monthly above quoted: "In Soochow a lady was sick and in a very dangerous condition, for four days lying as one dead. Her relatives prayed to the Holy Mother and also to two deceased holy fathers." The holy fathers were Jesuits who formerly lived in Soochow. Their names are given. The woman got entirely well in a short time, says the narrative. It makes no mention of the Father or of Christ.

Yet there are learned commentators who say that Papacy cannot be Antichrist, because John says that Antichrist denies the Father and the Son. Let us see. To ignore is to deny. To worship other gods is to deny. To keep the Word of God from the little ones who believe in Jesus, and to punish them for reading it, is to deny the Father and the Son most impiously. To pervert or obscure the plain teachings of the Gospel, what is this but to deny the Father and the Son? To insist that no man cometh to the Father except through the Priest and the Virgin and the Pope, is this anything but denying and contradicting the very clear words of the Lord? The Psalmist says: "Thou hast magnified Thy Word above all Thy Name." Antichrist denies the authority of the Bible, disobeys it, withholds it from the people, mutilates it, burns it. Romanists have burned the Gospels in the streets of Shanghai.

Antichrist's Doom. Hear the Word of God: "Every plant which my Heavenly Father planted not, shall be rooted up."—Matthew 5:13. "And he shall speak words against the Most High: and he shall wear out the saints of the Most High: and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."—Daniel 7:25, 26. The Harlot Church, the bride of Antichrist, is described in Revelation, chapters 17 and 18: "Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judged her." In 2 Thessalonians 2 the Holy Spirit shows the end of Antichrist, the Man of Sin, the mystery of which began to work in Paul's day, verse 7, and which in later centuries developed into the Papacy. "The Czar of Russia" may mean any Czar, the line of czars. Paul describes the "Man of God," meaning all of that class. So the line of Popes is the "Man of Sin." Both him and the Lawless One "the Lord Jesus shall consume with the breath of His mouth and bring to nought by the manifestation of His coming."

Elder Viking and family arrived safe and well in Shanghai, March 17th. Their present address is "Care of Missionary Home, Shanghai, China." Let Zion everywhere often remember them in prayer. May God make them burning and shining lights amid the darkness of heathenism and of corrupt Christianity.

God wants people to live out their lives, and if they do not, it is because the Devil gets in and destroys them. If we are on the Highway of Holiness, we are where the Devil cannot get hold of us. The first step towards reaching this Highway is to get our iniquities forgiven through Repentance.—Notes from 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.

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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.

YOUNG MAN! Your Father is longing for your return. Your earthly father may have cast you off and disowned you, but your Heavenly Father is watching and waiting for you. He longs to welcome you back home.

God cares for you. He gives this story in His Word, that you may see that He loves you and is willing to take you back into the family:

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, 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. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, 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.

YOUNG MAN! Are you wasting your substance with harlots? You will have friends as long as your money lasts. Then you will be in want. Your friends will be gone, your money will be gone, your manhood will be gone, your hope of heaven will be gone.

Repent, before it is too late. Turn ye. Oh why will ye die?

When this young man came to himself, he repented. You are not in your right mind. The spirit of Satan controls you. You have yielded yourself to the Devil till you are his servant.

Break the chains which bind you. Come to yourself, and then say with the prodigal son, "I will arise and go to my Father and say unto Him, I have sinned."

The father saw him a good way off. So your Heavenly Father is watching for you and will run to meet you. He will welcome you back to Himself.

YOUR GARMENTS are defiled with sin, stained with the filth of the saloon and daubed with the slime of the brothel, but if you repent your Father will give you the best robe—the Robe of Righteousness; a white Robe, pure and clean. He will fill your hungry soul with gladness—He will make you to sit down with Him at His table. In His presence there is fulness of joy; at His right hand there are pleasures forevermore. Not the pleasures of sin, which are but for a season, but the pleasures which are eternal, because they are pure.

THE FOLLOWING is from one of our Saloon Seventies:

Our Mission to the Saloons.

The district assigned to my companion and me is among saloons patronized by what is commonly called the "better class" of men.

Here we find well-dressed, intelligent-looking men, sitting at tables or standing at the bar, pouring into their apparently strong bodies "liquid fire and distilled damnation," whilst the "smoke of their torment goeth up forever and ever."

Among them are always those who are already physical wrecks, some of whom are still in their youth.

We know the old may repent, but it is to rescue these young men and women that we stretch out our hands with most earnest desire, because of the greater number of days before them.

The Apostle James has said: "He which converteth a sinner from the error of his way shall save a soul from death and cover a multitude of sins."

To save a soul from death and cover a multitude of sins is our mission to the saloons.

One night I stepped up to a young fellow at the bar and asked him to buy a paper. He said, "No, I guess not; I'm one of those infernal reporters that Dr. Dowie talks about." I said, "Well, then, you are just the man to read this paper." He bought it, and before we left the saloon he rebuked an older man for being rude to me, saying, "Come, now! treat her like a lady." I thanked God for that bit of manliness left in one who, at the time, was quite intoxicated.

Later that night, we saw a clerk help a young man up the steps from a basement saloon. The poor boy fell back several times, but at last he succeeded in reaching the top, to stagger around upon the street. We stopped to speak with him. He was willing to buy and began hunting through his pockets for some change. Finding none, he offered me a bank check, which I, of course, refused. Then he took a key from his pocket and offered me that. I said, "That is your latchkey. Put it back into your pocket." Then he laughed. There he stood, generous and good-natured, but very drunk. We folded a copy of LEAVES OF HEALING and put it into his overcoat pocket, telling him to read it when he became sober.

Brother, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

A Drunkard Wiser Than Some Ministers.

One evening two men were standing at the bar. At first they both refused the paper. Then one of them began to talk about Divine Healing. He said, "It is absurd to believe that Christ heals any one." The other one replied, "It is no more absurd to think that Christ heals the body than to believe that He can save a person and take him to heaven." Then, turning to me, he said, "I'll take your paper."

That man was not a Christian, but he saw that if Christ were the Saviour, He would also be the Healer of His People.

Saloonkeeper Speaks Well of Zion.

A saloonkeeper said, "I believe in you. Zion is doing good." I said, "Do you mean that?" He replied, "Yes, I do. I think that the Christian Catholic Church is doing more good in Chicago than all the other churches put together."

Taking everything into consideration, we are well received in the saloons. There are some jewels worth searching for, even among the rubbish and filth of these dens of iniquity.

V. W.

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TO ALL WHO LOVE THE TRUTH

As the Messenger of God's Covenant I send forth these words:



I challenge all the Priests of the Masonic Baal who are about to assemble in Chicago in the solemn mockeries of a General Conference of the Methodist Episcopal Church.

The Decay in Spiritual Power and the Loss of Membership is appalling. It signifies the Doom and Dissolution of that Church. It must be followed by the withdrawal of every honest Christian minister and member in its fellowship: for Methodism is too far gone to be reformed or revived—it is Dead.

God sets it aside as He did the Jewish Church. It had been sold out to the Devil by its leaders, therefore, it destroyed God's prophets, and crucified Jesus Christ the Son of God.

Masonic-Methodism does the same.

God's true people must come out of her.

Moses and the Prophets could not save Judaism.

John Wesley and his noble associates cannot save Methodism. Both will continue, like other Apostasies, for a time. But God will not dwell there.

The Salvation of the Nations demands a pure Church in Zion.

Faithfully Thy Friend and
God's Messenger,

John Alex. Dowie

ZION'S CONFLICT
—WITH—
METHODIST APOSTASY

During the Sittings of the Quadrennial Conference of the Methodist Episcopal Church in Chicago, the

Rev. John Alex. Dowie

General Overseer of the Christian Catholic Church in Zion,

WILL DELIVER A

Series of Exposures

OF THE FACT THAT THE

M. E. Church has been Sold Out, by Its Leaders, to the World, the Flesh and the Devil.

These Discourses will be Delivered in

CENTRAL ZION TABERNACLE,
1621-1633 Michigan Ave., Chicago,

Lord's Days and Tuesdays and Thursdays

FROM MAY 6 TO MAY 24, 1900.

Lord's Day, May 13th, 3 P. M.—"Elijah the Prophet of God, and the Prophets of Baal, at Carmel: With Its Application to Chicago."
Tuesday, May 15th, 8 P. M.—"Degrees of Masonic Deviltry."
Thursday, May 10th, 8 P. M.—"Betrayers Who Kiss the Christ, and Sell Him to His Enemies."

CHRIST IS ALL AND IN ALL

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 at Regular and Special Rates

Subscriptions will be Received for Six Months, 13 Issues, for 50 Cents, Prepaid. Single Copies 5 Cents.

It is expected that the first issue will be ready on Wednesday, May 30th.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Five Hundred and Fifty-one Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Five Hundred and Fifty-one 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, pages 784, 816, 848	124	
Baptized in Central Zion Tabernacle by Overseer Piper	26	
Baptized in Central Zion Tabernacle by Elder Holmes	28	
Baptized in Central Zion Tabernacle by Elder Kennedy	14	
Baptized in Central Zion Tabernacle by Elder Stith	13	
Baptized in Central Zion Tabernacle by Elder Brooks	17	222
Baptized in British Columbia by Elder Simmons	2	
Baptized in Colorado by Elder Osborn	18	
Baptized in Iowa by Elder Walton	11	
Baptized in Kansas by Elder Osborn	5	
Baptized in Michigan by Elder Reed	7	
Baptized in Nebraska by Elder McFarlane	1	
Baptized in Ohio by Elder Bouck	17	
Baptized in Ohio by Elder Reiff	7	
Baptized in Washington by Elder Simmons	9	
Baptized in Wisconsin by Elder Jenson	8	85 307
Grand total baptized since March 14, 1897		6551

The following-named fourteen believers were baptized in Central Zion Tabernacle, Wednesday night, May 9, 1900, by Overseer W. Hamner Piper:

Bowman, Mrs. Lovinia	Georgetown, Colorado
Boyce, Mrs. Ella M	631 Superior Street, Milwaukee, Wisconsin
Breaw, Lewis	Adeline, Illinois
Fogwill, Miss Mayme	Newport News, Virginia
Greenfield, Miss Alta	Oswegatchie, New York
Harloff, Mrs. Johanna	503 Medill Avenue, Chicago, Illinois
Hayes, Miss Helen	Pontiac, Illinois
Kern, Mrs. Louisa J	1217 North Grant Street, Springfield, Missouri
Lovley, Martha	Durand, Michigan
Parker, W	Box 546, Nelson, British Columbia
McGillivray, Mrs. Mary J	Staples, Minnesota
Meitz, Mrs. Centralia	Bethany, Illinois
Stein, Wilhelmina C. N	Hamburg, New York
West, Susie	2127½ South Clark Street, Chicago, Illinois

The following-named eleven believers were baptized at Waterloo, Iowa, Lord's Day, April 29, 1900, by Elder S. A. Walton:

Brann, Mrs. Annie	237 Lincoln Street, Waterloo, Iowa
Houg, Rachel S	Waterloo, Iowa
Kinsman, A. J	135 Logan Avenue, Waterloo, Iowa
Kinsman, Miss Loli B	135 Logan Avenue, Waterloo, Iowa
Meyers, H. J	Waterloo, Iowa
Miller, Clarence S	413 Commercial Street, Waterloo, Iowa
Miller, Mrs. Inga M	Waterloo, Iowa
Tucker, Mrs. Sarah A	604 Fourth Avenue, Cedar Falls, Iowa
Vinnedge, Mrs. Dora	Waterloo, Iowa
Vinnedge, Miss Fronia E	Correctionville, Iowa
Wenner, Mrs. Elizabeth	Waterloo, Iowa

The following named three believers were baptized at Cleveland, Ohio, Lord's Day, May 6, 1900, by Elder R. N. Bouck:

Duhse, Frank L	10 Bailey Street, Cleveland, Ohio
Duhse, Maude F	10 Bailey Street, Cleveland, Ohio
Splete, William	153 Monroe Street, Cleveland, Ohio

The following-named sixteen believers were baptized at Lamar, Colorado, Lord's Day, April 29, 1900, by Elder S. B. Osborn:

Cook, Charles F	Lamar, Colorado
Cook, Denver R	Lamar, Colorado
Cook, Oney D	Lamar, Colorado
Corder, Charles F	Lamar, Colorado
Corder, Miss Edith L	Lamar, Colorado
Hedgpeth, George W	Lamar, Colorado
Hedgpeth, Miss Mary A. E	Lamar, Colorado
Johnson, F. August	Lamar, Colorado
Johnson, Mrs. Esther W	Lamar, Colorado
Lindstrom, Miss Annie S	Lamar, Colorado
Lindstrom, Fred T	Lamar, Colorado
Lindstrom, Homer S	Lamar, Colorado
Lindstrom, Mrs. Martha M	Lamar, Colorado
Lukenbill, William C	Lamar, Colorado
Richardson, Selwyn H. A	Lamar, Colorado
Trotter, John P. W	Lamar, Colorado

The following-named two believers were baptized at Lamar, Colorado, Lord's Day, May 6, 1900, by Elder S. B. Osborn:

DeLea, Leamon	Lamar, Colorado
Petrie, Philip	Lamar, Colorado

"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.

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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?

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

TERMS TO GUESTS will be forwarded on application.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 4. CHICAGO, MAY 19, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF NERVOUS WEAKNESS, ST. VITUS' DANCE AND FAILING EYESIGHT.

DAUGHTER, THY FAITH HATH MADE THEE WHOLE.

This sweet-faced girl is a Witness to a special measure of the Love, Power, and Goodness of God in Healing, in Zion. Yet hers is only one out of thousands of similar cases. She gives God glory, not only because He has healed her of severe diseases, but, more than all, for the dark and terrible future from which that Healing saved her.

Instead of experiencing that Healing Power after a long life of the most unutterable torture, she is delivered from her affliction in her youth, and a long, lovely, useful life, full of the most blessed promise, is placed before her.

"When between fourteen and twenty years of age her health began to fail," etc.

Such is the first sentence of the story which might truthfully be inscribed over the early graves of thousands of young women.

Such is the beginning of many a tale of bitterest anguish and lifelong invalidism.

Girls, in the sweet innocence and pure beauty of budding womanhood, suddenly fail in health.

The story of the depths of woe which all too often follow is so heartrending that the pen shrinks from recording it. Nervous disorders, hysteria, weakness, lassitude, lack of interest, irritability, morbid appetite and melancholia alarm the loving and agonized but misguided parents, and the physician is called in.

His coming is, in almost every case, like the entering of the serpent into the Garden of Eden.

His so-called "examinations," with their horror of shame, and his unspeakable "treatments" still further undermine the failing health of the poor victim.

Drastic poisons and terrible operations follow, and the unfortunate young woman is far on the well-trodden road to hopeless invalidism and death.

Worse than all, it must be said, the physician in many cases destroys not only the health, but the virtue of his helpless patient.

Such is the danger which besets the path of the girl whose parents seek unto "physicians of no value."

In the comparatively few cases in which the doctor does not maltreat his patient, the medicines given are utterly inefficient to cure, and suffering and death, in most cases, follow.

The Story of this Witness begins in the same way: "My health began to fail when I



MISS MINNIE MILLER.

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was sixteen years of age." But how gloriously different the ending!

Her illness manifested itself, at first, in a slight intermittent paralysis of her left arm.

A form of hysteria and failing eyesight followed.

The distressing nervous disorder, St. Vitus' dance, increased her suffering, and in spite of a complete laying aside of her school work and the more than ordinarily wise treatment of her physician, she continued to grow worse.

Then Zion's faithful Deacon in Kalamazoo, where she lived, read to her the beautiful Message of Hope in LEAVES OF HEALING.

With eagerly receptive heart she believed.

With her mother, she came to Zion Home and attended the glorious All-Night with God in Central Zion Tabernacle, December 31, 1898, and January 1, 1899.

The blessed truth of the Gospel which tells that Jesus is the Healer as well as the Saviour was then made more clear to her, and when the General Overseer laid hands upon her and prayed, in the Name of Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, the Heavenly Father, the healing took place in her body.

Quickly she regained her strength, vitality, control of her nerves and muscles, and her eyesight was restored.

Now, in perfect health, she attends to her school duties, a happy, faithful Witness to God's healing and keeping power manifested in Zion.

We send her to all the ends of the earth to tell in tens of thousands of homes her sweet, simple Story, with the fervent prayer that through that testimony many may be saved, as she was, from a fate worse, perhaps, than death. A. W. N.

WRITTEN TESTIMONY OF MISS MINNIE D. MILLER.

KALAMAZOO, MICHIGAN, March 29, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—It has now been over a year since I received such a wonderful blessing that I would love to have others rejoice with me.

In the Summer of 1898 I saw that my health was failing. This manifested itself in that I would lose the use of my right arm for a time, and it would also ache.

I did not say anything about it, but as time went along my eyes gave out, my heart beat irregularly, and I had frequent crying spells.

Papa and mamma consented to my staying out of school that fall, and I took up music.

Finally I grew so nervous that mamma took me to the doctor, who told her that I would probably not get well within a year, for I had St. Vitus' Dance.

He said I must give up my music and I must be let have my own way in everything.

He gave me two little bottles of pills and told me to be out of doors all that I could.

However, I constantly grew worse; so bad, in fact, that I could not talk, could not dress myself, and if I would start to walk about the house I would very often run into anything that might happen to be in my way.

Deacon Kindle, who is our neighbor, frequently read me LEAVES OF HEALING, or from the tracts, "He is Just the Same Today" and "Jesus the Healer."

Mamma also read me Ethel Post's testimony, and I decided to give up the medicine and go to the All-Night Meeting, December 31, 1898, with mamma and Deacon and Mrs. Kindle.

From that time I felt better.

We attended the All-Night Meeting from beginning to end, and when we got home mamma and I, who were both Methodists, got out of that Church and joined Zion.

O! I am so glad. I have never regretted it! I do praise God and give Him all the glory.

Mamma and I were baptized on the 18th of July, 1899, by Elder Stevens, and both received a great blessing.

I now attend the High School every school day and do not get at all nervous.

More than that, I can give my testimony in Zion, and I never had courage in the Methodist Church.

Faithfully yours in Jesus, MINNIE D. MILLER.

CONFIRMATION OF HER DAUGHTER'S TESTIMONY BY MRS. GRACE J. MILLER.

KALAMAZOO, MICHIGAN, March 29, 1900.

DEAR DR. DOWIE:—I wish to confirm the testimony of my daughter.

Minnie was in her sixteenth year when her health began to fail.

Christmas of 1898 we became much alarmed about her and sought a physician.

The medicine was not used, for she had begun to hear about Jesus the Healer.

Through reading the tract, "He is Just the Same Today," she was convinced and asked us to pray the Father in Jesus' Name to take all the disease away.

Praise His Name, after we had the teaching at Zion Home, and your ' nds laid upon her in prayer, the healing went on and today she is a ealthy girl, with no trace of the nervous trouble about her.

Minnie had her eyes tested and glasses fitted by an oculist, but since her healing has laid them aside. She has no headache or use for them as before.

We have both received a great spiritual blessing since coming into Zion.

I thank God every day that I am in a Church where sin of every kind is not countenanced and we must obey God.

I desire to live to please Him, no matter what man may say.

May God bless Zion everywhere.

May God open the eyes of the apostate churches in Kalamazoo.

God bless you, Dr. and Mrs. Dowie.

Your Sister in Christ, GRACE J. MILLER.

Saved and Healed After Five Years of Suffering.

OMRO, WISCONSIN, April 23, 1900.

DEAR DR. DOWIE:—I must give in my testimony to God's healing and cleansing power: for He has manifested both in me.

To enumerate and tell all about the way I found the truth would be too long. I first heard of Divine Healing through friends and through LEAVES OF HEALING.

I was taken sick at the age of fourteen, and for five years was a terrible sufferer.

At the end of the fourth year I became very much concerned and alarmed at the state I was in, for I was not getting any better, and still I was doctoring all the time.

I began to think about myself and the future, so my thoughts became worse. Conviction that I was a sinner, undone before God, struck me, and I cried for mercy.

For eight months I was in a most awful state of mind and body. Still no rest or peace ever came.

I was prayed with for Salvation and Healing.

I first had two kinds of rheumatism. The first left me, but the articulate went to my heart and stayed there.

Afterward I created unnatural appetites; intense constipation, consumption of all the parts in my body, rheumatism of the heart, and complete impotency seized me, and I was a perfect wreck of body and mind.

Day by day I was aware I was dying; but I got so I did not care. To have taken my life would have been a pleasure but oh the awful consequences of it. Where would I spent eternity? "In hell," would be the answer.

But when I came to God in the right way, through a friend who made me promise to give up doctors and medicine and confess my sins before God, I obtained the desired result.

I was converted and the healing came immediately after. Oh! the joy that filled my spirit: for I was ready to live or die. Praise God for this and the way He leads.

Before my healing I weighed but seventy pounds, and now over a hundred and twenty.

I wish Dr. Pierce, of Buffalo, could see my testimony, for I was treated by him for a long time. He doubtless counts me as dead, because I did not continue his treatments.

I give God all the glory; for through Christ we are saved, healed and cleansed.

Pardon this long letter. ROY WADDELL.

P. S.—I was healed last Fall, and am twenty years old.

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.—James 5:16.

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EVEN the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall change their strength; . . . they shall run, and not be weary; they shall walk, and not faint. —Isaiah 40:30, 31.

GOD promises strength to those who wait on Him. He does not limit it to any one part of man's being.

We have heard students in Zion College say that in answer to prayer they have received mental strength and clearness of thought for their school work.

Workers in other departments of labor have testified to great increase of physical strength for their needs.

We give the following letter to the General Overseer from a lady in Nebraska, who writes:

God Heals Mother and Daughter and Blesses in College Work.

DEAR DR. DOWIE:—I have been thinking for some time of writing and telling you how God healed my mother, aged seventy years.

She was very sick with what appeared to be pleurisy and lung fever.

I asked her if she wanted a doctor and she said No, so my brother's wife and I prayed for her.

I had a letter ready to mail to you which I had written before she was taken sick, and I just wrote on the top of it: "Please pray for mother. She is very sick with pleurisy."

I went to the office, and when I came back she was better; but still the fever would come up.

We continued to pray and soon she was all right.

She went through the Winter without having to take any medicine—something she had not done for many years.

She is old and very forgetful, but she never forgets how God healed her.

I long to come to Chicago and hear you preach and be baptized by Triune Immersion.

I am a member of Zion now, but there are no others of Zion here.

I was glad to see Deaconess Paddock's picture in the LEAVES. It was through her testimony I was led to trust Jesus to heal me.

It is over three years since God healed me, and He keeps me every day.

I am taking a course in College and have been studying very hard, that I may be more useful in extending the Kingdom of God.

I had been a successful teacher, but sickness had prevented me taking any active part in school work for over ten years.

I had fallen behind, so I am reviewing and taking up some of the higher studies.

It is just wonderful how God has blessed me in this work; for I have been able to keep up with bright young students and lead in some of my classes, although I am fifty years old.

A friend writes:

Mrs. Deborah Bouck, living in Kempton, Illinois, who is Elder Bouck's aunt, and eighty-six years of age, is doing her own housework. She says she is a believer in Divine Healing and has received new light from reading LEAVES OF HEALING.

She sends a quaint old song from her hymn book published forty years ago. This is so prophetic of the times and Zion's position that we quote three stanzas from it.

It is entitled

The Pure Testimony.

The Pure Testimony, put forth in the spirit,
  Cuts like a sharp two-edged sword:
And hypocrites now are most sorely tormented,
  Because they're condemned by the Word.
    The Pure Testimony discovers the dross,
    While wicked professors make light of the cross,
    And Babylon trembles for fear of her loss.

The world will not persecute those who are like them,
  But hold them the same as their own;
The Pure Testimony cries out, "Separation,"
  Which causes false teachers to frown.
    Come out from false spirits and practices, too,
    The track of your Saviour keep still in your view—
    The Pure Testimony will cut the way through.

A battle is coming between the two kingdoms;
  The armies are gathering 'round;
The Pure Testimony and vile persecution
  Will come to close contest ere long.
    Then gird on your armor, ye saints of the Lord,
    And He will direct you by His loving Word;
    The Pure Testimony will cut like a sword.

John, on the Island of Patmos, had a vision of "the souls of them that had been slain for the Word of God, and for the Testimony which they held."—Revelation 6:9.

He also saw a time when God's children would overcome Satan "because of the blood of the Lamb, and because of the word of their Testimony."—Revelation 12:11.

These must have a Pure Testimony in which the Atoning Blood of our Lord and Saviour Jesus Christ has been accepted to cleanse and heal and keep their entire being. They bear the True Seal of the Covenant.

Extracts From English Letters.

From London a minister writes:

I have received a few sermons by Rev. John Alex. Dowie.

I have much enjoyed reading "A Woman of Canaan" and "Christian Science Exposed." Heartily do I thank you for sending them and Rev. Dowie for preaching them.

Certainly the Christian Church as living members have not the faith of Mark 16:15-18. God bless the truth and reveal to us all His will.

Another worker in London writes:

I may say since becoming a member of Zion I have been very happy. Wherever I go and get a chance to speak, I tell the people the truth as taught in Zion.

A short time ago I was in Brighton, and a minister asked me to speak. After I had given them a little of the Zion teaching, the minister followed me in speaking. He said no one believed in Divine Healing more than he did; but that we must be careful in handling that subject, for sickness was the Christian's cross.

Perhaps he feared that if any of his congregation should desire to take the Lord as their Healer, he would not have faith to trust God for them.

He talked about their Union having all the doctrines of Christ. But they have little fruits from their labors and doctrines.

Both my wife and myself praise God that we have Zion teaching and that we are in Zion.

We heartily thank all who have helped us send out Zion's Message in the past. Will you not as the Lord has prospered and blessed you, continue to scatter a blessing abroad through the Zion Literature Mission? 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 May 12, 1900.

3261	Rolls to.....United States.
1077	Rolls to.....Hotels in Europe.
211	Rolls to.....Various Foreign Countries.
234	Rolls to.....England.
439	Rolls to.....China and India.
514	Rolls to.....Hotels in the United States.

Number of Rolls for the week, 5736.

Number of Rolls reported to May 12, 1900, 423,336.

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.

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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.

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1207 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, MAY 19, 1900.

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EDITORIAL NOTES.

"THUS SAITH THE LORD OF HOSTS:
I am jealous for Zion with Great Jealousy,
And I am jealous for her with Great Fury."

THE BATTLE in Zion against the Methodist Apostasy has continued throughout the week with unabated "Fury."

The majority of so-called Christians do not like a furious fight, even when God is the Fighter.

THE HIGHEST POINT of the Conflict yet reached was last Lord's Day afternoon, when, notwithstanding the intense heat of over ninety degrees in the building, crowds of earnest listeners thronged Central Zion Tabernacle.

WE FELT that the Crisis of Mount Carmel had once more come to Chicago, and in the discourse, which appears in this issue, we met the prophets of Baal, and dealt with them in the Name of the Lord.

WE KNOW that the Message which was given was from God Himself, and it was most apparent that it was so felt by the vast congregation.

We pray that the reading of this Message as it goes forth to all the earth may be the means of awakening in God's people everywhere an Alarm which will lead multitudes to flock out of the apostate churches into Zion, as, indeed, thousands are flocking.

WE HAVE GIVEN much attention to a careful consideration of the Statistics of the Masonic-Methodist Episcopal Church, as presented in the "Minutes of the Annual Conferences of the Methodist Episcopal Church for 1899."

This is a volume of 686 pages, and contains full Statistics of the whole M. E. Church.

We have been examining very carefully Table Number 1 of the General Recapitulation of the Statistics, which will be found on page 646, and we present the following facts in advance of our discourse, announced for tomorrow, "The Rise Progress and Fall of Methodism in America."

At the beginning of the previous year the Table asserts that

The total number of probationers and members was	2,893,883
There were added as probationers during the year .	257,699
This makes a total of	3,151,582
Had the Church, therefore, merely retained all the members and probationers it began the year with, and all the probationers that were added, it would have had in its fellowship, this year, the total just stated.	
Instead of this, we find that, adding all these probationers and all the members, the number now in fellowship is only	2,874,037
This shows, therefore, a total loss of	277,545

THIS MODE of looking at the Statistics is a fair and candid one. Let us for a moment apply it to a flock of sheep.

Last year the sheep-owner, at the close of the year, had, of sheep and lambs, we will say	1000
During the year there were lambs born to the number of	250
This makes, if the sheep-owner retains all his gains, a total of	1250
Which number he should have at the beginning of the new year.	
Instead of this, when the sheep are counted, he has only of both sheep and lambs	950
Is it not plain, therefore, that he has lost during the year	300

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"No," some may foolishly contend, "He has lost only fifty. He had 1000 at the beginning of the year, and he has 950 now, so that he has lost only fifty."

But that is not a fair calculation. He has lost fifty of the original number and the 250 that were added to his flock, and he, therefore, has lost 300.

We, therefore, contend that instead of the total loss of about 20,000, as admitted, the real total loss is, as we have just stated, a *loss in one year of 277,545 members and probationers.*

If this is not a terrific "Fall," what is a Fall?

Would any sheep-owner feel that he could continue to carry on business on such a basis?

Is Christ, the Great Shepherd of God's Sheep, satisfied to commit His flock to such shepherds as these *who lose all the increase*, and even 20,000 of the original flock, in one year?

This awful fact shows the terrible Fall of Methodism in America, which is going on at a more and more terrible ratio every year. If the Church of God were dependent for its continued existence on earth upon this denomination, it must shortly disapppear.

It is only a question of time when, at the same rate of "progress," it will cease to exist, except as a painful memory.

Examining still further the Table to which we have referred above, we find that there are 136 less "preachers on trial" than there were last year, and that there are 244 less "local preachers" in the denomination than last year.

Examining the columns in the table which refer to "baptisms," it is to be noted that there are 8477 less "adult baptisms" than there were last year.

But, perhaps, the most remarkable and the saddest of all the columns is that of the Sunday School Statistics, which show that whilst 182 new Sunday Schools were added during the year, no less than 2553 officers and teachers have been lost and, still more terrible, no less than 17,850 scholars are missing.

Think of it! One hundred and eighty-two new schools, and 20,403 less teachers and scholars!

In short, an examination of Table Number 1 of the General Recapitulation of the Conference Statistics for 1899, page 646, shows what the M. E. Bishops declared in their Address before they met the General Conference is most terribly true, namely:

We are retreating, in spite of all our appliances. The lost ground is paved with the dead.

From all parts of the land we are beginning to get, already, thanks from those who have been delivered from the power of the Devil through our words concerning Freemasonry.

The following is a typical letter, representing the deliverance of a brother in Christ, who is a traveling salesman:

PRESTON, IOWA, May 14, 1900.

Rev. John Alex. Dowie.

Dear Doctor:—I praise God that there is some one who does not fear the Masonic Sun-worshipers of Baal. God bless you!

I was a Christian boy, but on my arriving at manhood I joined the Masons.

As fast as I advanced in Masonry, I declined in Christianity.

At the third degree I hesitated, but was persuaded to go ahead.

After taking the drink from out of the top of the skull, in the twelfth degree, I commenced to go to hell as fast as the train could carry me, both in spirit, soul and body.

I had gotten where I was liable to be called away at any time.

Thanks be to my Heavenly Father and His servant, yourself, through reading a copy of Leaves of Healing I was awakened so that I saw my unprepared condition.

I sought and found Salvation.

Then came to me the light—not the sunlight represented by the Worshipful Master rising in the East to open and govern the lodge, but the Christ Light—and by walking therein as fast as it came to me, I found my complete and full Salvation from all of Satan's work.

I am, and have been for the past eighteen years, a commercial salesman.

If I can be of any use to aid or assist in this good work, I am willing to give even my body as a sacrifice, should God wish, or permit it to be so.

Yours with much love, C. W. Gleason.

What a terrible witness against Masonry these simple words are: "*As fast as I advanced in Masonry, I declined in Christianity.*"

That is the experience of not only one man—it is the experience of homes, churches and nations.

Every true Christian who continues to be a member of a so-called Church which is allied with Freemasonry has become a partaker in its sins, and will be a partaker of its punishment.

The command of God is clear:

Be 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?
And what Agreement hath a Temple of God with Idols?
For we are a Temple of the Living God;
Even as God said,
I will dwell in them, and walk in them;
And I will be their God,
And they shall be My People.
Wherefore
Come ye out from among them, and be ye separate,
Saith the Lord,
And touch no Unclean Thing;
And I will receive you,
And will be to you a Father,
And ye shall be to Me sons and daughters,
Saith the Lord Almighty.

God is blessing Zion o er all the widely extended field of the earth.

We are constantly receiving good tidings from far countries and from all parts of the home field.

But the pressure of work in this Conflict with Methodist Apostasy, and the innumerable details of the direction of Zion's operations, make it impossible for us this week to find a place for many important items to which we shall soon direct attention.

It will interest our readers far and near to know that we have applied to the Secretary of State at Springfield, Illinois, for the incorporation of Zion Lace Industries in Zion City, with a capital of One Million Dollars.

Deacon Samuel Stevenson, of Beeston, Nottingham, England, has been appointed Managing Director, and is now in England attending to this business.

The first portion of this announcement has already appeared in the daily papers, who got their information from the official records.

With the announcement of the purchase of another mile of lake frontage for Zion City, it has been the occasion of many kind congratulations.

Zion is Going Forward.

Friends and foes are marveling both at the extent of these operations, and the quietness with which they are accomplished.

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APPLICATIONS for the purchase of stock in Zion Lace Industries have been declined hitherto, and we rejoice to tell our friends that the controlling interest has been acquired by us in behalf of Zion.

We shall soon open our books for this stock, at Zion City Bank.

Large orders for machinery, in addition to what we have already purchased, are being placed in Europe; but we hope soon to manufacture in America.

THE TOPOGRAPHICAL SURVEY of the great and beautiful body of land now secured for Zion City is steadily progressing, and arrangements are being made for the manufacture of half a million bricks weekly from the very excellent deposits of clay found on the City Site.

REGARDING these matters, we shall have much to say in THE COMING CITY, our new fortnightly paper which is to appear shortly.

But we desire to record our gratitude to God, and our appreciation of the confidence of our friends, which has enabled us to do so much in the midst of all the calumny and opposition which an unscrupulous press and a malignant Church has showered upon us.

WHILST in a fresh burst of utterly false accusations the vile *Ram's Horn* of this city has been declaring that our "Night is drawing nigh," and that we have lost the confidence of the people and the blessing of God, especially in our Financial Institutions, one fact of this week may be here stated; namely, that *Forty Thousand Dollars' worth of Zion City Bank Stock was purchased during one day.*

WE WRITE these Notes concerning Zion's Financial Institutions and Industries because of the shameful continuance of lying upon the part of the vile *Ram's Horn*, to which we shall pay some little attention after the Conflict with Methodist Apostasy has closed; although its wickedness has become so apparent and contemptible to all the land that friends in all parts have informed us that no further notice of it is needed.

Our Reply of March 10th utterly crushed it.

WE DO NOT complain that we are honored with the constant vituperation of the so-called religious and secular press, whose lies have been "nailed down" once more this week in scores and hundreds, by our able assistant, Mr. Arthur W. Newcomb, as will be seen by reference to pages 124 and 125 of this issue.

We have reason to rejoice and be exceeding glad that it is our privilege to enjoy the blessings of the ninth Beatitude:

Blessed are ye when men shall reproach you, and persecute you, and shall 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.

OUR JOY is indeed great even here, and we praise our gracious Lord for the promise of a still greater reward in heaven.

SO FAR from Zion being injured by these attacks, it is our constant experience that they are accompanied by, and followed by, phenomenal blessing in all departments of Zion's operations.

SO GREAT is the public interest in Zion in Chicago that we notice, with considerable amusement, that one of the theatres is about to place upon the stage a play for which, according to the newspapers, extensive preparations in advertising and in rehearsals are being made, entitled "Zowie's Dion."

IT HAS ALSO greatly amused us to see the wonderful way in which these unscrupulous theatre people have been attempting to advertise this play, by declaring that we have "threatened" them with "suits and injunctions galore," all of which exist only in the imagination of the writers of those paragraphs.

We should be exceedingly sorry to interfere with the Devil's advertising of our work.

He cannot injure it: for Zion is far superior to all his theatrical attempts to burlesque God's work.

If Zion were unable to withstand the silly nonsense of the trashy theatre, then would Zion be weak.

THE STRENGTH of Zion lies in this, that, come weal or come woe, come sunshine or come storm, Zion is every day Going Forward, and, as our assistant remarks while we are dictating this note, "That is true, Doctor, for we have to buy new mailing galleys all the time."

In case our readers may not know what the expression "mailing galleys" means, we will tell them that it refers to the great and continuous increase in our subscription-list which requires us to set up every week a large number of the names of new subscribers in what are called "mailing galleys," from which the labels of names and addresses are taken that are printed upon the papers every week.

Indeed, could our enemies but see how "He that sitteth in the heavens" is laughing at their folly, and how He has "them in derision," and how we enjoy the laughter of our gracious Lord, they would see that all their malice is ineffectual to cause one single pang of anguish, or one emotion of fear. In fact, it is just the opposite: for, whilst we fight him constantly, we often find the Devil's stupid antics, and those of his messengers, to be very, very funny.

WE CALL attention to the announcement on page 127, which is an exact copy of the card which we have issued for the last three discourses in the Series of Nine which we are delivering in Zion's Conflict with Methodist Apostasy.

LET OUR FRIENDS also please to carefully note that for the first time in the history of our work we have announced that *admission will be by ticket only* to the last meeting of this series, namely, that of Thursday, May 24th.

After a short address that evening on "The Christian's Duty in Breaking a Bad Oath," a series of "Exposures of the Secret Work of Masonic and Other Lodges" will be given by scores of those in our fellowship who have come out of Secretism of every kind and have no longer any fellowship with the "Unfruitful Works of Darkness," but who feel that it is right to take this public mode of "reproving them."

THE SEATING accommodation of the Tabernacle is constantly being taxed to its utmost, and is frequently exceeded.

To prevent disappointment, therefore, to our friends, and to guard against overcrowding, we have felt it right on this occasion to limit the admission.

But the tickets will be given freely, for we have never made at any time any charge for admission to our meetings, nor any charge for our services; the lies of the *Ram's Horn* to the contrary notwithstanding.

No tickets will be recognized after 8 P. M. —all who desire to use them must take their seats before that hour.

WE ASK our readers everywhere to pray for these closing meetings in this mighty Conflict, and to pray for the blessing of God upon the Reports of these meetings as they go forth to all the world.

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We have given direction to Zion Printing Works to prepare at once these reports in book form.

We shall shortly issue a notice as to the size and cost of this book, which will be illustrated by the cartoons of Mr. Champe, which have appeared every week in connection with these discourses.

This book will be entitled "Zion's Conflict with Methodist Apostasy."

We have today received into the Christian Catholic Church in Zion one of the ablest and best educated young Japanese men that we have yet met, and, ere we close these Notes, we ask our readers to pray for our guidance in connection with the work in China, Japan, and the Orient generally, to which, God willing, we shall give much attention in the coming week.

BRETHREN, PRAY FOR US.

NOTES FROM ZION HOME.

Elder A. J. McCreery, formerly of Benton Harbor, Michigan, now of Belvidere, Illinois, said: "I am thankful to God for giving me His blessing and helping me last Sunday to testify to my old home friends, for the first time since I have been in Zion.

"Always before when I went home, I had a hearty welcome; a crowd came out to hear me. This time, I found a curious congregation. I talked to them on the subject of Repentance. I knew they expected me to ride what they called 'Zion's Hobby, Divine Healing,' so I preached to them the Gospel of Repentance. My old aunt and the preacher's wife got up and left the church before I got through.

"I found out aftewards that my brother who came here to the All-Night meeting had received his perfect healing, and because of that they called him a backslider and a sinner. He has been fighting a good fight. He started to let down, but lost his healing, and has determined to take a strong stand for the Lord. I thank God He gave me perfect liberty in speaking to the people."

Mrs. H. A. Lehr, Ada, Ohio, said: "I thank God for a great blessing I received just before coming up here. I was taken very sick two or three days before I started, with tonsilitis. I thought for a moment I would not be able to come. I asked my husband and daughter to unite with me in prayer, and in a short time after that I retired for the night. I felt the healing power come over me. I perspired freely and in the morning I knew I was better, although my body was very sore. My throat had been very much swollen, and my tonsils were coated. They prayed for me again and I got better, and during the forenoon my daughter asked some other Zion friends to pray for me. Elder Moot also came and prayed for me. I started on Friday morning and feel just as well as ever I did.

Today I was taken with a sick headache and asked God to heal me, and I received blessing. I am grateful that I can go to Him with all my needs. I am only sorry that I did not learn to trust Him in my younger days when I was stronger."

Deacon S. P. Fogwill, 1343 Michigan Avenue, Chicago, Illinois, said: "I desire to give thanks to God in this meeting for the many blessings He has showered upon me for the past three weeks. He has blessed me financially; He has doubled my salary since only a few months ago. He has heard my prayer in family matters. I am glad my daughter is with me tonight. He has also heard my prayer for other business matters."

Mrs. Trimble, San Jose, California, said: "I thank God for bringing me here; for the teaching I received, and for the healing. I want you to pray for me that I may be a faithful witness."

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, MAY 30th or 31st.

On Fire for God.

1. *What this baptism is associated with.*—Matt. 23:7-12.
   What does the baptism of fire follow?
   What is the first thing it leads to?
   What does it save one from hereafter?
2. *Results which follow it.*—Luke 12:49-53.
   Who is it that baptizes with fire?
   Do not those so baptized make it warm for sinners?
   Does it separate the evil from the good here?
3. *What it means.*—Luke 12:31-38.
   Does it not mean to make God first?
   Does it not mean to associate it with the minority?
   Does it not mean to have a danger-signal out for God always?
4. *What depends on it?*—Mark 10:35-45.
   Does one's station in the life beyond depend upon it?
   Does it not mean self-sacrificing labor?
   Does it not condemn self-seeking?
5. *God must master and clothe one.*—Heb. 12:18-29.
   If one is afraid of fire, will he not shun nearness to God?
   Who is it that quakes when God begins to speak?
   Do not a baptized people shake up things for God?
6. *God's fire brands.*—Heb. 1:5-9.
   Is not a God-sent man a flaming fire?
   In what way except by hating sin and loving the truth?
   When right living is preached, what happens?
7. *It comes with the outpoured Spirit.*—Acts 2:4-6.
   Does it not follow the baptism of the Holy Spirit?
   Can it be separated from the baptism of the Holy Spirit?
   What are some of the things that will take place after it is received?
8. *Genuine gratitude to God sets one on fire.*—Mark 1:40-45.
   Does not this baptism bring souls to Christ?
   Does it not ever exalt Christ?
   Does it not cause one to forget self-comfort and lose one's self in a self-sacrificing ministry?
9. *Over-mastering love stops not at censure.*—2 Cor. 5:5-16.
   What makes one become dead to criticism?
   What is it that prompts one to never think of self?
   Does not one thus baptized live only for God?
10. *Strange deportment before the world.*—1 Cor. 4:9-16.
    What does the world think of such glow for God?
    Are all such persons persecuted and ignored?
    Are they not called fools and wondered at by men?

The Lord Our God is a Fire-Baptizing God.

SUNDAY BIBLE CLASS LESSON, JUNE 3d.

Who Is the Bride?

1. *God's Son will have a bride.*—Rev. 21:9-12.
   Is she not God's specially chosen people?
   Will she not be the people of the Heavenly City?
   Will she not be a pure people crowned with glory?
2. *She is her Lord's peculiar treasure.*—Mal. 3:16-18.
   Will she not obey her Lord fully in all things?
   Is she not a people of peculiar fellowship?
   Will she not be vindicated by her Lord in due time?
3. *She seeks for Christ and finds in Him joy.*—Sol. 3:1-5.
   Is she not now seeking the larger love of her Lord?
   Does she not seek until she finds?
   Does she not love, and is she not happy in His love?
4. *She loves Him better than her own life.*—Sol. 2:1-13.
   Are there any so dear to her as her Lord?
   Would she do anything to displease her Lord?
   Will she not soon be taken to her Lord?
5. *She counts no sacrifice too great to make for her Lord.*—Matt. 19:27-30.
   Can one be Christ's disciple and not forsake all?
   Is not to give up all one has to get all Christ has?
   Can one be His bride and not forsake all else?
6. *She obeys Him and loves to please Him.*—Eph. 5:22-33.
   Has a true bride any will of her own?
   Must not a bride prepare herself to please her Lord?
7. *She is ready to go where her Lord calls.*—Matt. 25:1-13.
   Does she not await her coming Lord?
   Does she not restlessly wait while He tarries?
8. *She does everything to make herself ready.*—Rev. 19:5-9.
   When will Jesus come to claim His bride?
   What characterizes the true bride of Christ?
9. *Those who overcome will go with Him into that blessed estate.*—Rev. 3:10-12.
   Is she not willing to be reproached for her Lord's sake?
   Is she not always obediently victorious for her Lord?
10. *She inhabits a Heavenly City.*—Rev. 21:1-6.
    Is she not like unto God's glorious City?
    Does she not find full joy and favor in her Lord?

God's Holy People are Christ's Devoted People.

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ZION MAKING INQUISITION FOR BLOOD. II.
The Masonic Murder of Ellen Slade.
(See Pages 105-112.)

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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 CONFLICT WITH METHODIST APOSTASY.

Report of Meeting held in Central Zion Tabernacle, Thursday Evening, May 10, 1900. Discourse: Freemasonry: A Heathen and an Antichristian Abomination.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, May 13, 1900. Discourse: Elijah, the Prophet of God, and the Priests of Baal at Carmel; With Its Application to Chicago.

REPORTED BY S. D. AND E. W. AND A. W. N.

THE intense interest with which Chicago and the world are watching the Conflict which Zion is waging with Methodist Apostasy is unabated. In spite of severe storms and blistering heat, the crowds have continued to throng Central Zion Tabernacle at the services in which the General Overseer has been declaring the shameful condition of this great body of professing Christians.

Interest in and attention to these clear, logical discourses, founded upon indisputable evidence, has produced its results, and many, heretofore blinded to the real facts concerning Methodism and its connection with the Baal-worshiping abomination of Freemasonry, are coming out of the organization into Zion.

On Thursday evening, May 10th, the General Overseer dealt largely with Judge Whitney's exposure of Freemasonry as a protector of criminals. An audience of nearly a thousand persons was present.

On Lord's Day afternoon, May 13th, the man of God applied the dramatic story of Elijah on Mount Carmel to the present situation in Chicago, with most telling effect. Although the weather was almost intolerably warm, there were over 2500 persons present, and many came to the doors but did not remain, because of the crowded condition of the Tabernacle, seats being obtainable only in the upper galleries.



Central Zion Tabernacle, Thursday Evening, May 10, 1900.

The meeting was opened by singing Hymn Number 44.

The General Overseer then read from the Inspired Word of God in the book of the Prophet Isaiah, in the twenty-fourth and twenty-eighth chapters.

Prayer was then offered by Overseer Mason, after which the tithes and offerings were received.

The General Overseer then delivered an address upon the subject:

FREEMASONRY: A HEATHEN AND AN ANTICHRISTIAN ABOMINATION.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and be profitable unto this people who hear, 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.

My subject tonight is: "Freemasonry: A Heathen and an Antichristian Abomination," and I take for my text what I have read:

TEXT.

Ye have said, We have made a Covenant with Death, and with Hell are we at Agreement.

. . . . . .

And your Covenant with Death shall be disannulled, and your Agreement with Hell shall not stand.

For seven hours today, a long time for me to give to any one thing, I have been diligently reading, studying, digesting and considering what I could present to you of this vast subject.

A Sad Story of Ruin Through Masonry.

It will now be twenty-five years since I stood at the deathbed of a man who had been Secretary of a Grand Lodge of the Masonic Order in one of the Provinces of Australia.

When he became a Mason he was a prosperous business man. He married a woman of beautiful, majestic character.

When I knew him, he had gone up through all the degrees of Masonry to the thirty-third, and he had gone down into all the degrees of devilry that a man could enter.

He had been a consistent Christian, superintendent of a Sunday School, and local preacher. He had worked up a very large Bible class. He was an abstainer. He had been a faithful husband. He had been a kind father, and a prosperous young man at the head of a considerable carriage, cart and wagon manufactory.

When I saw him he was a drunkard. Indeed, some of his Masonic brethren had brought to him flasks of whisky, which he secreted about his bed. I took one from the pocket of his night-dress when he lied and told me that he had not tasted whisky for weeks.

I had long prayed for him. His wife was then a member of the Church of which I was pastor. Her children had been my care for years. She was worse than a widow, and he had come home to her to die—a wreck, a liar, an adulterer, a thief.

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I said to him, "You will go out into the darkness, into the outer darkness. There will be weeping and wailing and gnashing of teeth in the beyond unless you put things right now."

He lied when he talked. "What things?" he said.

I said, "Well, sir, I shall begin with that whisky you have."

He said, "I have not had any whisky for weeks."

I was strong and he was weak, and for a moment I put forth my strength, and thrust my hand under him, and he rose up to protect his whisky, but it was too late. I had the flask in my hand.

"You liar! Who gave you that?"

He said, "A Mason. Give it me back. It is mine."

I went out into the back yard and smashed it. I searched under the mattress and around about and found three more.

I said, "The Church of which I am pastor, and I out of my own pocket, have largely kept your wife and family for some time, you scoundrel. I propose that she shall have a quiet time. If you will die here, and if your miserable carcass is going to yield up its dirty, filthy spirit here, and you are going to be damned hereafter, you shall at least have a quiet time. I will not let you drink."

"Is it not my house?" he asked.

"No, sir; it is not your house. There is not a stick in it that is yours. Your house was sold off long ago when you sold out to the Devil."

"You are hard," he said.

"Yes," I said, "I am very hard. I feel like putting adamant around these worse than widowed and fatherless children. You are a disgrace to humanity. You are worse than a dog. No brute would do what you have done. Three times you abandoned your wife just when she became a mother; left her on one occasion, stealing every penny that was in the house, without a bit of bread or a cent of money. I am hard, and unless you will repent I hope you will die in twenty-four hours and go to hell, where you belong."

He looked at me and his eyes grew large with surprise and terror. He said, "My God, am I before the judgment throne?"

I said, "You are. You are before the Judge now. The Judge is at the door, and when you stand before the Great White Throne you will he damned."

I will never forget how he rose up in his bed and cried out:

"If I am Damned, It is Masonry That Has Damned Me."

I was not expecting that. In those days I knew very little about Masonry. I always counted everything in the way of Secret Societies a pack of tomfoolery, anyhow, and despised Masonry too much to give it any serious attention.

I had been an abstainer all my life, but when I was asked to become a Good Templar I said, "No, sir; I will not have any watery imitation of Freemasonry. I will not be a member of any Secret Society. I do not need to do it. I want to fight in the light. I want to fight with the weapons of God in the light. I have no desire to fight with the weapons of the Devil and of darkness. Christ said nothing in secret, and I have nothing to say in secret."

When I had gone, that man turned to his wife and said, "Is that a man or an avenging spirit? It seemed to me as if Mr. Dowie filled all the room and as if I could see nothing but his eyes. My God, how will it be when I stand before God Himself?" With that he burst into tears, and cried to his wife for the first time in many years.

He said, "Pray for me. I used to know John Alexander Dowie's God. I know nothing about Him now. I have been with Baal. I have been with the accursed Mah-hah-bone. I have been with the damning passwords from Boaz through Shibboleth to Tubal-Cain."

These are the passwords of the three first degrees of Masonry. You are now just as wise as the Masons. (Laughter.)

They lie and say it is not so, because they lie all the time. Do they not, Deacon Judd?

Deacon Judd—"Yes."

Dr. Dowie—You never started lying to your wife until you became a Mason, did you?

Deacon Judd—"Never."

Dr. Dowie—I felt that, because I felt that my heart was breaking for that man. I prayed God and said, "Was I a little too hard?" I prayed a little that night, and the next morning when I came he looked at me, and oh there was such a change. He put out his poor thin hand and said, "Do you know the Devil has gone out of me? The desire for drink is gone; I loathe the thought of it. I have no appetite for it. I asked wife last night to pray, and, bless you, I have slept"

He told me how he had dreamed about green pastures and the still waters, and the Good Shepherd, and he said, "He looked like you." He said, "Will you help me?"

I said, "Yes," and he was all broken up.

My First Glimpse Into the Heathenism of Secretism.

That man got Salvation. He never sought for Healing. He said, "Do not pray for my Healing. I think I can last for a few weeks, just enough to show that I have been restored to God. But don't you pray for my healing. I do not want to go into the world again. I want to pass away. But I am going to tell you all about Masonry."

Oh how that dying man poured his heart out! I heard from him a great many things that I do not see in these works.

Masonry is doubtless very different in different countries.

I am persuaded that there are many additions and subtractions to Masonry; that it is modified, added to, all kinds of ridiculous things put in, some of them just to create fun and interest as they call it, and others of a most serious character connected with revolutions and movements in some countries and anti-religious movements in other countries.

I am persuaded that Secretism is never true to itself.

It cannot be, because it is devilish, and no devils ever agree. That is one good thing about devilry: you can always count that the devils are quarrelling. If you want to win a battle, it is a good thing to set the devils fighting each other.

That is one reason why Masonry is not strong in this country. The Masonic Republicans and the Masonic Democrats and the Masonic Populists are all scratching each other the wrong way. (Laughter.) They do not agree. There is no harmony among them. It is a good thing that it is so.

I am beginning to find out the weakness of the enemy's position. Although the Methodist body looks so strong and the Freemasons look so strong, I have been studying their *kopjes*, and I believe Zion can outflank and conquer the whole of them in twenty years. (Applause.)

I told you what the Methodists had to say in my first discourse, in which I examined their document entitled "The Seal of the Covenant." I did not give you half the fun I might have given, especially if I had given you Bishop Fowler with nervous hands of sacrifice which were stretching up in the darkness and laying hold of Mah-hah-bone and letting the world spin around beneath. (Laughter.)

Oh, he is a picturesque and a burlesque sinner! (Laughter.)

You say that I am exaggerating. I am not exaggerating a bit. It is all here. That Mah-hah-bone said all that; said that was what they were to do.

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.

Nice spectacle that, is it not?

He is holding on to the goat's tail, not God's promises.

One of the lies which Methodist ministers in Chicago like Robert McIntyre, Charles H. Fowler, Dr. Hirst, and others, are telling, is that Masonry is not antichristian; that it is not heathen; that it is not injurious to the Church of God.

During the last week of this Conflict I will show you the initiation ceremonies of the Masonic Lodge. Twenty-five of our brethren, members of this Church, who have come out of Masonry, will go through the degree work in your presence.

You say it is wrong for them thus to break their oaths?

Would you like to know what I think of it?

Was George Washington a good man?

Voices—"Yes."

Dr. Dowie—Do you all think he did right to fight for the independence of his country?

Voices—"Yes."

Dr. Dowie—He broke his oath in doing that. Here is his oath. George Washington took this oath with uplifted sword:

The Oath Which George Washington Broke.

I, GEORGE WASHINGTON, DO TAKE ALMIGHTY GOD TO WITNESS, that I will be faithful and bear true allegiance to our most Sovereign Lord, King George the Third, and him will defend to the utmost of my power, against all conspiracies and attempts whatever, that shall be made against his person, crown and dignity: *And I do faithfully promise*, to maintain, support and defend to the utmost of my power, the succession of the Throne, in his Majesty's family, against any person, or persons whatsoever. Thereby

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utterly abjuring any allegiance or obedience, to the person taking upon himself the style and title of Prince of Wales, in the lifetime of his father, and who, since his death, is said to have assumed the style and title of King of Great Britain and Ireland, by the name of Charles the Third, and to any other person claiming or pretending a right to the crown of these realms. *And I do swear*, that I do detest and reject and detest as unchristian and impious, to believe that it is lawful to murder or destroy any person or persons whatsoever, for or under pretense of their being heretics, and also that unchristian and impious principle, that no faith is to be kept with heretics. *I further declare*, that it is no article of my faith; and I do renounce, reject and abjure the opinion that Princes excommunicated by the Pope and Council, or by any authority of the See of Rome, *or by any authority whatsoever*, may be deposed or murdered by their subjects, or by any person whatsoever; *and I do promise*, that I will not hold, maintain, or abet any such opinion, or any other opinion, contrary to what is expressed in this declaration. *And I do solemnly, in the presence of God, and His only Son* JESUS CHRIST, *our Redeemer, profess, testify, and declare*, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted by the Pope, or any authority from the See of Rome, or any person whatsoever; *and without thinking that I am or can be acquitted before God or man*, or absolved of this declaration, or any part thereof, although the Pope, or *any other person or persons, or any authority whatsoever*, shall dispense with or annul the same, or declare *that it was null and void from the beginning.*

That was an oath, was it not?

Voices—"Yes."

Dr. Dowie—Was it not a vow?

Voices—"Yes."

Dr. Dowie—Did he break it?

Voices—"Yes."

Dr. Dowie—Had he a right to break it?

Voices—"Yes."

Dr. Dowie—Did he not break it rightfully when he saw he had made a bad oath, a bad vow? Did he not draw that sword and fight against King George III?

Voices—"Yes."

Dr. Dowie—Was he a traitor?

Voices—"No."

Dr. Dowie—Apply this principle to the man who breaks his Masonic vow. That oath is a bad, wicked oath. The man swears that he will take revenge upon the enemies of Masonry; that he will maintain Masons in all kinds of iniquity; that he will help them to escape the consequence of their crimes; that he will submit himself to the penalty of having his throat cut from ear to ear and his heart plucked out and thrown into the sea, and all sorts of abominable things, if he should reveal the so-called secrets. Are these good oaths?

Voices—"No."

Dr. Dowie—Is it right to make them?

Voices—"No."

Dr. Dowie—Is it right to break bad oaths like these?

Voices—"Yes."

A Masonic Oath is a Covenant With the Devil.

Dr. Dowie—George Washington broke an oath on no better ground than any ex-Freemason breaks his oath. When a person makes such an oath, it is a covenant with the Devil. It is not a covenant with God the Father in the Name of the Lord Jesus Christ, upon which the Holy Spirit's blessing rests. It s not in accordance with the Word of God.

It is a covenant made in an order where the Name of Jesus Christ is refused admission in its fundamental degrees.

I want to make this perfectly clear. I hold in my hand a little book now. It was given to me by a Freemason of very high degree. His apron hangs up yonder on the wall of this Tabernacle. His jewels are in that star. That Mason said to me that this book was an authoritative manual, which he used himself in conducting lodges and in initiating candidates. It is official. I will read the title of it:

The Masonic Manual. A Pocket Companion for the Initiated: containing the Rituals of Freemasonry, embraced in the Degrees of the Lodge, Chapter and Encampment; Embellished with Upwards of Three Hundred Engravings. Together with forms of Masonic Documents, Notes, Songs, Dates, etc. Compiled and arranged by Robert Macoy, Past Master, Past Grand Secretary, Past Grand Commander, Grand Recorder, etc. Revised Edition. New York: Clark & Maynard, 5 Barclay St.

I desire to quote from the Manual a proof of what I have just said, that although the Bible is in the lodge, it is only a pretense and a sham and a lie, and kept there for the purpose of deceiving the people. Although the cross is there, it is not the Cross of Jesus. It is the cross of Baal-sha-lisha—the Lord of the Three.

From the beginning to the end of that Manual, in the three degrees of the Blue Lodge, in every quotation that is taken from the Bible, the Name of our Lord Jesus Christ is cut out.

It is never used in any prayer. The Lord Jesus Christ has no place in the lodge.

The Name of Jesus Christ Left Out of Scripture by Masonic Ritual.

In the Manual on page 86, in connection with the charge at the opening of the lodge in the initiation of a Master Mason, the quotation is made from the New Testament:

Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings. If so be ye have tasted that the Lord is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God—

And there they stop. What is the rest of that passage?

"Through Jesus Christ."

But they cut that out.

Why?

Because Freemasonry is heathen. Freemasonry is admittedly heathen, as I shall show you. It is unchristian, and it is antichristian.

On page 157 of this Manual, under the charge at opening the lodge of the degree of Royal Arch, this portion of the Scripture is read:

Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly.

That looks like Scripture, does it not? It is Scripture with something left out. Here is the Scripture:

Now we command you, brethren, *in the Name of the Lord Jesus Christ*, that ye withdraw yourselves from every brother that walketh disorderly.

They leave out the words "in the Name of the Lord Jesus Christ."

Now them that are such, we command and exhort, that with quietness they work, and eat their own bread.

But that is not the Scripture. The Scripture puts in these words:

Now them that are such, we command and exhort *in the Lord Jesus Christ.*

But they cut that out.

Then in the same passage:

The Lord be with you all.

That is 2 Thessalonians 3. They omit there the words:

The grace of our Lord Jesus Christ be with you all.

They leave out Christ's Name everywhere it occurs. That is the fact throughout the whole of the ceremonies.

If a Christian, a professed Christian minister, a member of a Church, goes into a lodge, he having been previously pledged that he will do nothing except in the Name of the Lord Jesus, is he not a hypocrite when he goes into a place where the Name of the Lord Jesus Christ is cut out?

Voices—"Yes."

Dr. Dowie—Is he not a liar?

Voices—"Yes."

Dr. Dowie—When he tells you that the Bible is read there, and he knows that every mention of the Lord is cut out, is he not a deceiver?

Voices—"Yes."

Dr. Dowie—That is what every Mason is when he says that the lodge ritual is not opposed to Christianity. He is a liar, because it cuts out the Name of Jesus, and will not allow the Name of Jesus to be mentioned in the fundamental degrees of the order.

I will give further proof of that.

Masons Themselves Insist That Christ Has No Place in Masonry.

I hold in my hand a book which is the first seven Masonic degrees, by Jacob O. Doesburg, Past Master of Unity Lodge No. 191, F. and A. M., Holland, Michigan.

That book has affidavits attesting its genuineness, not only by Mr. Doesburg, who was a Master of a lodge, but by others.

I want to point out to you that the religious nature of this order is ungodly, unchristian. It is simply fundamentally the worship of nature.

He quotes very freely, and I will tell you the chapter and page.

Page 38: He says, quoting from "Chase's Digest of Masonic Law," page 206, one of the accepted authorities amongst Freemasons:

To require that a candidate profess a belief in the Divine authenticity of the Bible, or a state of future rewards and punishments, is a serious inno-

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vation in the very body of Masonry. . . . It is antimasonic to require any religious test, other than the candidate should believe in God, the Creator and Governor of the Universe.

Any Chinaman or red Indian can say that. There is nothing of Christianity in that. It is compatible with Unitarianism; it is compatible with Judaism; it is compatible with Shinto worship; it is compatible with Chinese worship; it is compatible with all kinds of heathenism.

Quoting again from "Chase's Digest," which, mind you, is written in the interests of Freemasons, page 207:

The Jews, the Chinese, the Turks, each reject either the New Testament, or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry; it would be something else.

Let the Masonic-Methodist tell us then what it is founded on, if it is not founded on the Word of God? You who claim to be Christians, and belong to the Masons, an organization which is not founded upon the Word of God, what have you become?

I will show you how utterly ungodly and heathen, antichristian and devilish the lodges in this State are.

I hold in my hand a very little known pamphlet. Not one newspaper in Chicago has dared to print the terrible facts of this awful revelation of the criminal character of Masonry.

The Startling Facts Revealed by Judge Whitney's Exposure.

I have been giving a good deal of attention to this pamphlet today, and I know no better way to show you the devilry of practical Masonry in this State and city than by taking this pamphlet and showing you what it contains.

It is written by Judge Daniel H. Whitney, who was Worshipful Master of Belvidere Lodge No. 60. It is his defense before the Grand Lodge of the State of Illinois in October, 1851. It has never been printed in any paper in this city. The facts have all been suppressed. He was brought before the Grand Lodge on the charge of unmasonic conduct. What do you think was his unmasonic conduct? That as a Judge sworn to obey the laws and put them in operation for the punishment of the criminal, he had attempted to bring a Mason by the name of Samuel L. Keith to justice for the murder of a woman by the name of Ellen Slade. This Samuel L. Keith was a member of Judge Whitney's own lodge. He had defiled this woman. She had become pregnant through him. He had an abortion performed, and between him and the doctor murdered the woman.

This Judge did his duty. The coroner's jury found a verdict of guilty against this man Keith; a warrant was issued for his apprehension. That warrant was placed in the hands of the sheriff, a Freemason. That warrant was not executed. Judge Whitney, although a Freemason, was indignant to find that this man who was a member of his lodge was a murderer; that there was a warrant for his apprehension, but that the constable and sheriff were Masons, and that they were covering the man; that the man had disappeared.

Judge Whitney, as the Worshipful Master of the lodge in Belvidere, a place less than a hundred miles from this city, found that this man was still near Belvidere, hidden.

As the County Judge and an upright man, he issued his own warrant for the apprehension of the criminal. He was arrested near Paw Paw Grove in the wagon of a farmer named John Allen, hidden beneath bags of hay.

Amongst the Masons who protected the murderer was an ex-Major-General of the United States Army, who had been found guilty of many crimes by a Special Commission presided over by Maj.-Gen. William T. Smith. The Judge suddenly found that the whole of his lodge was arrayed against him, and that they held that he was committing unmasonic conduct in wanting to punish this murderer.

For his act this Worshipful Master was brought before the Grand Lodge of the State of Illinois. He was degraded, threatened, and expelled. He was pointed to as a man whom any Mason could slay with impunity, practically, under their oath. He was only delivered from their "ruffianly designs of violence and death at the hands of Master Masons" by the fact that the people of Belvidere, speaking generally, were with him, and that "every move was watched" of those who had these evil purposes.

The Proofs for Judge Whitney's Story.

This story I have on the affidavits of Judge Whitney, and of the Deputy Coroner F. B. Hamlin and all the jury who found him guilty, excepting two. I will read to you some few points in proof of what I have now said.

Judge Whitney declares that Joel Florida, the sheriff, a brother Mason, was asked if he had a warrant against Keith, and that he said if he had a warrant against Keith, and saw him, and had it in his power to arrest him, he would not do it.

I ask you, is there, then, protection for any citizen of the United States if the law against murder must be put aside by a Freemason?

Voices—"No."

Dr. Dowie—It is a blow at the Constitution of the United States, of all law, of all liberty.

Judge Whitney, in his defense presented to the Grand Lodge renouncing Masonry, says:

Judge Whitney's Terrible Indictment of Freemasonry.

I write, and state that this lodge has been, for nearly two years past, nearer a hell than anything earthly that I can conceive of.

I find myself associated, as a Mason, with drunkards, blackguards, loafers, gamblers, whoremasters, and murderers, and their aiders and abettors and accessories.

Disgusted and ashamed of such associates, some two years ago I applied for a demit, which was granted; but afterwards, through the importunity of worthy members, and we have such, I consented to a motion to rescind the vote granting the demit, and took the office of Senior Warden, worried on through the year, and, hoping that I might be able to restore harmony in the lodge, and arrange its greatly deranged finances, and relying on pledges that discipline should be enforced, I took the office of Master, evidently against the good wishes of the loafers and rowdies; and the lodge has struggled on, improved only in its finances, until the death of Ellen Slade, whom, it appears from the finding of the Coroner's jury, Samuel L. Keith, a member of this lodge, seduced, and procured an operation to produce an abortion, which resulted in her sudden death, June 20th.

When the open and palpable course of members to screen, secrete and run off Keith was unveiled, I promptly rebuked, and endeavored to throw the odium from the institution of Masonry and upon those whom I believe guilty of the base transaction.

But, after all, here is the head and front of my offending: A warrant was put into the hands of Joel Florida, Sheriff, and member of this lodge, on Sunday night, commanding the arrest of Keith; the Sheriff made no effective move to execute it, nor sent out officers, nor gave the warrant to any one. All was excitement, and at a large meeting assembled at the Court House, I denounced the conduct of the Sheriff, and repelled the charges publicly made against the institution, and assured the people that Masonry taught the contrary, and that these men were acting on their own responsibility and in derogation of their duties, not only as citizens, but as Masons.

I (being Judge of the county) issued on Wednesday morning a warrant, and put it into the hands of officers and men on whom I could rely, and in whom the people had confidence, and they arrested and brought Keith back to town on Friday morning.

But the Freemasons got a packed Grand Jury together a few months later, which disgracefully reversed the verdict of the Coroner's Jury and liberated the murderers.

Now I will read a few words more from Judge Whitney's statement as to the character of the Masons, and then I will give you the facts as set forth by the Coroner's Jury, and the rebuttal of the attempt to whitewash the murderer by Maj.-Gen. Hurlbut, their lawyer.

I will state that our chaplain, the Rev. O. Miller, in open lodge charged Brother Burgess, to his face, with having equivocated and lied to him, and that such had been his course of deceit and duplicity, and that he had shown such an utter disregard of truth and veracity that he felt it his duty to declare that he would not believe him under oath.

"I find myself associated, as a Mason, with drunkards, gamblers," etc., etc. (A part of the answer in justification of the foregoing sentence, details a case of licentiousness and drunkenness on the part of two of the members of this lodge, too revolting to publish; the whole has become public; and yet no notice was ever taken of these beastly transactions by the lodge.) In the lodge are ten or fifteen hard drinkers. By reference to the records of the Circuit Court of this county, I find two indictments against a brother, holding at the time high office in the lodge, one for gambling, the other for keeping a common gaming house; and at the same term, an indictment against another brother then holding high office in the lodge, for gambling; and at the same term an indictment against a private member for gambling; and at the same term an indictment against an unaffiliated brother for gambling; and yet no mention was ever made of dealing with these members, although the gambling and rowdyism of these and other members was well known as one of the causes of my applying for a demit.

Several weeks before the murder of Miss Slade, a brother came to me in open lodge and stated that a brother who had committed a murder wished to visit the lodge. I absolutely refused to permit it, and there the matter dropped. But being astonished that a murderer could present himself as a Mason in good standing, I afterwards made inquiry, and this seems to be the state of the case, as nearly as I have been able to ascertain, and which I think can be relied on. Some eighteen months or two years ago, a Freemason murdered a man in LaSalle, or some county in that region of the State, and was indicted and tried and found guilty, or the jury disagreed; and pending the motion for a new trial, or before he was formally remanded, as the case may have been, he was spirited away, and got into the country, and was secreted by members of Belvidere Lodge, until the murderer could be helped off to California. This, it appears, was the same man returning, secretly, for his family, and yet a Mason in good standing.

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The Masonically-murdered William Morgan and Ellen Slade, with this noble Judge Whitney, are standing in Chicago in Central Zion Tabernacle and witnessing from their graves today in this Inquisition for Blood which Zion is making for God. (Amen.)

The truth has been suppressed for years, and I am going to bring out the truth. He says, closing his renunciation of Masonry:

Judge Whitney's Terrible Denunciation of Freemasonry.

My connection with the lodge, thus far, shows to me the utter falsity of all that was represented to me of Masonry before I became a Mason.

"Brotherly Love and Truth" are almost total strangers to the lodge, and "charity and relief" have seldom entered our door; not a twentieth time as often as pails of beer have. Out of a revenue of some ten or twelve hundred dollars, but about fifty has ever been appointed for charitable purposes, and yet, it is all frittered away. To speak to you of "harmony" among us would be an insult to its shade.

But if it is what its controlling votaries make it here,—if no crime is repugnant to Masonry but imaginary or real infringment of its usages, and the refusal to violate the laws of the land and of God, to shield a member from the punishment due to crime, then is Freemasonry all that has been charged by its enemies,—the darkest and most damning institution that has ever scourged the earth and cursed mankind?

That is the statement of a Judge of the State of Illinois, living within a hundred miles of this city. Every endeavor was made to get it into the public press, but the papers refused to print it.

They printed lies about this man, damned and blighted his character, and stained a fair, good name. They never published the truth. From a Review of the Evidence, published by Ezra A. Cook, of this city, I take the following: First, an attempt to justify the murderers, which was written by their vile attorney, and published in the Chicago *Journal;* and, second, a full statement of the case by Coroner F. B. Hamlin and all the jury but two:

MASONIC ATTEMPT TO CLEAR THE MURDERER SAMUEL L. KEITH. THE CHICAGO JOURNAL REFUSES TO PUBLISH THE CORONER'S STATEMENT. JUDGE WHITNEY'S REASONS FOR RENOUNCING MASONRY, ETC.

Sep. 16. A. L., 5851, A. D. 1851.

To C. G. Y. Taylor, Most Worshipful Grand Master, and the members of the Grand Lodge of Free and Accepted Masons of the State of Illinois—In Annual Communication at Springfield, October, 1851.

On the 9th of September, 1851, the Circuit Court convened at Belvidere. There was an unusually large attendance of people from the country, and those of our best citizens.

A Masonic Sheriff Packs a Grand Jury.

There were five Grand Jurors absent, or set aside for cause; and the Sheriff was ordered to fill the panel. He summoned as talesmen, Ralph D. Rix, the Secretary of the Lodge, who is both a Mason and an Odd Fellow; two other Masons, one residing in and the other near town; one Odd Fellow, and the fifth neither a Mason or an Odd Fellow, but an ardent friend of Mr. Keith.

The balance of the Grand Jury were, unfortunately, young and inexperienced men.

After the Court adjourned, the following appeared in the Chicago *Daily Journal* of September 13, 1851, over the signature of S. A. Hurlbut, one of the counsel:

"EDITORS CHICAGO JOURNAL, GENTS:—As a great deal of excitement was stirred up sometime since, by the story of an alleged murder committed in this town with which the name of Mr. Samuel L. Keith was connected by public report, it is proper that the same publicity should be given to the justification which that gentleman has at length received under the law. In the time of the excitement alluded to, no pains were spared, here or elsewhere, to give currency to the charges against Mr. Keith, and although in many persons who lent themselves to the feverishness of the day the excitement was excusable, yet in many others the occasion was eagerly caught at for gratifying their private hostility, under the mask of a zeal for public justice. It is to the latter class that the sweeping charges of murder, paraded in the newspapers and hawked about the streets, are traceable, and to such, I have no doubt, the recent action of our Grand Jury has proved a wholesome lesson.

"At the present term of the Court, a Grand Jury composed of our most noted and influential citizens was empaneled, nearly every member of which was subjected to examination as to his impartiality, and stood the test. After a full and patient hearing of the case, and the production of the testimony, they refused to find any bill whatever, and Mr. Keith was discharged from his recognizance.

"Dr. Woodward, whose name has also been mentioned in the same connection, has been indicted for the crime of involuntary manslaughter, and will stand his trial at some future term.

"By publishing this statement of facts, you will render a service to one who has been cruelly attacked, and whose innocence has now been made manifest. S. A. HURLBUT."

To which the Coroner and several of the jurors made the following reply, which the editors refused to publish:

"Will you do the mass of the people of this county the favor to copy the (above) letter of S. A. Hurlbut, from the Chicago *Daily Journal* of September 13, 1851, and also insert the annexed statement of facts?

Brutal Murder of an Orphan Girl by a Mason and a Doctor.

"Ellen Slade was a most beautiful, but orphan, English girl, who went to reside in the family of Samuel L. Keith's father, at the age of fourteen or fifteen years, and continued to reside there, as we are informed, between two and three years. About three months before her death it was rumored that she was in trouble, and that S. L. Keith was the author of her ruin and shame. On Friday night, June 20, 1851, she died at the house of Dr. Woodward, in Belvidere, under suspicious circumstances. The same night Dr. Woodward fled the country (leaving her dead body in the house, with his wife and mother-in-law and two or three very small children) and was pursued by Mr. Smith, ex-Sheriff, and the Sheriff, and arrested and brought back to Belvidere. F. B. Hamlin, Esq., acting as Coroner, held an inquest over the body of Miss Slade on Saturday, and assembled the jury again on Sunday evening, who continued their session all Sunday night and a part of Monday.

"The main proof before the Coroner's Jury was: That the post-mortem examination showed extensive injury, and abortion which produced her death,—and that S. L. Keith took her from her step-father's the Sunday evening previous to her death. After her death, Keith informed one person that on the above Sunday evening he left her in town on the south side of the river; and he informed another person that he left her on the north side, and informed both that he had not seen her afterwards. Dr. Woodward, after he had been arrested and brought back to Belvidere, went before the Coroner's Jury, and testified that, at Keith's request, he visited her at Keith's private room in his store, of which room Keith told him he kept the door locked and carried the key in his pocket; and that on the evening of the Tuesday that he visited her at Keith's private room, she was brought to his, Dr. Woodward's, house, where she died the Friday night succeeding.

The Guilty Doctor Flees.

"L. H. Magher, Mr. Keith's clerk, testified that he returned from Indiana on the Tuesday preceding the death of Miss Slade, and started to go to the private room in the store, when Mr. Keith told him not to go there and that he did not want any one to go to that room; and on the Friday night of Miss Slade's death, Mr. Keith said to him, 'I want to see Dr. Woodward, can't you find him?' And that he, Magher, then went on the mound near Dr. Woodward's house, when Dr. Woodward came to him and said, 'She is dead.' Immediately Mr. Keith came to them, and Dr. Woodward made the same remark to Keith, 'She is dead.' Keith replied, 'It is horrible, how her mother will feel.' Dr. Woodward then said to Mr. Keith, 'There will be a fuss about this, and I must leave the country tonight; and my family affairs are in a bad fix, and you must let me have a hundred dollars.' Mr. Keith then replied 'that he had not that much by him.' They three then went to Mr. Keith's store, where Woodward and Keith had further conversation; Dr. Woodward then told Keith that he would go and get his horse and come back, and that he, Keith, must do the best he could for him. After a while Dr. Woodward returned, and he and Keith had another interview, and then Dr. Woodward left.

Flight and Capture of Keith.

"A lawyer went into the jury room, as the Coroner supposed (the proceedings being *ex-parte*), to aid in the investigation on the part of the people, and after hearing the testimony against Mr. Keith, left the room, and disclosed the fact that he was counsel for Keith, and Mr. Keith immediately sold out his stock of goods. About three o'clock on Monday morning, it was announced to the Coroner and jury that Mr. Keith had fled; being through with the evidence in the case of Keith, they made out and delivered to the Sheriff a warrant, commading Keith's arrest, but he was nowhere to be found.

"On Wednesday morning, at early dawn, a gentleman applied to Judge Whitney for a warrant for the apprehension of Keith; informing him that one John Allen, residing about eight miles south of Belvidere, went to one of his neighbors in the early part of the night, and informed him that one of Mr. Keith's lawyers had that evening paid him a large sum of money to take Mr. Keith from near Belvidere, and convey him with haste to the Illinois River; and requested this neighbor to aid him, which he refused to do, and immediately communicated this to others.

"On this information, Judge Whitney issued a warrant for the apprehension of Mr. Keith, and eight or ten men started in pursuit, and overtook and arrested Keith and Allen toward the evening of that day, toward Paw Paw Grove. They found upon Allen two hundred and thirty dollars, which Keith has since claimed and, we understand, taken away from Allen.

"Allen's wagon was arranged with two wooden springs running lengthwise of the inside of the body, on which sticks were laid crosswise, on which were bags filled with hay, giving the appearance of a loaded wagon, and the bags high enough from the floor of the wagon to admit of a person creeping under. Mr. Keith was brought back to Belvidere on Friday morning and committed to Winnebago County Jail, on the warrant issued by the Coroner and jury. Subsequently he was taken out of jail, and brought before Judge Henderson on a writ of habeas corpus. Judge Henderson, on the same testimony, held Mr. Keith to bail in the sum of two thousand dollars.

Convincing Nature of Evidence Against Keith.

"With the Grand Jury we have nothing to do, but with the same testimony as was given before the Coroner's Jury, we will venture to say that there cannot be found twenty-three candid, respectable and intelligent men in the world who would not have found an indictment; what the testimony was before them, we do not know. The foregoing are the main facts, and we forbear making any comments on them, and leave the candidate to judge whether under this state of facts the people were justified in endeavoring to arrest Mr. Keith, or whether, as Stephen A. Hurlbut, one of his counsel claims, 'he has been cruelly attacked.'

"That 'the occasion was eagerly caught at for gratifying private hostilities, under a mask of zeal for public justice,' is a charge against all and every one of this community; uncalled for and unjust. After Mr. Keith's arrest, all excitement subsided, notwithstanding it seemed the desire and

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determination of his friends to provoke and keep it up, to give color to the cry of persecution, and to enable them to draw upon public sympathy, and manufacture public opinion. F. B. Hamlin, Acting Coroner; Henry L Crosby, F. B. Bement, S. Terwilliger, D. E. Ellis, D. Ransom, S. Avery. Samuel Powell, N. C. Amsden, Daniel Reed, Leonard N. Lake, Jurors. D. Leonard, one of the jurors, was absent, and the other one, S. C. Gooding, the above was not presented to."

Lest any one should give weight to S. A. Hurlbut's letter which I have just quoted, in which he parades his Grand Jury whitewash of the murderer Keith, I give the following facts as to this Masonic lawyer's real character, which show that he was a convicted perjurer, associate of swindlers, and that he protected criminals from punishment. These facts are contained in the report of a Special Army Commission, dated April 2, 1865. The protector of the murderers of Ellen Slade was afterwards shown to be a swindling Federal officer—of course, "a good Freemason" all the time.

Criminal Record of Keith's Counsel, Maj.-Gen. Hurlbut.

From the Chicago *Tribune*, September 26, 1874.

ROCKFORD, ILLINOIS, September 25.—The *Journal* of this city publishes tomorrow morning the report made to the Secretary of War in 1865 by a special Commission appointed by President Lincoln to investigate the conduct of General Hurlbut, at that time in command at New Orleans, now a member of Congress from the Fourth Illinois District, and the Republican candidate for reëlection. The *Journal* says:

Two years ago, when the Republican Convention nominated General Hurlbut as its candidate for Congress for the Fourth District, the *Journal* refused to support him on account of his personal unfitness. Prominent among things that disqualified him was his administration of affairs in New Orleans while Military Commander of the Department of the Gulf, which had become so notoriously bad that President Lincoln appointed Major-General W. T. Smith, of the Regular Army, and the Hon. James T. Brady, of New York, an eminent and distinguished jurist, a Commission to proceed to New Orleans to inquire into the truth of the charges of misdemeanors committed by his sanction. These misdemeanors were referred to in general terms only, for the reason that the report of the Commission could not be obtained by the *Journal* to lay before its readers. These charges were, as a matter of course, denied by Mr. Hurlbut and his friends, and proof of the existence of any such report challenged. A copy of this report we were at the time unable to obtain.

The report itself, now published for the first time, makes several columns of the *Journal*, but the gravamen of the charges against Hurlbut is contained in the following letter attacbed to the report, and addressed officially to General Canby, then in command of the Military Division of Western Mississippi:

THE CHARGES.

OFFICE OF THE SPECIAL COMMISSION,
NEW ORLEANS, April 12, 1865.

MAJOR-GENERAL E. R. S. CANBY, COMMANDER MILITARY DIVISION, WESTERN MISSISSIPPI:

General:—The Special Commission has the honor to report that it has proceeded so far in examining the conduct of Major-General S. A. Hurlbut as to be entirely satisfied that their duty requires them to recommend his being dealt with as being guilty of heinous offenses.

The Commission has already asked the Major-General commanding the Division of Western Mississippi to confine certain officers of lesser rank in the military prison for frauds committed by them upon the Government of the United States, and they cannot in justice to themselves or those officers longer refrain from suggesting that Major-General Hurlbut be treated in the same manner. The testimony taken warrants full belief in his having been guilty: First, of official falsehood in an endorsement made by him on a letter addressed to him not in his official capacity, by Colonel H. Robinson, Provost-Marshal-General, Department of the Gulf, which letter is dated January 2, 1865; but, as General Hurlbut knew, was not written till long after that date (correction sent to Major-General Canby), April 14, 1865. Second, a similar falsehood, addressed by him as Commander of the Military Department of the Gulf, to Major-General Smith, one of the Commissioners, denying all knowledge of the channels by which the letter above mentioned had reached him, although he well knew by whom it had been delivered. Third, guilty complicity with the aforesaid Colonel Robinson while the latter was Provost-Marshal-General, Department of the Gulf, in receiving bribes or gratuities from Clark & Fulton, and C. A. Weed. Fourth, writing, on or about the 4th day of April, 1865, a letter to said Robinson, intending to create false testimony in his favor as to the taking of bribes as aforesaid, antedating the letter as of the 19th day of November, 1864. Fifth, granting on the application of his brother-in-law, L. L. Crandall, permits for trade, for obtaining which he knew that the said Crandall received payment in one instance of some $5,000, and yet neither reproving or taking any cognizance of the act as illegal or unjust. Sixth, perjury committed before the Commission, in falsely swearing, with wilful and corrupt intent, that he did not know of the receipt by said Crandall of the $5,000 aforesaid, though he well knew the fact as above stated. Seventh, perjury, and wilfully, corruptly and falsely stating before the Commission, under oath, that the aforesaid letter, purporting to be written on the 19th day of November, 1864, was written on the day it bears date, when he well knew it was not. Eighth, conniving with the said Robinson to prevent the detection of offenses that had been perpetrated by said Robinson as above mentioned. Ninth, wilfully interfering to obstruct and hinder this Commission in the discharge of its duties so as to prevent the discovery of fraud and injustice practiced in this department by officers in the service or employment of the Government.

There may be other charges founded on new discoveries of moneys received by Major-General Hurlbut, or evil practices at which he connived. The present seems abundant to call for arrest and imprisonment.

We respectfully submit that the higher the rank of the officer who prostitutes his office, the more promptly should be the method of dealing with him, and with this feeling we commend this communication to your early action.

Your obedient servants,
WM. T. SMITH, Major-General.
JAMES T. BRADY.

Judge Whitney is not living, but being dead he yet speaketh.

That silent form of Morgan which you saw in the cartoon in LEAVES OF HEALING on Saturday, standing there with his hands bound behind his back, with a bandage on his eyes and a gag in his mouth, with a rope around his waist and great heavy weights at his side, with a saloonkeeper ready to push him over into the Niagara River, stands today with the murdered beautiful English girl, Ellen Slade, two witnesses against the Masonic-Methodist Episcopal Church, whose Bishops and leaders are still in alliance with the murderous secret worshipers of Baal.

It was a Methodist minister who gave the signal at Lewiston, New York, when he stood up in the lodge, took his glass and said: "The enemies of our order," in accordance with the words of the ritual, "may they find a grave six feet deep, six feet long, and six feet due east and west."

Four men left that banqueting table, went to Fort Niagara, took Morgan out, bound him and tied him in the way I described. Confessions of three of them are on record, and I published them in LEAVES OF HEALING of May 5, 1900, pages 49-55.

Morgan, and Ellen Slade, and Judge Whitney stand up from their graves tonight and they plead against the Masonic-Methodist Church whose minister gave the toast that sent one to his grave, and which still protects the organization which contains murderers like Woodward and Keith, which persecutes honest judges like Whitney, and which leaves the way open to seduction and the horrible destruction of innocent and beautiful girls like Ellen Slade.

Shall we who serve God tolerate longer this iniquity?

Voices—"No."

Dr. Dowie—Shall we not fight it out with the Devil?

Voices—"Yes."

Dr. Dowie—We denounce the churches which affiliate themselves with the antichristian and heathen abomination of Baal-worship, and the Unfruitful Works of Darkness in all their forms. This is the fight.

All who believe that Masonry is an antichristian and a heathen abomination, stand.

You will find all the Masonic ministers sitting still, ready to give a toast tonight: "The enemies of our order, may they find a grave six feet deep, six feet long, and six feet due east and west." (*A number of Methodist ministers present kept their seats with defiant looks and gestures.*)

The same murderous spirit is in them tonight.

Pray for them. Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Help me to abstain from all evil association; from the so-called Church which defiles itself with the association of a criminal and heathen organization, for Jesus' sake. Amen. (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—God help you. And God help those, some of them with hoary hairs, who sat there tonight and by their sitting damned themselves. God have mercy upon them.

CLOSING PRAYER.

Father, for Jesus' sake, command Thy blessing upon this company, upon these words; and help us, if it is with our last breath, to do right. We believe that Masonry is an antichristian and heathen abomination. God destroy it. God destroy the churches which protect it, and set the people free. Be with us in the remainder of this Conflict, 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

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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 Afternoon, May 13, 1900.

The meeting was opened by singing Hymn Number 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.

Scripture Reading and Exposition.

The General Overseer then read in the Inspired Word of God in the first book of Kings, beginning in the sixteenth chapter, from the twenty-ninth verse to the end of the eighteenth verse of the eighteenth chapter, commenting as follows upon the seventeenth and eighteenth verses:

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed the Baalim.

A little time ago a gentleman whom I know well now, but whom I did not know then, came for the first time into this city. He said to a Methodist minister, "Do you know a man named Dowie?" "Yes," he said, "I know a man who is a troubler of the whole Church of God; that is the man I know." (Laughter.)

I am glad to have that reputation. (Laughter.)

If there is anything that needs doing today, it is that the nominal Church be troubled. May the good Lord help me to trouble it. (Amen.)

Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel. Now therefore send—

There is a time when a prophet of God stands supreme over all human law. When he has a Message from God, he has a right to command kings, presidents, rulers, czars and emperors.

I believe that. Do you?

Voices—"Yes."

Dr. Dowie—So Elijah said "Send." He told the Apostate King what he was to do. He had been hunted for, that he might be put to death by this monster Ahab, the king who suddenly found that he had to obey the superior authority of the Divinely-commissioned prophet.

Now therefore send and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel.

Just for a moment pause in the reading and think of it. Elijah for three years and six months had been in hiding. He had been sought for everywhere. If he had had a thousand lives, they would all have been sacrified; and yet the man who was hunted appeared and compelled the king who wanted to kill him to do what he told him. Think over that fact many times, and very deeply, and then remember what I say—*this scene will be repeated on a far wider scale before the Twentieth Century is ten years old.*

So Ahab sent unto all the children of Israel.

That meant every tribe of the ten, for Judah was not in this thing at all. It was the ten tribes—our fathers as I believe, according to the flesh: for we are Israelites.

Judah did not go into this sin. It was Israel.

The Modern Anglo-Saxons and Scandinavians the Descendants of the Ten Tribes.

The kingdom had been rent in twain. It was this accursed Freemasonry of that time, the worship of Baal, which had rent it in twain.

Judah, with all her faults, had remained more or less true to the Temple of God at Jerusalem and worshiped God. Israel had erected a temple; possibly one upon Mount Gerizim. It may have been even then a spurious temple; such as that which Jesus saw when he talked to the woman of Samaria at the well of Sychar, when she pointed up to Mount Gerizim saying, "Our fathers worshiped in this mountain, but ye say Jerusalem is the place where men ought to worship."

You Danes and Norwegians belong to the tribe of Dan.

The tribe of Dan took to the sea in ships, landed somewhere about the Danube—which is Dan's River—went all through Europe, calling every place by the name of their father, Dan. There are hundreds of places in Europe which preserve the name of Don, or Den, or Dan, to this day.

Denmark is, as you Danes know, Dan-mark. That is the correct writing of it, is it not, Danes?

Voices—"Yes."

Dr. Dowie—Dan-mark. When they got there they drew a line and said, "This is Dan's Mark," and went no further. The Anglo-Saxon is Isaac's son, I-Saxon. The Anglo-Saxon and the Scandinavian people are the lineal descendants of the ten tribes.

Our fathers sinned in this terrible thing.

I am not speaking of the Jew. The Jews are seldom Freemasons. They are occasionally so, because there are, alas, many Jews who are absolute infidels. They have lost all faith in even the existence of a personal God, or of the expectation of a coming Messiah. Such atheists may very properly become Freemasons, who are without God. Atheism is no bar to fellowship: for *the point within the circle*, the emblem of unbridled lust, is an acceptable emblem to an atheist who lives only for self and sin.

The Battle Between God and Baal Throughout the Ages.

Israel today is to be found in the Anglo-Saxon and Scandinavian races. It is that Israel which God has promised to bless, to call by a new name.

This same conflict between a true God and a false god goes on through the ages in Israel.

And Elijah came near unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, am left a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks;—

Yes, the prophet of God had no bullocks. The thieves had all the bullocks, as they have today; for the most part, however, not entirely. God shall have possession of all the cattle ere long, and all the silver and all the gold.

Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I will call on the Name of Jehovah: and the God that answereth by fire, let Him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god.

Methodists, cry aloud! (Laughter.)

Call upon your god, you wretches who have bowed at His sacred shrine in the Masonic Lodge—*you call him Mah-hah-bone.* Scream louder for *fire.* Call!

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is musing, or he is gone aside, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the Lord that was thrown down. And Elijah took twelve stones—

Judah was not going to be forgotten.

Judah Can Never Be Forgotten.

Salvation is of Judah. It is of the Jews. We may not like it. We may be like those stupid people who howl at the Jew, and yet worship a Jewess and a Jew—worship Mary, the Jewess, and Jesus, the Jew.

The prophet of God must not forget the two tribes. Humanity is indebted to the Jew. As Jesus said at Sychar, "Salvation is of the Jews."

The General Overseer then read verses thirty-one, thirty-two, thirty-three and thirty-four of the eighteenth chapter of 1 Kings.

Commenting upon the thirty-fourth verse, he said:

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There is a great deal in triunity. One God, one Faith, one Baptism. But that God is a Triune God: Father, Son and Holy Ghost; and that Faith is a Triune Faith: Salvation, Healing and Holy Living; and that Baptism which we shall celebrate tonight in this place is a Triune Baptism into the Name of the Father, and of the Son, and of the Holy Ghost; death to sin, life in God, and power for service. The man who seeks it is a Triune Man with a spirit, a soul and a body.

The General Overseer then read verses thirty-five, thirty-six, thirty-seven, thirty-eight, thirty-nine and forty of the eighteenth chapter of I Kings, commenting as follows upon the fortieth:

By the Sword of the Spirit these false prophets shall again be destroyed. (Amen.)

And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain.

Nobody else could hear it, but the prophet could hear it.

So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees. And he said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand.

"As Small as a Man's Hand."

I am only a small man; my hand is a very small hand. The sneer of seven years ago by the Methodist ministers of this city was that I was a contemptible little man, and Zion Tabernacle a contemptible "little wooden hut." One called it a "bit of kindling wood." That is true, for it has kindled a fire over all the earth. (Applause. Amen.)

The cloud from this hand has gone over all the earth, and it has brought blessing, by the goodness of God, in every nation beneath the sun. (Applause.)

The lightnings are striking out, and I tell you, your days are gone, you prophets of Baal in the Methodist Church! (Applause.) Gone! (Amen.)

Blows were struck years ago, and ever since I struck, you have been withering.

You know it yourselves, you wretches!

And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say unto Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not. And it came to pass in a little while—

A Little While—Till He Come.

A little while—oh God, help us to wait for a little while. (Amen.) Thou didst say, oh Christ, "a little while." It seems long, but it is only a little while.

"Clouds and conflicts around us press," but that little while comforts; for He will come again. (Amen.)

Only a little while.

Let the little while between
In the golden light be seen,
While we think how heaven and home
Lie beyond that, till He come.

He will not leave us. He will come to judge the earth with ten thousand of His saints, to convict the ungodly of all their ungodly speeches that they have ungodly spoken, and of all their ungodly deeds. I believe He has started to do it. (Amen.) The ten thousand are coming!

Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

They are coming, and the ten thousand times ten thousand are coming too.

And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

May God bless His Word.

Mozart's sublime anthem of praise, "Gloria," was then sung with splendid effect by Zion's Choir.

Prayer was offered by Overseer Piper, also by the General Overseer, at the close of which the congregation and choir chanted the Disciples' Prayer.

In making the announcements, the General Overseer, among other things, said:

Concerning the Nomination of Judge Yates.

The Quadrennial Conference, the Methodist Baal-worshipers, have their man nominated for Governor, but they have not got him elected. (Applause.) Unless I can get some very clear understanding that he has nothing to do with Baal-worship, Zion will go for a good, clean Democrat, if you can find one, especially if he is free from Masonry. I wish there were hope of a Theocrat winning; but I can see none for the present.

I sometimes think that the remark is wonderfully true: "Politicians are like cards: the more you shuffle them the dirtier they get." (Laughter.)

It is very hard to know which is the dirtiest, Republican or Democrat, sometimes. May God give us some day a Theocratic candidate, a man who will stand for the rule of God. That day will come.

There is quite a strong suspicion that Mr. Yates was the Masonic dark horse, and if Zion finds that out, then Zion will go against him on general principles.

That means many thousands of votes in Chicago. It, possibly, means the balance of power in Chicago. I think the Democratic and Republican vote is so close that the votes of Zion men, and those whom they can influence, are the balance of power in Chicago.

The race is not always to the swift, nor the battle to those who appear to be strong,

One man with God on his side is an absolute majority upon any question.

After a few further announcements the tithes and offerings were received. During the offering, Zion's Junior Choir of boys sang very sweetly in their clear childish voices. Conductor Rice then sang the prayer of Elijah from the great oratorio "Elijah"; a magnificent solo, magnificently rendered.

ELIJAH, THE PROPHET OF GOD, AND THE PRIESTS OF BAAL AT CARMEL; WITH ITS APPLICATION TO CHICAGO.

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, 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 words that I shall place in the front of all I have to say today are in the chapter which I read, the eighteenth chapter of the first book of Kings, and at the twenty-first verse:

TEXT.

And Elijah came near unto all the people, and said, How long halt ye between two opinions? If Jehovah be God, follow Him; but if Baal, follow him.

There is nothing new under the sun.

History not only repeats itself, but history never does anything else. In one form or another the same conditions continue throughout the ages, and the conflict, however varied in appearance it may be, is still the same conflict.

The conflict between good and evil, between God and the Devil, between a humanity destined originally to be a Temple of God which has become the dwelling place of devils, the wrestling of the prophets and the apostles in all the ages, does not differ from our wrestling today.

It is not against flesh and blood. It is "against the principalities, against the powers, against the world-rulers of this darkness, against the hosts of evil spirits in the upper air." That expression of Paul's, "The world-rulers of this darkness," covers it all. "This darkness" is not an accident. "The unfruitful works of darkness" do not exist now for the first time.

Tubal-Cain, Whose Name is the Password for Master Masons, an Early Apostate.

The apostate condition of the churches is no new thing. The sons of Seth met it in Tubal-Cain, the son of Cain. He wrought cunningly in iron and formed weapons by means of which the power of Cain was extended over the world. And, even after the Tu Baal-Cain descendants were all destroyed, it is very evident that the devils which possessed them were not drowned: for Noah's descendants aspired to tear God from His Throne. They built a Babel. They thought they could reach to heaven and dethrone God. They think it still. They vainly think that they can dethrone the Son of God from the Empire which God the Father gave Him, and make a mere tool of the Masonic Baal. They smile at His claims, and with an affectation of calm superiority they tolerate Christianity when it is not Christian.

Satan knows where to strike his deadliest blows. When Noah fought his fight, it was all in vain. God could only save

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the world and humanity by drowning every one in it, except eight people.

The history of humanity is continually thus. Again and again the people of God, misled by false shepherds, have been sold out to the World, the Flesh and the Devil, even while they preserve the forms of Divine worship. Again and again in the history of God's own chosen people have there been crises in which it seemed as if there were only one man who was left to witness for God against an apostate Church.

This was the case in Elijah's time. It was the case in John the Baptist's time. It is the case in our time. Today, for the most part, the leaders of Christianity have gone to the Devil. The churches are the destroyers of true religion. They are led by men who are secretly in alliance with the old-time foe of God—Baal.

I need not tell the Masons here that Tubal-Cain is the password of the third degree of the Blue Lodge, the sign of a Master Mason. That of the Entered Apprentice is Boaz; that of the Fellow Craft is Shibboleth; and of the Master Mason is Tubal-Cain. Tubal-Cain represents the third, and the highest form, in one sense, of Masonry; for all the other degrees are simply built upon the foundations of the Blue Lodge.

Thou (Methodist), Baal, Cain.

This fight is with Cain and Baal, the twin spirits. The one was a murderer from the beginning, Cain, and the other was the Devil, who made him what he was.

Baal-Cain! Take it, Master Masons; take it to your hearts —Baal-Cain.

Tu, thou; *Baal-Cain*, Devil.

You are a Master when you get that sign. You have the "Mark" of the Beast.

The conflict has not changed any. Baal still, Cain still. The murderous spirit still exists in those who have become the servants of Baal.

Baal is simply a name which is applied in many ways. Baal-Peor, for instance, would mean "the lord of the opening," the Devil of the opening; and every one of these forms of Baal have a similar signification.

The great sign of the cross of the highest Mason, the Thrice Illustrious Order of the Cross, as it is said, one of the highest degrees in Masonry, has for its word Baal-sha-lisha. When the candidate comes in he is asked, What is thy sign? He draws his finger twice across the palm of his hand, making the cross, commonly called the St. Andrew's cross. That is his sign.

What are the words? I. H. S. That does not mean, in Masonic language, *Iesus Hominum Salvator*, Jesus Saviour of men; for the so-called Most Worthy Provost—most worthy devil—on that occasion asks this candidate what these letters mean. The answer comes: "I, Baal; H, Sha; S, Lisha, the Lord of the Three." This is the form of Baal-worship which is represented by the cross in all forms of Masonry. It is not the cross of Jesus.

This word Baal, throughout the Scripture, is attached to a great many things. For instance, Baal-zebub means the god of flies, and is connected with corruption. Baal-Berith would mean the lord of the Covenant, and that is connected with the oaths and covenants which Masons make in all the degrees—covenants with death and agreements with hell.

Terrible Extent of the Apostasy of Baal-Worship.

This form of worship 2800 years ago in Israel had completely destroyed, so far as man could see, every vestige of the worship of the true God. Two thousand eight hundred years ago in Canaan, in the Holy Land, amid the ten tribes of Israel in Samaria, the capital, and throughout the whole kingdom of Israel, there was not one prophet, and there was not one priest, save Elijah, known to be a worshiper and a teacher of the religion of the true God. It was not true, as Elijah said, that he was left alone; for God said there were 7000 who had not bowed the knee to Baal; but they must have been the "good Methodists" of that time. Cowards!

That is what the good Methodists are. They are cowards to the very center of their hearts, and if they do not take care, they will go where all cowards go: they lead the procession to hell.

I never knew a coward yet who did not become a liar.

Elijah had a right to complain of these 7000 who never bowed the knee to Baal who were not Freemasons, but, when they stood for God, never stood beside him. I have a right to complain of the good Methodists in the Methodist Church who say that they sympathize with me and still remain in that apostate Church. I have a right to complain, and I do complain. I complain of every Christian who is connected with organizations which have any association with secrecy whatever. I say far and wide as this Voice can reach throughout the earth, "You are a coward for staying there, and you will share the doom of the coward. You will be swept with them into the Lake of Fire."

The Doom of a Coward.

What for? For being fearful, afraid to leave your Church because of your mother, because of your father, because of the property you may lose; because of the friendships you may lose; because of the pleasant associations you may lose. You are a coward, and you will share the damnation of hell.

Peter was a coward, and it took him to the brink of hell. He denied his Master once, twice, thrice, until with oaths and curses he said he never knew Him. Well nigh had Satan sifted him as wheat.

Where were these 7000 who had not bowed the knee to Baal?

Some of them were like Obadiah, they were eating the bread of Ahab and of Jezebel. But for the mercy of God they would have shared their doom. Many of them did, no doubt. In that day you can see how a whole people went astray. It amazes one. The cowards are responsible for most of the degeneracy of the time in the churches.

How did it happen? It was only a very short period from the Songs of Solomon and the Psalms of David to the chants of the priests of Baal. Very short was the period indeed, because when Saul was made king it was, perhaps, about the period of 1090 B. C.; but when this happened it was about 910 B. C., I think. Only one hundred and eighty years had passed, thereabout, between David singing the songs of Jehovah, Solomon erecting the Temple, and the whole nation gone to the Devil; all in a hundred and eighty years!

A Nation Reaps the Shame of a King's Secret Sins.

Why was this? I will tell you why. When a king becomes a polygamous beast, when a king becomes what David became, a monster of iniquity who stole his own valiant soldier Uriah's wife, Bath-Sheba, and murdered Uriah in order to retain her, it is not to be wondered at that Bath-Sheba bore a Solomon who should be the wisest and best, the foolishest and the worst of men. He became a man renowned for wisdom and endowed with power, whom God entrusted to build His own Temple. But before the end of his life he had become an apostate devil, had gone after Baal and Ashtoreth, had married hundreds of wives, and had hundreds of concubines; seven hundred of the one and three hundred of the other. He became a worshiper of the filthy gods of the Moabites, and the Ammonites and the Egyptians, and caused his offspring to pass through the fire to Moloch, the dirty dog! Fouler than the foulest Fowler even in the Methodist Church, he went down to the foulest of sin by being the offspring of a king who had gone to the Devil.

Do you think that you can go to the Devil and not reap what you sow?

A nation will reap the shame, but for the mercy of God, of your secret sins.

Elijah was face to face with a descendant of a line of kings who, in less than a century from Jeroboam's reign, were choosing wives as Ahab chose his, from amongst the children of Baal, the daughters of Ashtoreth.

I desire you to study a little. I want you to think what this Baal-worship in all ages has been. I want you to know what the Masons themselves say it is.

Masonic Religion is the Worship of the Laws of Nature and Revenge.

Masons, the veil has gone. Your most secret sins are open. You have said, and it is true, that your religion in Masonry is older than Christianity. It is. It is as old as the Devil. (Laughter.) You say it is the *lex naturae*. You are right. It is also the *lex talionis*. It is the Law of Nature, and it is the Law of Revenge. You know it. It is the Law of the Brute.

You are in your text books face to face with the facts, well known to us, that Christianity is cast aside, and that Nature, the mere worship of fecundity in the sun and in the moon, takes

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its place. I shall show you on Tuesday night that a very important part of the worship of the Mystic Shriner is connected with the moon, with *luna*, the moon. I always thought they were "lunatics." I know it now. (Laughter and applause.) The sun, the moon and the stars are the objects of veneration and worship to the Freemason.

He who speaks to you today is face to face with an old-time conflict. There is no difference except the circumstances; the fact that we have telegraphs, telephones, railways, and other inventions. Have they ever comforted your heart when you were sick with sorrow? Oh yes, if you could only get a prayer along them to Zion; but in themselves there is no comfort.

Control of the hidden powers, the glorious powers, of nature, will never comfort an immortal spirit.

The spirit of man and the flesh of man are crying out for something more than material things. They are crying out for a Living God.

What are you offering?

Come, priests of Baal, what are you offering? Come, you wretched Methodists, what are you offering?

"Oh, Doctor, we offer them the same Bible that you do. We offer them the same Gospel that you do. We offer them the Gospel of John Wesley, Charles Wesley, of the heroic men of the Methodist Church. We teach them repentance, faith, obedience, holiness. We teach the same things. You are denouncing your friends, your brethren."

Friends, the Devil is never so clever as when he is preaching the Gospel; never so clever as when he appears as an angel of light; never so clever as when a Methodist Bishop who has taken the thirty-third degree is offering Christ everywhere for everything, with his tongue in his cheek, knowing that he has become an officer of the kingdom of darkness, and that while he is preaching the Gospel of Christ, it is simply as a cloak for his infernal villainy and apostasy.

The Methodist Preaches and Teaches Truth, But Does Not Live It.

He is like the Pharisees of Christ's time, who were so orthodox in their preaching that Jesus said:

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.

That is exactly what the Methodist Church is doing today. They are teaching the truth and living a lie. They are teaching Christianity, and they have sold it in the shambles. They are getting the price of it from retail consumers.

That is a serious charge.

Let me prove it to you.

First, I defy every one of them who is a Mason to deny that the Name of our Lord Jesus Christ, the Son of God, is absolutely forbidden in the fundamental degrees of Masonry, and that in the final degrees, not only is that forbidden, but all religion of every kind is denounced.

Seventy-four years ago there was a great fight in this country.

That figure which I showed to you in Saturday week's LEAVES OF HEALING, standing there in the boat upon the Niagara River, with his hands bound, and his mouth gagged, and a rope around his waist, heavy weights on the boat at his side, and that saloonkeeper who threw him into the river, pushing him over, according to his own confession—that figure cries out, and still cries out, to God for vengeance.

Ellen Slade, murdered in Belvidere, Illinois, by Samuel L. Keith, a Freemason, and Dr. Woodward, a doctor—that girl's blood cries out for vengeance today. A coroner's jury found that Keith had seduced her and defiled her, and that Keith by abortion had murdered her. Judge Whitney himself, the Worshipful Master of that Belvidere Lodge, denounced the murderer, but found that his own fellow-Masons were shielding the murderer and preventing justice being executed.

These crimes, and thousands of which we do not know the particulars, are crying out.

Not a paper in Chicago would publish Judge Whitney's words when he answered the Grand Lodge of Illinois when they challenged him for unmasonic conduct in bringing a Mason to justice for murder.

How Masonry Was Exposed.

Seventy-four years ago there was a strong reaction against Masonry. Fifteen hundred to 2000 lodges surrendered their charters, and every decent man in America who was a Mason went out of Masonry. I am sure today, that when the real character of Masonry is known every decent woman will aid me in compelling every half-decent man to get out of that infernal lodge. (Applause.)

Elder Bernard, with ex-President of the United States John Quincy Adams, prepared with others this book called "Light on Masonry." Something like forty-eight degrees were at that time reduced to writing by the Masons who renounced Freemasonry. These degrees remain the same. In some respects they are worse.

I charge the Masonic body, the Methodist Church especially, that they are worshiping this same Baal, and on next Tuesday night I shall prove that from this and other volumes which contain authentic exposures of the whole of the work of these degrees, covered by affidavits before notaries, by men of indisputable character and of holy life. I have already shown you that Baal-worship is the worship of the sun-god.

In darkness at the feet of the Worshipful Master, so-called, the Entered Apprentice candidate says that he comes for Masonic regeneration. In the East he bows; to the South he wanders, and to the West. He repeats his vows, in which the Name of Jesus Christ never enters. In quotations from the Bible that Name is cut out. When he passes into Fellow Craft and into Master Masonry, it is the same. In Knight Templary, he nominally uses the Name of Jesus, but by and by, as he gets into the higher degrees, he is told that that has been simply a word given to him to mislead, and that now he is, in the last degrees of Freemasonry, to understand

The Real Nature of the Masonic Cross.

Let me show it to you.

On page 199 of this remarkable volume, "Bernard's Light on Masonry," the statement is made that the Knight of the Thrice Illustrious Order of the Cross becomes a Minister of Masonic vengeance, to "bring to condign punishment agreeably to the usages of our ancient fraternity" the man who would give away its secrets, declaring the penalty to be by a spear thrust into his left side, bearing testimony even in death of the power and justice of the mark of the holy cross.

In this order this man swears he will become a minister of Masonic vengeance, and passes quickly then into the degree above—the Knights Adept of the Eagle, or Sun, in which he says he has now come to be "divested of original sin, and destroy the juvenile prejudices of error."

Father Adam instructs him. Father Adam—yes, that is true, and it is the old Adam. On page 265 it is stated that one representing Father Adam says that "everything in this world exists according to God's will; consequently everything in the world is just as it ought to be."

Do you not see the affinity between this and the worst form of Spiritualism? Do you not see the affinity between this and the diabolical system of so-called Christian Science? They each and all teach that evil does not exist.

He goes on to say that the distance between good and evil is only a fanciful one:

The distance between good and evil with the Divinity cannot be more justly and clearly compared than by a circle formed with a compass; from the points being reunited there is formed an entire circumference; and when any point in particular equally approaches or equally separates from its point, it is only a faint resemblance of the distance between good and evil, which we compare by the points of a compass forming a circle, *which circle when completed is God!*

Is that our Father in heaven?

Audience—"No."

Dr. Dowie—Is that Jesus Christ?

Audience—"No."

Dr. Dowie—Is that the Holy Ghost?

Audience—"No."

Dr. Dowie—Do good and evil exist in God?

Audience—"No."

Dr. Dowie—What God is this? Is it not Baal?

Audience—"Yes."

Dr. Dowie—After this teaching, on page 270, the candidate is told:

Masonry a Foe to All Religion.

Now, my brother, behold 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!!! You must cast it forever aside.

There, you Masonic-Methodist devils, there is your system. Not only do you deny Christ, but when you get to the end, you deny all religion.

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You are not only to do this, but listen! According to this degree of the Adepts of the Eagle, or Sun—I scarcely like to read it, but I will read it. Page 276.

He vows that he will submit to have his tongue thrust through with a red hot iron; his eyes plucked out; to be deprived of smelling and hearing; to have both his hands cut off; and to be exposed in that condition to be devoured by voracious animals, if he should prove a traitor. This ungodly vow and covenant with death he is told that he must make. "He then sits down with the rest of the brethren, and then brother Truth gives the following explanation of the Philosophical Lodge."

I am not going to take all that in this afternoon, but I am simply going to take one point. Then I have something very practical to say to the Methodists.

This degree affirms that: "The Sun represents the unity of the Eternal Supreme, the only grand work of philosophy."

You are to understand that the conception is in the moon.

Conception in the Moon.—The conception or woman, rising in the moon, demonstrates the purity that matter subsists of, in order to remain in its pure state unmixed with any other body, from which must come a new king, and a revolution or fulness of time, filled with glory, whose name is Albra-est.

This degree teaches that there is an impending revolution, and that through the power of the moon this conception is to be brought out—I should say in a lunatic asylum. (Laughter.) But it is a very serious matter when the lunatics number a million, as they do among Freemasons, and when they aspire to a worldwide dominion.

Methodist-Masons! I confront you as Elijah did at Carmel with this mocking cry: "Pray louder! Pray louder! Your god must be asleep. Perhaps he is hunting."

Masons, Methodists, let me call your attention to this fact: I first of all reproved you for this on the Pacific Coast in 1888. You closed your churches against my missions. You sent your Presiding Elders up and down the coast to lie about me, principal among them F. D. Bovard, who is now one of your number in this city. I reproved you. I reproved Bishop Fowler. It is all in print, in *The Second Year's Harvest.* I told him that if he were a true Bishop of the Church of God, he would discipline the liars, whom even some ministers of the Pacific Coast refused to allow to administer the sacraments because they were liars, and very wicked men. In one case a Methodist minister had married his brother's widow and had beaten her children cruelly with the buckles of a harness until their bodies were bleeding. He had smashed that gentle lady's face, Mrs. Dowie knows, until it was all covered over with bruises.

I told the Masonic Bishop Fowler that he was a Bishop of the Devil if he did not do his duty. He made that vile man a Presiding Elder.

A Warning and a Prophecy; the Prophecy Fulfilled.

I began to warn the Methodist Church. As time went on my warnings grew more numerous, and at last in 1896 I opened in full power on this matter upon the Methodist Church. I said from the Auditorium platform, what is on record in LEAVES OF HEALING, that the time had come for God to set aside the Methodist Church forever; for it would not be reformed, and it must be destroyed. I said that from that time there would be no answer to their prayers.

I will call you to witness.

What do your statistics show for the years 1897, 1898 and 1899? I have shown you from your own books. I have Dr. Carroll's article in the New York *Christian Advocate*, edited by Dr. Buckley, who is now a member of this Conference.

Last year the Methodist Episcopal Church confesses that it lost nearly 24,000 members from the number with which it began the year. In addition, it lost all that came into it. It lost probably more than 277,000 members and probationers in 1899.

Let me point out what this means.

The previous year you had a loss. What does it mean? I will tell you what it means. The tables which I have before me in this issue of the New York *Christian Advocate*, March 15, 1900, not two months ago, say that the Methodist Episcopal Church North has 2,600,000 members.

I shall suppose that you have only two and one-half millions, to make it easier reckoning. You tell us, ye Bishops of this Church and this Conference, that you have a God, and He is the same God as the God of John Wesley. I deny it. I say, "Ye are of your father the Devil"—Mah-hah-bone.

God No Longer Answers the Methodists by the Fire of the Holy Spirit.

He used to answer by fire in Wesley's time, did He not?

Voices—"Yes."

Dr. Dowie—Does He answer you Methodists by fire now?

Voices—"No."

A Voice—"Yes."

Dr. Dowie—Did I hear one of you say Yes?

A Voice—"Yes."

Dr. Dowie—I will thrust that lie down your throat. Here is the fact. How does He answer by fire. Two millions and a half of you prayed for the extension of His Kingdom in the Methodist Church last year, didn't you?

Voice—"Yes."

Dr. Dowie—You prayed twice a day, didn't you?

Voice—"More." (*This came from a Methodist minister from Wisconsin.*)

Dr. Dowie All right, you say more. That was five millions of prayers a day, wasn't it?

Voice—"I don't know whether they all prayed."

Dr. Dowie—Oh well, you said they prayed, just now.

Voice—"I did."

Dr. Dowie—If they do not pray, they are hypocrites. That is what I believe they are, and you too. (Applause and laughter.) You clearly see now where I am leading you.

I am glad to have you priests of Baal here. (Applause.) Pray louder! Pray longer! Pray more, and the more you pray, the more your people are damned. Five millions of prayers a day at least, by the laity and clergy; add another million for the prayers of the services, by elders, deacons, class leaders and exhausters generally. (Laughter.) That makes 6,000,000 prayers a day. Three hundred and sixty-five days in a year makes over two thousand million of prayers last year, and the more you prayed, the more you lost. (Applause.) The more you preached, the more you lost. Think of it, 2,190,000,000 prayers to God which were rejected, or to Mah-hah-bone! The more you agonized and cut yourselves and said, "Oh God, hear us, for Dr. Dowie will mock us if you do not," the more you lost. (Laughter and applause.) In the "Address of the Bishops" read at the opening of your General Conference in 1896, the Appeal was made to all the Church with reference to the four years then lying before you:

When the next General Conference shall meet we shall be entering the portals of the Twentieth Century. We desire to close these nineteen centuries of work for the race in a manner helpful to men and satisfactory to our Lord. There is nowhere any greater privilege. The serious responsibility is as great as the privilege is glorious. We recall the solemn admonition under which many of us were ordained: "If it shall happen that the Church or any member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault and also the fearful punishment that will ensue." We beseech you, therefore, first of all that you join us in a most earnest endeavor to secure a personal fitness to be a proper medium in this Conference, through which God can express His will concerning the churches; that, laying aside all unworthy ambitions, we shall sincerely seek to know the mind of the Spirit, realizing that any personal advantage that is not for the good of the Church is for the damage of the individual.

. . . . . .

God's thoughts and plans for His Church are as high above ours as the heavens are above the earth. His Scriptures are full of promises. His skies are full of Pentecosts. "Ask what ye will and it shall be done unto you," is the limitless Divine promise. Heaven and earth are put in pledge for fulfilment. (Read by Bishop Warren, May 2, 1896.)

Ha! ha! Ye wretches, how did ye respond to these words read by Bishop Warren?

Oh, how you did howl, and scream, and try all sorts of schemes from the "boy preacher" (of about 45), to oyster suppers, and kinetescopes of prize fights. But all in vain. God's skies were not "full of Pentecosts," and the Bishops lied when they said, "Heaven and earth are put in pledge for fulfilment." You could not pawn God's Promises in Baal's Pawnshop, and "heaven and earth" were deaf to your four years of howlings. You came out at the end with the road paved with the dead, and your avowals of disgrace and defeat and despair are the proofs of God's anger and of His refusal to hear and answer your prayers.

You got up revivals. You got them up here in Dr. McIntyre's Church. He rides a goat, and tells us he does. He is a Freemason and a liar, as they all are who are Freemasons,

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when they say that Masonry helps the Church. Shame! that they should lie and say that Masonry helps the Church.

How God Has Answered Zion's Prayers by Fire.

Cry louder! There is no voice, there is no answer. Your leaders have taken you to the Devil, and if you still continue to go with them, you will find your place where the worshipers of Baal found it long ago. You will be cut to pieces at Kishon.

We are now face to face. While they have not added to their numbers any, we have taken out of Methodism thousands and ten of thousands who are now in Zion, thank God. (Amen.)

We have taken out of all the apostate churches, and we have taken from the streets and lanes, from the slums, from the saloons, from the houses of shame, and from all classes of the community, rich and poor, thousands, tens of thousands.

Four years ago February 22, 1896, when I uttered that warning against Masonic-Methodism, and said that I should start from that time to fight it and destroy it, Zion had 450 members.

As nearly as I can reckon by a conservative estimate, she has today more than 50,000 members, thank God. (Applause.)

There is scarcely a land beneath the sun in which Zion is not planted. They who mocked are mocking no more. They know that they do not know how to retain their ecclesiastical organization.

Zion is smashing them in India. Zion is smashing them in China. Zion is smashing them in Europe. Zion is smashing them in Africa. According to their own confession, Zion is smashing them in every town and village in America.

The contest is different in this respect: I have no altar on which I lay a bullock. They have no altar on which they lay a bullock.

I point to the Altar of the Atoning Sacrifice, which nineteen centuries ago was wrought for man in Christ the Lamb of God.

I point to the Holy Spirit, who came with Tongues of Fire at Pentecost. I also point to the fact, that while I have been mocking the Masonic devils in all the churches, and especially in the Methodist, God has been answering by Fire in Zion. That fire is burning brightly in every land beneath the sun. (Applause. Amen.)

The Doom of the Apostasy.

It is only a little fire here and there; it is a cloud as if of a man's hand here and there, but it is spreading over the land. As I go up to this Carmel so often and so often, it will not be seven years before the blessed rain is pouring out over all the earth.

The Fire has come which consumes the sacrifice. The apostasy will be marked like that of Greece and Rome, like that of other apostate churches, and God's people will come out of her as they did when Christ brought them out of the Jewish dispensation, when Elijah brought them out at Mount Carmel.

Baal-worship will continue as long as the Devil is on earth, as long as there are apostate hypocrite Bishops, Elders and ministers in the Churches.

But the day is coming

> When the widows of Ashur are loud in their wail,
> And the idols are broke in the temples of Baal;
> And the might of the Gentile, unsmote by the sword,
> Hath melted like snow in the glance of the Lord.

Just as sure as the God in Hezekiah's time slew in one night the army of Senacherib and saved His people, so God will slay every priest of Baal, and pull down every temple of Baal.

Hasten it, Lord (Amen), that the people may be set free. He is coming. Do not think the fight is over. It is a longer fight than in Elijah's time. It is not a fight on one mountain side, but this fight now is to be extended to every land, and on thousands of mountain sides.

I will meet you wherever your Apostasy extends, and Zion will smash your Baal altars everywhere in the Name of the Lord.

I will meet you in India and China and Africa and all over Europe and Australia, and Zion will smash you there.

We shall not stop either with you: for Zion will fight the Apostasy in every form and everywhere, and proclaim a Living God to dying men, and a Full and Free Gospel.

God, who knows how great and worldwide is the fight against these world-rulers of this darkness, will give us the grace to do it, and will bring into operation a Mighty Church.

The Christian Catholic Church in Zion will number more in five years than all the Masons on earth today. (Applause.)

All who stand for God, and all who believe that the worship of Baal is being upheld by the Methodist Church, stand to your feet. (With some exceptions 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 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, repenting, confessing, restoring to any whom I may have wronged, doing right in Thy sight. Give me power to abstain from every appearance of evil, and from all associations which are evil, from all apostasy, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

The services were closed by the General Overseer 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.

CHANGES IN DEACON SLOAN'S ITINERARY.

Please note the following changes concerning the itinerary of Deacon Daniel Sloan's visits with the stereopticon, giving the Panorama of Zion, in connection with the conferences and interviews he is at present conducting with the members and friends of the Christian Catholic Church with special reference to Zion City.

His visits for June in Michigan will be as follows: Benton Harbor, Sunday, 10th, to Tuesday, 12th; Montague, Wednesday, 13th, and Thursday, 14th; Grand Rapids, Friday, 15th, to Sunday, 17th; Kalamazoo, Monday, 18th, and Tuesday, 19th; Port Huron, Wednesday, 20th, and Thursday, 21st; Detroit, Friday, 22d, to Monday, 25th.

A Backslidden Methodist Saved and Healed in Zion.

VIRGINIA, NEBRASKA, May 7, 1900.

DEAR BROTHER DOWIE:—As I never have given in my testimony to Zion for what the Lord has done for me, I feel it my duty to write you a few lines in regard to myself.

In the Fall of 1896 I lost my wife.

In the Spring of 1897 I left my old home near Lloyd, Wisconsin, where I had lived over forty years.

I went about thirty miles, to Spring Green, in Sauk County, Wisconsin. There I saw the first LEAVES OF HEALING.

I read four or five copies. I soon found that I was not what I ought to be.

I sent to Chicago for LEAVES OF HEALING for six months. I believe it was the means of my Repentance towards God and faith in the Lord Jesus Christ as my Saviour and Healer of all my sicknesses.

In March, 1898, I went to Chicago, and was saved and healed in the Name of the Lord Jesus and in the Power of the Holy Spirit, and in accordance with the Will of God our Father.

June 20, 1898, I was baptized in Chicago, by Triune Immersion. On July 15, 1898, I joined the Christian Catholic Church in Zion.

I was healed of kidney disease, from which I had suffered for forty years.

I had an abscess of my liver from which I suffered for many years.

One of my ankle joints was out of place; it hurt me badly for many years.

I also had sciatica fifteen years.

I was cured of the tobacco habit.

I have trusted in God the Father since I was healed. The Lord has been good to me.

I shall trust Him till my latest breath.

I was a poor lost sheep from the Methodist Church. I thank God that He spared me to learn a better way.

I have had very little pain for the last two years. I thank God for His goodness to me.

Your Brother in Christ, O. B. GROVER.

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.

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By REV. W. F. MATTHEWS, M. A., B. D., Principal Preparatory Department.

ZION STUDENTS' HOME was opened last October, and has been full from the first with students of Zion College.

Eternity alone will reveal what has been accomplished in this first effort to gather and hold together Zion College students in a Christian home under Zion influences.

Perhaps later there may be an opportunity to give a more full account of the work in this department. At present it may be interesting to hear from some of the students concerning the blessings received here and special answers to prayer.

This is a choice band of young people, gathered from all over the country, fully devoted to God's work and entirely loyal to Zion.

The experiences here recorded are only a few among many which might be presented, and they indicate that Zion College students are indeed learning how to pray and are receiving answers to their prayers.

GOD HAS brought me to Zion Training School after removing many hindrances, and as our term is drawing to a close I rejoice that I never have experienced so profitable and blessed a term as that spent here.

Let me mention a few of the things which show to me so plainly that Zion College is a school of prophets, as there was in the days of Elijah and Elisha.

The first thing which impressed me was the deep, earnest, genuine spirit of consecration and the kind, loving spirit of our beloved principals and teachers. They do not seek to cram us full of knowledge as though we were hogsheads, but they unfold to us the laws of God in our various classes and seek to bring us in harmony with them, so that truth and knowledge will be assimilated and become a part of our organism.

We are not made slaves to books, but are trained as children who may look up into the face of Jesus, and say, "Lord, teach us to pray."

The next thing which impressed me was the motto of our class-room, which says, "In the beginning, God."

Whatever else Zion College may be, it is indeed a school of prayer. No day's work is begun or closed, no class work opened, without prayer. These seasons of devotion are the sweetest and most sacred moments of the day. In them God cleanses our hearts, clears our brains, strengthens our bodies. In them God opens the visions of the unseen, and in these Bethel hours we feel the angels taking up our petitions and supplications and bringing down God's own answers for each believing heart.

Then there is the practical side of Zion College. We students live not merely for what we can get out of our classes and books, but we live to make ourselves useful in every way possible.

If it is to wait on the table, or wash dishes, or clean up about the house, we do it gladly; if it is to distribute invitations in the hotels and business houses, we obey; if we are sent forth with the precious Gospel Message into the highways and hedges of Chicago's thickly inhabited streets, we rejoice to say, "Peace be to this house."

God is training us to be soul-winners and fishers of men.

In closing, I must say of Zion College what the Queen of Sheba said of Solomon, "The half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."—1 Kings 10:7.

May God send forth out of this school men and women who will live and work and die for Christ.

Your Servant for Jesus, ANTONIUS DARMS.

I DESIRE to thank God for healing me of chills and fever.

I have had two attacks of this in the last two years, each of which lasted two or three weeks.

When I was attacked this time I asked the students and Professor of Zion Students' Home to pray for me.

I did not get any better until I went to my room and wrote two different letters to friends whom I had wronged, and asked their forgiveness.

This was a hard task, but as soon as I had finished the letters I began to get better, and in a short time I was entirely well.

I have since had many other answers to prayers, but they have only been granted when I placed myself in obedience and harmony to God's laws, to the sacrifice of worldly desires.

It is a source of great blessing to be in an institution where our Heavenly Father's blessing is invoked upon all the work, and to live in an atmosphere of pure and holy lives.

Trusting that these few words may be used to His glory, I am

Yours in Christ, ARTHUR G. TAYLOR.

I THANK God for the many blessings I have received since I came to Zion College.

In March I had an attack of the grip, and after Professor and Mrs. Matthews prayed with me, the pain and fever left me almost immediately, and the next day I was better and able to resume my studies.

I praise the Lord for His saving and healing power.

CARRIE DUNKE.

I AM PLEASED to testify to that which I feel in my heart.

Since I came to Zion Students' Home, last October, one thing especially gives me great pleasure: that is, there are two good Christian people in charge, Principal and Mrs. Matthews.

We have family worship morning and evening, led by Principal Matthews, and in his absence by Mrs. Matthews. We also have the returning of thanks and asking God's blessing at each meal upon the good things provided, all of which help to make this a happy home.

(A student from Armenia.) G. ISAAC.

I PRAISE GOD that in answer to prayer God's will was revealed and the way opened for me to come to Zion College, where we receive intellectual and spiritual training under truly Christian teachers and professors.

I also praise God for His power to heal. Last fall I sprained my ankle very severely, the tendons being torn loose from the bone. The pain was very severe.

My roommates prayed with me and we received partial victory.

Then we called Elder Matthews. After laying on hands and prayer, the pain left, and in a comparatively short time the ankle became well and strong as the other; for which I praise God and thank our dear Elder, who is as a father to us all. ERNEST A. MUDGETT.

I PRAISE the Lord for His healing power since coming to Zion Students' Home.

Last Winter I took a very bad cold.

This turned into grip of very severe nature.

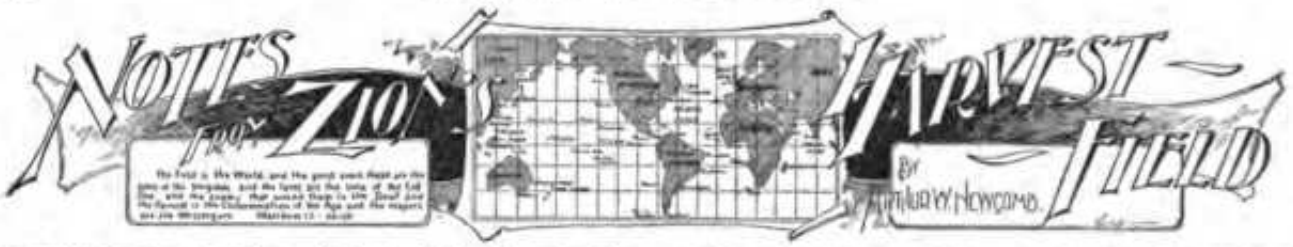
I did not ask for prayer that night, but the next morning Professor Matthews and the students prayed for me. I had to keep in bed that day, but next day I was well and could go to school. NILS KLEVEN.

AMONG the blessings I have received in Zion Students' Home is healing of my eyes in answer to prayer, so that I need no glasses.

In March I was attacked with the grip. Elder Matthews prayed for me; I gradually grew better, and was entirely healed.

Above all I thank God for spiritual strength and increased faith which I have received in this Christian home. T. R. EVANS.

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WHILE Zion in Chicago is in the thick of her Conflict with Methodist Apostasy, Zion throughout the world is looking on with deep interest and earnest prayers for God's valiant servant, who stands so fearlessly at the very forefront of the battle, and is at the same time unceasingly proclaiming the Everlasting Gospel, and is carrying on its part of that same Conflict, which is the old fight between God and Baal, the Devil.

God is fighting on the side of those who fight for Him, and all over the lands the cries of rage and howls of pain of the priests of Baal are mingled with the hallelujahs of praise and songs of joy of those who have been saved, healed and cleansed, and are being daily blessed in spirit, soul and body, and in their families, in Zion.

Thousands are being set free, by the truth, from the false teachings and ungodly practices of the apostate churches.

We again ask our brethren in the field to send forth the story, through this department, of God's blessings upon them in their work.

We give this week a few, out of the great number which could be given, of the reports of the Conflict in various corners of Zion's great Harvest Field.

CHICAGO.

The second week of Zion's Conflict with Methodist Apostasy is just closing.

It has been marked by a deeper and more earnest and intelligent interest than the first.

The terrible and truthful indictments against the darkness, heathenism and antichristian abominations of Secretism have opened the eyes of thousands to a realization of the fact that this Conflict is not a mere evanescent contest, announced for advertising purposes, but a fight against the hosts of hell in an apostate Church.

Many members of the Quadrennial Conference, heretofore ignorant of the real character of the terrible cancer which has eaten out the vitals of Methodism, are deeply moved and are beginning to inquire the way out of their dead denomination into Zion.

They have been present in large numbers at Central Zion Tabernacle at the addresses of the General Overseer, and scores have visited Zion Home and Zion's other institutions on Michigan Avenue, seeking to know the truth about a man and a movement so wickedly and persistently lied about in the secular and religious press, and in many a pulpit.

Harvey, Illinois.

Rev. W. O. Dinius, Elder-in-Charge.

God is continually answering the prayers of Zion's faithful Elders everywhere. A tithe of the testimonies to healing and blessing in this way could not be published for lack of space.

We give below a simple, straightforward, truthful testimony to the healing of an injury in answer to the prayers of Zion's Elder at Harvey.

Such injuries, in spite of all the efforts of surgeons, frequently cause lameness for life, or amputation of the limb.

HARVEY, ILLINOIS, May 10, 1900.

DEAR GENERAL OVERSEER:—One day last September I went out to the barn at noon to give our horse something.

I had carelessly left the pitchfork on the floor, and as I went to kneel down one of the tines ran into my leg just above the knee, I should think about five and a half inches.

It must have struck an artery, for the blood shot out in spurts, until my stocking was soaked with blood. Mamma prayed for me for the blood to stop.

I just had time to pick up a strap and fasten around my leg before I grew faint.

It was all mamma could do to half drag and carry me into the house, and I knew nothing from the time it happened until I was laid on the bed.

After that the cords in the back of the leg seemed to grow shorter and the leg got stiff. It got so stiff that I could not get it back, and I had to walk on my toes, which gave me much pain.

We called for Elder Dinius, who prayed and laid on hands. It gradually came down more and more until I could stand on equal feet, as before.

I give God all the glory, for we did not have a doctor.

God has also healed me of many other things, especially of the croup, when I have been near death's door. I am thankful for what He has done for me.

Yours respectfully, ORRIEN E. ALEXANDER.

Eau Claire, Wisconsin.

Deacon John W. Stockholm, in Charge.

The Christian Catholic Church in Zion is represented in Eau Claire by a very wideawake Gathering of the Friends of Zion, in charge of Deacon John W. Stockholm. God has greatly blessed the efforts of Zion's few but consecrated workers in this city, and is continuing to give victory to His true children in Salvation, Healing and Holy Living.

The following report from Deacon Stockholm, written on May 7, 1900, tells of this encouraging work:

Yesterday, Lord's Day, May 6th, was a day of special blessing in our Gathering at Eau Claire.

Forty-six persons were present at the afternoon meeting, and twenty-five remained to partake of the Lord's Supper at the close of the service.

The joy of the Lord was present with us, when some of His blessings were recounted in the many testimonies to the fact that God is "just the same today" in presence and power, willing to hear us, if we meet the conditions of full repentance and obedience.

Amongst the testimonies was that of Mrs. William B. Tobey, of this city, who visited Zion Home at the time of the last Conference, and was greatly blessed in learning "God's Way of Healing."

On her way home, and shortly after her arrival here, she was completely healed of a cancerous tumor. In overworking, she caught cold, which terminated in stomach and heart trouble, from which she had suffered before.

On the morning of April 11th she was in great pain; not able to lie down from 1 o'clock in the morning until 7.

I was called by Mr. Tobey at 7 to come and pray with her. At the same time, unbeknown to Mr. and Mrs. Tobey, some member of the family called a physician, by telephone. I arrived first and laid my hands on her "in the Name of the Lord Jesus."

God heard our prayer, and delivered her from her suffering before the physician came.

Mrs. Tobey refused to receive treatment or take any medicine from him, saying that the Lord was her Physician, and she was determined to trust Him for complete healing.

In the forenoon of the same day we sent a telegram to Dr. Dowie, asking him to pray with us for a full deliverance, which God has granted.

Three members of the family of one Mr. Dunn testified to the great blessing of a Full Gospel, as taught and practiced in Zion.

At the time of the visit of Elder Kennedy and Evangelist MacCormac, Mrs. Dunn was ill near unto death, but God blessed her to see Jesus as her Healer as well as her Saviour, and she was healed and restored to health.

Miss Etta Dunn, her daughter, was taken sick with a high fever, pain in her back and sore throat. Her father asked her if she wanted a physi-

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cian called. Her answer was, "The Lord has healed mother, I also will trust Him."

Her faith was rewarded. Her father called me the evening of April 11th and God heard our prayer. The fever left her at that hour and in a few days she was well.

We all praise God for His presence and power in Zion.

Lamar, Colorado.

Rev. Stephen B. Osborn, Visiting Elder.

Sick and weary of the filth, vanities and oppressions of the world and of the apostasy and hypocrisy of the so-called Church of God, the people are everywhere hungering for the Everlasting Gospel in its primitive purity and power.

Wherever Zion proclaims that Gospel and witnesses to the blessings which God gives, in the Name of His Son, by the Power of the Holy Spirit, when His people are obedient to the Gospel, there the people are coming out of the world and the apostate churches.

Elder S. B. Osborn, who is in Charge of God's work for Zion in Dodge City, Kansas, and vicinity, tells the following story of God's great blessing upon the preaching of the Word in a locality fourteen miles northwest of Lamar, Colorado:

I came out here the seventeenth of April and began a meeting in a schoolhouse near Brother Joseph L. Cook's residence.

There has been a good interest from the start.

God has manifested His power in about twenty conversions, for which we "thank God and take courage."

I had the joy of baptizing sixteen by Triune Immersion (in a little creek), last Lord's Day.

There are several more, and most of these will join the Christian Catholic Church at once.

Brother and Sister Cook and Joseph Trotter were the only members here.

We think there will be twenty accessions at least; a few from other churches, but most of them newly converted.

This will be a spiritual Gathering.

The Lord has also shown Himself as the Healer of His people in nearly a dozen clear cases of Divine Healing.

We have had two meetings for prayer and laying on of hands.

One young man who had not heard through his left ear since he was a baby found out in a day or two that he could hear the preaching clearly with his "dead" ear.

Three were clearly and fully delivered from tobacco appetite.

A couple who had been married a year, and were separated on account of bad temper and jealousy, were reunited.

We are praising God for victory.

We are having quite a number of calls from different parts of Kansas to come and hold meetings.

The following additional facts concerning this mission are taken from a later letter, written by Elder Osborn to this department of LEAVES OF HEALING:

We have just returned from a trip into Colorado, where we held a mission fourteen miles northwest of Lamar. The Holy Spirit was manifestly present to save and to heal.

More than twenty professed conversion, eighteen were baptized by Triune Immersion, and there were nineteen accessions to the Christian Catholic Church.

We left the work in charge of Brother Joseph L. Cook, whose wife, Mrs. Hattie Cook, was raised up from a severe attack of typhoid-pneumonia last December in answer to prayer.

We prayed with two of the children at that time, one for catarrh of the head and the other for a rupture. Both testify to having been greatly helped.

Three men were clearly healed of the tobacco appetite in this meeting. They confessed their sins, asked for our prayers, threw away their tobacco and the Lord healed them.

A lady who is a member of another Church was healed speedily of eczema, and her husband relieved of a strained side.

Spokane, Washington.

Deacon Fillmore Tanner, in Charge.

Zion from the time of the General Overseer's extended missions on the Pacific Coast, during 1888 and 1889, has had a strong hold upon that portion of the country.

Since the organization of the Christian Catholic Church in Zion that influence has been growing, until the small but bright lights of Gatherings of the Friends of Zion are glowing in all parts of the beautiful Pacific Slope States.

The following is a report from Zion's Deacon at Spokane, Washington:

Spokane, in Eastern Washington, is not connected spiritually with the Garden of Eden, but climatically this year it has been almost an Eden.

Eight of Zion's members are here. We have held a number of cottage meetings with blessing and profit.

We have distributed some literature, also baptized six by Triune Immersion.

Our Lord has kept and healed our bodies, and we have kept them clean from the vile poisons of the apothecary.

My leg, which was bruised badly, fever and inflammation setting in, was healed directly in answer to prayer.

A lady who had weak eyes trusted the Lord, took off her glasses and can see now at a long distance, where before she could scarcely see across the street with her glasses on.

One mother was graciously delivered in childbirth without the aid of doctors or instruments.

One man was healed directly in answer to prayer of others while suffering great pain.

Also I would mention a grocery store conducted by a Zion member, where no tobacco or swine's flesh, oysters, canned lobster, etc., is sold. In place of lard, he puts up a shortening which is free from injurious substances.

We are taking the Word of God as our guide. We are seeing Jesus as the same "yesterday, today and forever" more and more as we read our Father's Message to us.

Recently our little band went out on the highway to hold street meetings. Sunday evening, April 29th, we made an onslaught after all the churches were in and we had a large and appreciative audience.

We showed the large flashlight picture of Central Zion Tabernacle, and told something of Zion's Onward Movement; also sold several copies of LEAVES OF HEALING.

Sunday evening, May 6th, after all the religious organizations were in, we again sallied forth. We had good crowds, held the meetings over an hour, and would have had a crowd until midnight had we tarried.

We sold twenty copies of LEAVES, and at least ten men raised their hands for prayer.

Let Zion remember these men and our little Band going forward in Jesus' Name, delivering the Message of Salvation, Healing and Holy Living.

WE WANT a real religion after we have been a real sinner and find a real Saviour; a real Holiness—whole in spirit, soul and body; not a theoretical, sentimental Holiness, but a practical Holiness (wholeness) of spirit, soul and body. The Holiness people say, "We have got it." They get to a place where they cease to grow.—Notes from Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

Boy Quickly Healed of Membranous Croup.

STOCKTON, MINNESOTA, May 2, 1900.

DEAR DR. DOWIE:—I wish to thank you for prayers for our little boy. He is well now and attending school as usual.

He was very sick all night and seemed to grow much worse in the morning. But very soon after we had written the request to you for prayer in his behalf, he wanted something to eat and would be dressed, and grew better very rapidly.

Surely the Lord will answer prayer if we obey Him.

We believe that our obedience in sending to you for prayer, together with our own prayers, has raised our boy up. We believe he had membranous croup.

We praise God for the healing, and thank you for your prayers.

Yours in the Faith, MR. AND MRS. C. J. HIGBEE.

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.

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.

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ZION CITY BANK.

By Deacon C. J. Barnard.

WE PRAISE GOD that Zion's Financial Institutions are growing in favor with the people. Our enemies are astonished at our wonderful growth, and predict that we are destined to become one of America's strongest financial institutions.

THE WEEK'S statement of the Associated Banks of New York City shows an increase of $13,000,000 in loans and $17,000,000 in deposits. Some large loans have recently been made to foreign borrowers.

A NUMBER of the delegates to the Methodist Episcopal Conference have called during the last week to "investigate." One of the delegates was so well pleased with our General Overseer and Zion's Financial Institutions that he opened a bank account.

A LADY residing in a neighboring State sends us a deposit for her son, and says:

—— is in his ninth year. He has earned most of this money himself. We could never get him to save as much as this before. We hope he may be able to add more to this deposit soon.

We have hundreds of customers who never saved anything until Zion City Bank was opened. We believe there are many yet who if they once started an account would find it an easy matter to add something every week.

PARENTS are urged to encourage their children to save and open a bank account at an early age. A birthday gift of $1 deposited in this Bank would be appreciated by the children.

WE PAY four per cent interest on all accounts from $1 to $500, and three per cent on all accounts over $500.

IF YOU BELIEVE in Zion and own securities in worldly or private enterprises, we do not hesitate to say that it is your duty and will be for your best interest to dispose of those securities and invest in Zion.

NEW COUNTERFEITS have appeared, a description of which we give below:

FIVE DOLLAR SILVER CERTIFICATE.—Series 1896; check letter B; plate number 30; Bruce, Registrar; Roberts, Treasurer; number of the note under inspection is 4964980. Printed from photo-etched plates on two pieces of paper, between which red and blue silk threads have been distributed. Close examination shows most of the work to be blurred, and the small seal is much darker that the genuine. The words "Bureau of Printing and Engraving," right end of note, are so badly blurred and indistinct as to be illegible, and the upper forks of the V, lower right of note, which in the genuine are clean and white, are smeared and dirty in the counterfeit. The monogram "U. S." in border, upper right of note, and the decorated border above it, in the counterfeit are blotchy and rough; in the genuine the monogram and scroll work above it stand out clean and white. Back of the note darker than the genuine and detail generally lost in portraits and lathe work surrounding them; the tinted background under serial number, at right of note, shows indications of original number which was "stopped out" in the etching. Credit for the discovery of this note is due to F. P. Zollinger, Cashier of the Third National Bank of Sandusky, Ohio.

WE CALL the careful attention of our readers to the following table:

There are 365 days in a year. Take out 52 Sundays, and it will leave 313 working days in a year. If you save each working day the following amounts, you will have at the end of five years, by depositing with us:

	Amount Deposited.	Interest Earned.	Total Amount.
5 cents per day for five years	$ 78.25	$ 7.42	$ 85.67
10 cents per day for five years	156.50	14.85	171.34
15 cents per day for five years	234.75	22.26	257.01
20 cents per day for five years	313.00	29.68	342.68
25 cents per day for five years	391.25	37.10	428.35
30 cents per day for five years	469.50	44.52	514.02
40 cents per day for five years	626.00	59.36	685.36
50 cents per day for five years	782.50	74.20	856.70
75 cents per day for five years	1,173.75	111.30	1,285.05
100 cents per day for five years	1,565.00	148.40	1,713.40
125 cents per day for five years	1,956.25	185.50	2,141.75
150 cents per day for five years	2,347.50	222.60	2,570.10
175 cents per day for five years	2,738.75	259.70	2,998.45
200 cents per day for five years	3,130.00	296.80	3,426.80

BANKS RIGHTLY CONDUCTED are now recognized the world over as blessings and not curses.

ZION'S SECURITIES can only be purchased direct or from individuals who may be compelled by force of circumstances to sell their stock. We shall never have anything to do with the "gamblers' legalized stock exchange."

WE ARE INDEBTED to the *Economist* for the following table, which gives the capital and surplus (including undivided profits) of banks in Chicago and other cities of the United States:

	Capital and Surplus.	Deposits.
Chicago	$52,814,722	$342,968,533
St. Louis	37,019,058	141,014,941
St. Paul	5,364,228	20,014,815
Minneapolis	6,995,302	32,939,582
Kansas City	6,342,693	47,668,056
Milwaukee	5,810,486	43,155,366
Omaha	4,392,378	19,464,128

TO PERSONS residing outside of Chicago who are contemplating placing money in Zion City Bank, we give the following instructions:

1. Do not send money in a letter, but send a bank draft, express order or postal money order, payable to Zion City Bank.

2. State in your letter whether you want your money placed to your credit in the Savings Department or Checking Account.

3. Give your Christian name, residence, street number and occupation.

4. Money placed in bank for minors who cannot write, must be entered on our books in the name of either father or mother or trustee.

5. After receiving the bank book it will not be necessary to send the book with any subsequent deposit, as a receipt will be mailed for the deposit.

6. Money can be withdrawn by filling out a form similar to the following:

$..... CHICAGO,..... 1900.

Received of Zion City Bank.....Dollars, to be charged to my account.

No.....

and mailing the same with bank book to this Bank. No money will be paid except upon production of the depositor's bank book.

7. When an account is closed the book must be returned to this Bank.

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ZION CITY NOTES

BY DEACON H. W. JUDD.

THUS SAITH the Lord God: When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be sanctified in them in the sight of the nations, then shall they dwell in their own land which I gave to my servant Jacob. And they shall dwell securely therein; yea, they shall build houses, and plant vineyards, and shall dwell securely; when I have executed judgments upon all those that do them despite round about them; and they shall know that I am Jehovah their God.—Ezekiel 28:25, 26.

MOST emphatically do these verses given by God to His prophet apply to the remnant of God's Israel, His Zion, who are scattered in all parts of the earth and are now being led out from the World, the Flesh and the Devil to become a sanctified people, and dwell in the land which God is preparing, there to be ready to meet the Bridegroom, who is soon to appear with Majesty and great Power to execute Judgment in the earth.



THOSE WHO HATE Zion and despise God's truth which is coming from the lips of His brave and faithful servant in Zion, are fighting against God Himself, and God will execute judgment against the rebellious.

MANY INTERESTING CONFERENCES and private interviews have taken place between our Assistant, Deacon Sloan, and Zion in Cincinnati, Philadelphia, Washington, Lima, Marion and Mansfield during the past few weeks. Most encouraging results have followed, and scores of God's people in Zion have taken a deeper interest and are transferring their investments with the world to Zion.

A MEMBER writing from Ohio says: "Deacon Sloan's mission was a great blessing to Zion in Mansfield. Many friends were made and faith increased, and many blessings are coming. Find check enclosed for stock in Zion Land and Investment Association."

FROM CINCINNATI we get the following: "Find executed Articles of Agreement and check herewith. Expect more to follow soon."

ANOTHER writes: "Find herewith my check for stock in the Association; think will have more to send next week."

NO CHRISTIAN can find a safer or more attractive investment than the one offered by this Association.

THE BEAUTIFUL view presented this week is one looking west on the road about a mile south of the Temple Site.

EXTENSIVE PREPARATIONS are being made for the big Zion Excursion in July. The beautiful grove at the Temple Site, where Zion will assemble in thousands, is receiving a thorough cleaning up.

A speaker's stand is to be erected which will accommodate all of Zion's White-robed Choir, also the Overseers, Elders, Evangelists and other Officers of the Church.

THIS EXCURSION will be one never to be forgotten, and we are assured that at least 5000 people will be in attendance. It will undoubtedly prove the largest Church excursion that has ever left a Chicago railroad depot.

TO ACCOMMODATE 5000 people with transportation to Zion City will take about ten trains of ten cars each, which would make one continuous train of cars more than a mile in length.

ANOTHER ADDITIONAL purchase of forty acres of land near the lake shore has just been consummated, which makes a total purchase of about 260 acres within the past few days. These purchases have added very much to the appearance and shape of our holdings.

TWO WEEKS MORE will complete our Engineer's Topographical Survey, which will furnish us with the different elevations and general contour of the land.

PAPERS WERE FILED this week at Springfield, Illinois, for the incorporation of Zion's Lace Industries, with a capital stock of $1,000,000, and already we are receiving communications from friends who desire to become investors.

MEMBERS of the Christian Catholic Church who desire employment in Zion City when work commences, can obtain blank applications to fill out upon receipt of two-cent stamp.

ADDRESS all communications relative to real estate and investments to

ZION LAND AND INVESTMENT ASSOCIATION,
1300 Michigan Boulevard, Chicago, Illinois.

IF PEOPLE have the truth, they can live holy and happy and healthy, right up to the time when they are taken out of the world. The Devil gets the victory when people are taken out of the world by disease.—Notes from Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, May 12, 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:

Arizona, California, Colorado, Illinois, Indiana, Iowa, Kansas, Kentucky, Michigan, Minnesota, Missouri, Nebraska, New York, Ohio, Pennsylvania, South Dakota, and Wisconsin.

The following foreign countries were also represented:

Australia, Austria, Canada, China, England, Japan, Poland, and Scotland

After some remarks by the General Overseer, the meeting was thrown open for testimony.

MRS. ELIZABETH MILLER, National Military Home, near Dayton, Ohio, said: "I have been a great sufferer ever since my twelfth year, from an injury I received at that time. From that time on for five years the anguish was beyond all expression. I had been advised to have the lower portion of the spine removed, but refused. For the last two years I was obliged to use an inflated rubber ring to sit on. In going a little distance in the cars I would be compelled to sit upon my feet, if it were possible, or suffer beyond measure. When I first came here I would sit and wring my hands, I was in such pain. I felt I could not stay here first, but then I knew the Lord would help me through.

"When Overseer Piper put his hands on me the other day and prayed, I felt better, and I said, in my heart, 'Would not this be nice if it were Divine Healing?' I did not have the anguish when I came to sit down again, and I have not had any since. I praise God for the healing.

"I came here principally for spiritual blessing. I praise God for all of the healing and the teaching of Dr. Dowie and these good men that he has here. I desire to be baptized."

ELDER EUGENE BROOKS, Victoria, British Columbia, said: "As this will be our last Saturday night in Zion Home, I feel I ought to express my gratitude to God for His goodness to me, and for the pleasant time I have had since being in Zion; also for the little good that He has accomplished through me.

"About a year ago you ordered ten copies of LEAVES OF HEALING to be sent to my brother in Bowling Green, Virginia. There are about five ready to come into Zion as a result.

"A gentleman, neighbor to my mother, was taken very sick recently. My mother went over and prayed for him, and he got better. He went to work the next day, but the day after he took sick again. My mother again prayed for the man, but got no answer. She said to the gentleman, 'Isn't there something in your heart that you have not confessed?' He admitted there was, and made a confession to my mother and to his wife. He then received healing and remarkable blessing.

"When he made this confession to his wife, she became convicted on account of her own sins. They kept praying, and she became converted."

MRS. SARA LEGGETT-BROOKS, formerly of Malcolm, Ontario, Canada, said: "I do thank God for Zion. I thank Him for this stay here, and for the General Overseer. I long to know Christ more. I want to be a blessing to others.

"I thank God for the blessing which I received here a year ago last July, when I was raised from a bed where I had been lying for thirteen months, unable to raise myself. When the General Overseer laid hands on me, I was immediately healed, and I was able to walk, and have been walking ever since."

WILLIAM LEGGETT, Malcolm, Ontario, Canada, said: "I thank God for the way He led me, and for what He has done for me and for my family, and some of my neighbors.

"I belonged to the Methodist Church for about fifty years and thought I was a good Christian, but when I got into the Christian Catholic Church I found I had a great deal to get rid of.

"Our little Gathering, known as the Malcolm Gathering, never forgets to pray for our General Overseer and for Zion. We are very much united and very fond of each other. Persecution has only drawn us closer."

General Overseer—You thought when your daughter left you for Chicago that she was a dying woman?

Mr. Leggett—"Yes; the neighbors all thought she would die before she got here. When she came back healed, the doctor, although he had pronounced her incurable, said it was a weakness of the mind."

General Overseer—Had he not been attending her, and charging you fees for his services?

Mr. Leggett—"Yes."

General Overseer—He was lying to you and taking your money, then, by his own confession?

Mr. Leggett—"Yes."

MRS. WILLIAM LEGGETT, Malcolm, Ontario, Canada, said: "I know God is here. I attended my daughter a good deal of the time, and she did not take anything to sustain her body. She could not, her heart was in such a state. This growth on her artery was very hard."

General Overseer—That was the "weakness of her mind." (Laughter.)

Mrs. Leggett—"Her diet was chiefly white of an egg. I fed her eight months of the thirteen. She could not feed herself.

"I do not think I could have parted with my daughter for anything else, but she is going out to work for the Lord. We have given her up to the Lord."

General Overseer—Brother Brooks, you have a good wife; you have the love and confidence of the General Overseer, the prayers of your brethren in the eldership, and we look to you to do good work in the capital of British Columbia, Victoria.

MRS. C. H. INGLES, Galien, Michigan, said: "I thank God for the many blessings I received since coming into Zion four years ago, and for LEAVES OF HEALING and the good it is doing. Although we have persecutions the same as all have in Zion, we are glad that we are in the battle. When we were in the churches we just floated along with the tide."

After some remarks by the General Overseer, the meeting closed with the

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.

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ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

ROMISH METHODS IN CHINA.

ROMANISM boasts that it is "ubique eadem," everywhere the same. Roman Catholic missionaries are no holier than priests in America. Some are sincere and devout and wise. Some are otherwise. They drink wine freely. They live in seclusion and do little if any preaching to the heathen.

At any hour of day or night the priests have access to the convents, which swarm with French and Chinese nuns.

The Orphanage is the inevitable adjunct to the monastery and the nunnery. Some of the children are bought from the poor. The Chinese firmly believe that others are kidnaped. I do not know as to that. But I do know that the suspicions of the Chinese, because of the secret methods of nuns and priests, have led to many riots and even to massacres.

In the *North-China Daily News*, Rev. Gilbert Reid published much proof of this. The Jesuits so hoodwinked the Empress Regent that within the palace grounds at Pekin she built a papal church and an orphanage. There are gathered about 400 children, who have no parents to speak of, and who are trained up in "the mystery of iniquity," and taught that the empress-mother, on whose bounty, in part, they live, is a mere servant of the Pope.

The arrogance of priests and bishops has been copied by their Chinese converts and has often caused bitter persecution from both officials and people.

The Tientsin Massacre of 1870 was one of the worst. The Cathedral and the nunnery were pillaged and burnt and the priests and nuns were brutally murdered. But the Chinese had been needlessly irritated by the great height to which the Cathedral towers had been carried, far above all native buildings.

The chief cause of the riot was the widely-believed report that within the high walls and mysterious portals of the Foundling Hospital, children's hearts and eyes were extracted to manufacture *medicine*.

Reputable Chinese, who themselves do not credit this absurd report, have repeatedly told me that such rumors are caused by the secrecy and air of mystery with which the priests perform "extreme unction," anointing the ears and eyes and nose, fingers, loins and toes of the dying Chinaman, after having heard his confession in absolute secrecy, the man's nearest and dearest relatives not allowed to be present, with closed doors and cracks pasted up to prevent peeping in, and the priest, *for a consideration*, graciously lubricating the man's passage to—purgatory.

Just before the Tientsin massacre one of the Chinese officials had an interview with one of the priests and asked the privilege of inspecting the nunnery throughout. He said that he did not believe the bad reports, but wished to make examination and quiet the people. The foolish priests scorned the idea of *a man* entering the sacred abode of the virgins! Then the official himself became suspicious and the terrible riot soon came.

I have talked with missionaries and business men from many provinces of China, and there is concurrent testimony that Rome's spirit and methods are everywhere the same.

Native priests persuade the heathen to join them by saying: "We are rich. We have power with the Chinese officials. We can help you in your lawsuits," etc. I knew a city in Chekiang Province where there were no Romanists. Only several years later there were 1400. Had there been a religious revival? No one asserts that. Whence the converts?

The Roman missionary has an eye to business. If two Chinese families have a lawsuit, the priest sends his man to one of the parties with this offer: "We will see your case all right through the courts, if you will promise a certain number to join our Church." The bargain is made. The Chinese magistrate, cajoled or threatened by the priest, fears to get embroiled in any difficulty with the French consul, and so yields to the demand of the priest. The case is decided in favor of the party whose cause is espoused by the priest.

Do these "new converts" have to break off lying, or gambling, or drunkenness, or lechery, in order to be good Romanists? No more than they do in Chicago, which is not at all. Are they required to give up idolatry? They merely exchange the worship of Kwan-yin, the goddess of mercy, for the worship of an imaginary Mary, invented by Liguori and the Jesuits, a wretched travesty of the Blessed Virgin Mother.

Priestly intrigue in Manchuria secured for Romish converts lower rates of taxes than the heathen had to pay. By violence they often extorted money from heathen people; for instance, tying up by the hands to the ceiling of a Roman church and thus extorting money.

The priests claimed official precedence over the Chinese county magistrates. The bishops rode in fine official sedan chairs borne by eight men, with salvos of firecrackers or artillery, with all the style of mandarins.

Rev. John Ross, the Scotch missionary, exposed Romish rascality, and there were then bold threats made to deport Ross or to murder him.

Baby sprinkling as a means of salvation from hell is devoutly believed by Roman missionaries, especially by the nuns, who are therefore eager to sprinkle as many as possible. They have sometimes boasted that, under pretense of administering medicine to sick infants, they have managed to apply the water and repeat the formula and thus outflank the unwilling parents and get the babies doctored and "baptized" and saved! Soon after the Jesuits began work in China they reported having baptized in six years 112,000 infants! Rome believes that sprinkling babes is so necessary to salvation, that the "baptism" is valid, no matter who performs it. So the Bridgets in America acquire merit when in mercy they secretly "baptize" the children of the heretics for whom they work.

Jesuitism.—Though other orders are represented, the Jesuits are the ruling force in Chinese Romanism. They are most numerous in Pekin and in Shanghai. Their moral teaching is that of Liguori. He was not a Jesuit, yet his very loose moral and immoral "casuistry" is now the guide of Roman priests everywhere. Here is a sample of it: "*It is lawful, for a just cause, to use equivocation* . . . and to confirm it with an oath . . . and the reason is because we do not then deceive our neighbor, but for a just cause permit him to deceive himself"!! See Encyclopedia Britannica, 9th Ed., Art. Liguori.

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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 News Nailed Down.

May 1, 1900—A greatly distorted account of the General Overseer's visit to Secretary of the Treasury Gage, at Washington, D. C.

May 15, 1900—False statements concerning the death of Mrs. George Tucker.

May 16, 1900—A number of lies in one article concerning the alleged wrath of the General Overseer at the advertising of a local theatre; also concerning the death of Mrs. George Tucker.

Lies of the Chicago Democrat and Dispatch Nailed Down.

May 5, 1900—A quarter of a column of the most bitterly malicious lies concerning the General Overseer and his announcement of Zion's Conflict with Methodist Apostasy.

May 16, 1900—An utterly unfounded false statement alleging that the posting of advertisements of a play in one of Chicago's cheap theaters raised a cyclone of rage in Zion. The attempt to steal Zion's thunder for the purposes of advertising a theater merits only pity and contempt.

Lies of the Chicago Inter Ocean Nailed Down.

May 6, 1900—A long report of an alleged interview with the General Overseer. Of course such an interview was never given.

May 7, 1900—An alleged report of the sermon of the General Overseer in Central Zion Tabernacle, Lord's Day, May 6, 1900. This report is greatly distorted and filled with many absolutely false statements.

May 17, 1900—False statements concerning the death of Mrs. George Tucker.

Lie of the Chicago Record Nailed Down.

May 7, 1900—A garbled and distorted report of the General Overseer's sermon, May 6, 1900.

Lie of the Chicago Post Nailed Down.

May 15, 1900—False statements concerning the death of Mrs. George Tucker.

Lie of the Chicago Chronicle Nailed Down.

May 17, 1900—False statement alleging the rage of the General Overseer at the advertising of a local theater.

Lie of the Chicago Tribune Nailed Down.

May 16, 1900—False statements concerning the death of Mrs. George Tucker; also falsely alleging that George Z. Wetherill and Elgeron Sexton are Deacons of the Christian Catholic Church, and attended Mrs. Tucker.

Lies of Other City Papers Nailed Down.

Omaha (Nebraska) *Bee*, April 27, 1900—A shameful lie alleging the General Overseer to have said that the hottest place in hell was reserved for Stanley Waterloo.

Omaha (Nebraska) *Times*, April 27, 1900—A shameful lie alleging the General Overseer to have said that the hottest place in hell was reserved for Stanley Waterloo.

Syracuse (New York) *Herald*, April 29, 1900—A shameful lie alleging the General Overseer to have said that the hottest place in hell was reserved for Stanley Waterloo.

Indianapolis (Indiana) *Sun*, April 29, 1900—An alleged statement of the notorious Charles McLean, otherwise known as "Schlatter," to the effect that "Dowie, the Founder of Dowie's Zion," is one of his followers, and that he (McLean) "picked Dowie up in Australia while on one of his trips around the world." This statement is too absurdly false to merit consideration.

Philadelphia (Pennsylvania) *Inquirer*, April 29, 1900—A long, sensational article, illustrated by an alleged portrait of Dr. Dowie, full of false statements concerning the General Overseer and many of the departments of Zion.

Philadelphia (Pennsylvania) *North American*, April 30, 1900—An alleged account of the General Overseer's mission in Philadelphia, Pennsylvania, containing a few scattered items of truth and long paragraphs of the most shameful lies.

Philadelphia (Pennsylvania) *Inquirer*, April 30, 1900—A most sensational article, illustrated with ridiculously false caricatures of the General Overseer on the platform, purporting to be a report of the General Overseer's sermons in Philadelphia, Pennsylvania. This report is garbled and distorted in much the same way that that Chicago press reports of the General Overseer's addresses usually are.

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Philadelphia (Pennsylvania) *Bulletin*, April 30, 1900—Many false statements concerning the General Overseer's mission in Philadelphia, Pennsylvania.

Philadelphia (Pennsylvania) *Record*, April 30, 1900—A garbled and distorted report of the General Overseer's mission in Philadelphia, Pennsylvania.

Philadelphia (Pennsylvania) *North American*, May 1, 1900—An article quoting many of the lies of Charles J. Heckler.

Philadelphia (Pennsylvania) *Public Ledger*, May 1, 1900—A distorted and false account of the General Overseer's mission in Philadelphia, Pennsylvania.

New York (New York) *Commercial*, May 2, 1900—False statements concerning the General Overseer and Zion.

Philadelphia (Pennsylvania) *Journal*, May 3, 1900—A vile calumny upon the General Overseer, alleging that his sermons at Philadelphia contained but little truth.

Sacramento (California) *Record-Union*, May 6, 1900—A shameful lie alleging the General Overseer to have said that the hottest place in hell was reserved for Stanley Waterloo.

Birmingham (England) *Daily Gazette*—False statements concerning the General Overseer and Zion.

Lies of Country Papers Nailed Down.

Fremont (Ohio) *Daily News*, April 13, 1900—False statements concerning the death of Carey Worline.

Scranton (Pennsylvania) *Tribune*, April 25, 1900—A shameful lie alleging the General Overseer to have said that the hottest place in hell was reserved for Stanley Waterloo.

Dawson (Minnesota) *Sentinel*, April 27, 1900—A silly article by Rev. A. H. Tebbetts, containing many falsehoods concerning the General Overseer.

Cedarville (Ohio) *Herald*, April 28, 1900—An article with a most sensational heading, and the most insignificant, picayunish matter, attacking Zion's Deacon in Cedarville, Ohio, Dr. J. H. Sayrs. This article accuses Dr. Sayrs of "jumping into print" in this department of LEAVES OF HEALING. Dr. Sayrs had nothing to do with the nailing down of the previous lies of the Cedarville *Herald*.

Scranton (Pennsylvania) *Tribune*, May 1, 1900—False statements alleging that Zion teaching is along Christian Science lines, and that the General Overseer claimed to be a sort of second Christ.

Peoria (Illinois) *Star*, May 2, 1900—False statement concerning the General Overseer's mission in Philadelphia, Pennsylvania.

Vineland (New Jersey) *News*, May 4, 1900—A long article, signed M. H., containing many of the most ridiculously false statements concerning the General Overseer's mission in Philadelphia, Pennsylvania.

Waukegan (Illinois) *Sun*, May 7, 1900—A reprint of the lies of the Chicago Record of May 7, 1900.

Alliston (Ontario, Canada) *Herald*, May 12, 1900—A vile, slanderous article, consisting principally of extracts from a letter by a dismissed Elder of the Christian Catholic Church.

Pontiac (Illinois) *Leader*—An editorial paragraph falsely alleging that the General Overseer stated that his Message from God was to collect from his people $1,000,000.

Mansfield (Ohio) *Shield*—A blasphemous lie alleging that one W. N. Drake, of Marion, Ohio, left Zion because he was compelled to pray to Dr. Dowie. Also a repetition of many of the false statements in the Ohio press concerning the death of Carey Worline.

Lies of the Religious Press Nailed Down.

The Southern Cross (Melbourne, Australia), January 16, 1900—A reprint of the lies of the New York *Independent* of December, 1899.

Christian Advocate (Omaha, Nebraska), April 14, 1900—False statement alleging that the General Overseer claimed to have wrought more cures than Christ.

Free Baptist (Minneapolis, Minnesota), April 24, 1900—An editorial paragraph reasserting the lies of Rev. R. A. Torrey that the General Overseer wilfully tampered with his letters.

The Ram's Horn (Chicago, Illinois), April 28, 1900—Four pages of the most palpable falsehoods, similar in tone to and equally as wicked as those of its issue of March 3, 1900; in fact, reaffirming all those shameful lies. Lack of space forbids our dealing with these in particular, but the *Ram's Horn* can rest assured that it will be dealt with in due time.

Brethren Evangelist (Ashland, Ohio), May 3, 1900—False statement in an article by J. C. Cassel, alleging that the General Overseer perverts the Scripture.

Y Drych (Welsh) (Utica, New York), May 3, 1900—A long article in the Welsh language by R. H. Evans, full of the most slanderous, false statements. Many of the exploded lies of the *Ram's Horn* are repeated in this article.

Wesleyan Herald (Philadelphia, Pennsylvania), May 3, 1900—A letter from one Elder Isaac D. Bowman, containing many false statements concerning the General Overseer.

Wesleyan Herald (Philadelphia, Pennsylvania), May 10, 1900—An article by Elder Isaac D. Bowman, alleged to be the first of a series of articles attacking the General Overseer. A veritable litter of lies and most transparent sophistry.

A. W. N.

NOTICE TO ADVERTISERS IN "THE COMING CITY."

THE COMING CITY will have a large and constantly increasing circulation among the members and friends of Zion in Chicago and throughout the world, and among a class that advertisers are particularly desirous of reaching.

It will be freely circulated on board the chief Atlantic and other steamers, at the principal hotels, through its list of subscribers and the various Branches of the Church, and will be read by tens and hundreds of thousands of the general public.

Advertisers will kindly send their advertisements as soon as possible.

Rates on application to

DAVID F. ROBERTSON,
Advertising Agent,
Zion, 1201 Michigan Avenue, Chicago.

"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.

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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Dreeher, Private Secretary

THE LORD is their Strength,
And He is the saving strength of His anointed.—Psalm 28:8.

LEAVES OF HEALING, Volume V. Number 46, published September 9, 1899, contains the detailed testimony and portrait of John Noteboom, who was healed in Zion Home about three years ago.

The mail on May 4th brought the following letter to the General Overseer:

HAWARDEN, IOWA, May 3, 1900.

DEAR GENERAL OVERSEER:—I wish to tell you that next month it will be three years since the Lord healed me through your prayers and your teaching.

We are very thankful that the Lord has not only healed me, but kept me, so that I have been able to support my large family.

I hereby enclose a little offering to you, hoping that the Lord may bless you and Mrs. Dowie and keep you.

Your Brother in Christ, JOHN NOTEBOOM.

Prejudice Put Aside, the Holy Spirit Does His Work.

WINTERSET, IOWA, May 8, 1900.

DEAR DR. DOWIE AND FRIENDS OF ZION:—I enclose a tract, "Revival Poison in the Methodist Pan," for your perusal. Perhaps you have read it.

The more I read Dr. Dowie's teaching, the better I like it. Why do not the people more generally receive it? One reason is they are prejudiced and will not read to know what he does teach, but accept the opinion of some other man who does not know.

The preachers of today are college bred. They have studied theology according to the professors' opinions, so they preach theology and do not know the Holy Spirit. People pin their faith to their opinions instead of reading the Word of God.

Again, a man-pleasing spirit has entered the churches, to the exclusion of the Holy Spirit.

They do not, any of them, preach the whole Gospel; some leave off Baptism; some leave out the Holy Spirit.

I always thought that a child of God, "a Loving Father," ought to have as good privileges with the Heavenly Father as the children of earthly parents, and live more as the disciples did.

There was much of Christ's teaching and promises which we could never claim, as we lived in these churches. Dr. Dowie's teaching makes it so much plainer as I look up all the Scriptures used.

I was prejudiced and even said that he must use hypnotism. Then I thought I might say that which I would be sorry for. I thought it was not safe to take any one's opinion; for every man has a different opinion, so that you cannot tell which is right.

I sent for Zion Literature to find out what he did teach, and form my own opinion. I went to the Bible to see if it was truth, and I find that he teaches no other doctrine than what Paul and other apostles taught (Galatians 1:6-10 and 1 Timothy 1:3).

Many call Dr. Dowie a false teacher; so I searched to see for myself, as there was a possibility (2 Corinthians 11:13-15). But I cannot find anywhere but that he teaches more according to Christ and the apostles than any of the churches.

I know there are many true Christians in the churches who live as well as they know how, who, like myself, do not understand all. I realized and believed we were living beneath our privileges.

I do believe, furthermore, that the signs of an apostle follow Dr. Dowie.

Prophecy points to his work, and he is as truly a special Messenger of God for a special work as any other apostle or prophet. One thing that convinces me is, that his sermons and teaching give me such good inspirations and spiritual strength and joy.

My constant prayer is that God will continually strengthen and keep Dr. Dowie by the mighty power of His Holy Spirit, that a double portion of His Spirit may be upon him, and that he may have great comfort and joy, and that is the true desire of my heart. Amen. MATILDA POWELL.

Fear Hinders Blessing. Looking to God Removes It, and Blessing Follows.

IOWA FALLS, IOWA, May 6, 1900.

DEAR GENERAL OVERSEER:—On Tuesday, April 10th, one of my boys was taken suddenly very sick with raging fever, nausea, and terribly inflamed throat.

In two hours after he was struck with the chill preceding the fever, he was so weak it seemed a great effort for him to raise his head from the pillow, and he had the hottest fever I have ever seen in all my experience with children.

About noon I sent you a telegram, and your answer states that you prayed about 3:50 P. M. But he continued the same until evening.

I confess that I know the reason for this was because I was trembling with fear.

A few days previous to this, while talking with a lady who has always been very friendly to me, as I was defending my faith, she said to me, with tears in her eyes, "Oh, Mrs. Collins, if one of your children should get sick, I beg of you don't delay to call a doctor, for if they should die, your remorse would be so terrible."

And although I replied that my God had far more power to heal than all the physicians of earth, I felt that she had touched my weak spot, and I now feel that the Devil was threatening me through her mouth.

So fear possessed me for my child, and as no help came, I sent a telegram to Elder Walton at Waterloo, towards night, to come if possible.

Before he arrived, as my daughter and I knelt by my boy's bed, I told the Lord He knew just how weak I was where my children were concerned, and that He must heal him any way, even if I was a miserable failure; and instantly the child broke into profuse perspiration, and we saw that he was better.

Still his throat was very bad, and Elder Walton's coming was a great comfort to us, for after he had prayed the throat inflammation very soon began to subside also.

I thank and praise God both for my boys' healing and for the lesson I have received and, I hope, thoroughly learned.

The two boys I have at home are shut out of High School this Spring, where they were making splendid progress, because I would not have them vaccinated, and there is no prospect they will be allowed to enter again, as the School Board is ruled by an M. D.

I expect to bring them to Chicago soon, for teaching in Zion, and, if the way opens, shall consider it my duty to remain and place them in Zion College, where my oldest boy now is.

Thanking you for your unvarying kindness, and adding my prayer to the thousands which are every day offered for you, I am

Yours in Christ, ALICE E. COLLINS.

Twin Boys Healed of Scarlet Fever.

631 SUPERIOR STREET,
MILWAUKEE, WISCONSIN, April 26, 1900.

DEAR GENERAL OVERSEER:—I sent a dispatch, April 6th, for prayers for my boy Floyd, six years old. He had scarlet fever.

I wish to say, for the glory of God, that prayer was answered.

The headache was taken away after praying with him myself, but he still had fever. About 9 P. M. it commenced to leave him, and he did not have any after that night, but broke out all over and scaled off.

When spells of itching would come he would say, "Mamma, pray," and prayer would be answered for that. But he was not sick at all after that and did not miss a hearty meal.

Then last week, Friday, my other twin boy, Lloyd, had all the symptoms, only worse, with bad sore throat.

We prayed and I felt a perfect trust in resting the case in God's hands that it would not go any further. Thank God, He does not disappoint.

All symptoms were taken away.

Some fever and sore throat would return for two or three nights. We would pray and he would sleep all night and get up in the morning all right. Now he is perfectly well.

Not a pimple came out on him.

We have found God faithful in His promises, when we have fully trusted Him.

Thanking you for your prayers and kindnesses and patience with us in our many troubles, praising God for His mercy and goodness to me and mine, and praying His richest blessings on you and yours, I remain

Yours Faithfully, MRS. HERTHA BOYCE.

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ZION'S CONFLICT WITH METHODIST APOSTASY

ESPECIALLY IN

Connection With Freemasonry



THE REV.

JOHN ALEXANDER

DOWIE

GENERAL OVERSEER

—OF THE—

Christian Catholic Church IN ZION,

Will Deliver the Three Closing Addresses of this Series of Nine as follows in

CENTRAL ZION TABERNACLE

1611-1633 Michigan Avenue, Chicago, Ill.:

Lord's Day, May 20th, at 3 P. M.—"The Rise, Progress and Fall of Methodism in America."

Tuesday, May 22d, at 8 P. M.—"The Silence of Secrecy and the Open Speech of Christianity Contrasted."

Thursday, May 24th, at 8 P. M.—"The Christian's Duty in Breaking a Bad Oath." After which

"The Secret Work of the Masonic and Other Lodges Exposed"

All Seats Free. . . . Free-Will Offerings Only Received.

"CHRIST IS ALL AND IN ALL"

Admission up to 8 P. M., Thursday Evening, May 24th, will be by Ticket Only, which may be obtained without charge on application at Central Zion Tabernacle or Zion Publishing House, 1207 Michigan Avenue, beginning Lord's Day, May 20th. The right to refuse admission even with a ticket is reserved. All seats vacant at 8 o'clock, if any, will be filled up by the ushers at their discretion.

"THE DAY MARE OF THE DESERT"



"The Secret Work of the Masonic and Other Lodges Exposed"

EX-WORSHIPFUL MASTER RONAYNE, of Keystone Lodge No. 639, F. and A. M., Chicago, with Twenty-five Ex-Masons now in Zion, will form a Lodge on the Platform of Central Zion Tabernacle and work the First and Third Degrees of the Blue Lodge, disclosing their Shameful Initiation Rites, Antichristian Principles and Diabolical Oaths and Obligations. One of the Ex-Masons will impersonate a Methodist Bishop being "put through," to his eternal shame.

About Fifty Ex-Oddfellows, and other Secret Society Members, will give a Mixed Initiation Scene, in which our famous capture, "The Day Mare of the Desert," will take a leading part.

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 at Regular and Special Rates

Subscriptions will be Received for Six Months, 13 Issues, for 50 Cents, Prepaid. Single Copies 5 Cents.

It is expected that the first issue will be ready on Wednesday, May 30th.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Six Hundred and Twelve Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Six Hundred and Twelve 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, pages 784, 816, 848	124	
May, 1900, Vol. 7, page 128	38	
Baptized in Central Zion Tabernacle by Overseer Piper	26	
Baptized in Central Zion Tabernacle by Elder Holmes	28	
Baptized in Central Zion Tabernacle by Elder Hoy	12	
Baptized in Central Zion Tabernacle by Elder Kennedy	14	
Baptized in Central Zion Tabernacle by Elder Stith	13	
Baptized in Central Zion Tabernacle by Elder Brooks	17	
Baptized in Zion Home by Overseer Piper	1	273
Baptized in British Columbia by Elder Simmons	2	
Baptized in Colorado by Elder Osborn	18	
Baptized in Iowa by Elder Walton	11	
Baptized in Kansas by Elder Osborn	5	
Baptized in Michigan by Elder Reed	12	
Baptized in Nebraska by Elder McFarlane	5	
Baptized in Ohio by Elder Bouck	18	
Baptized in Ohio by Elder Reiff	7	
Baptized in Washington by Elder Simmons	9	
Baptized in Wisconsin by Elder Jenson	8	95 368
Grand total baptized since March 14, 1897		6612

The following-named thirty-eight believers were baptized in Central Zion Tabernacle, Lord's Day night, May 13, 1900, by the General Overseer:

Adler, William J	Spencer, South Dakota
Anderson, Miss Josephine	935 Osgood Street, Chicago, Illinois
Beil, Jacob A	81 Cleveland Avenue, Chicago, Illinois
Burnett, Mrs. Ione	Mariposa, California
Conner, Miss Bessie	352 Michigan Avenue, Chicago, Illinois
Conner, Miss Maggie	352 Michigan Avenue, Chicago, Illinois
Cutler, Francis O	Waverly, Iowa
Day, Miss Teresa L	Dalrymple, Ontario, Canada
Denison, Mrs. Clara	Galien, Michigan
Donohoe, Miss Emma	Odell, Illinois
Donohoe, Miss Virginia M	Odell, Illinois
Ellsworth, Mrs. Bessie M	242 W. 34th Street, New York City, New York
Falch, Albert	Hammond, Indiana
Falch, Alvin	Hammond, Indiana
Falch, Charlie	Hammond, Indiana
Falch, Fred	Hammond, Indiana
Falch, Joseph	Hammond, Indiana
Flanagan, Thomas	Dyer, Indiana
Forshall, Harry	250 Burling Street, Chicago, Illinois
Gray, Mrs. Maude M	218 East Indiana Street, Chicago, Illinois
Hagemann, Henriette	482 Racine Avenue, Chicago, Illinois
Hoffman, Mrs. Mary	92 Seminary Avenue, Chicago, Illinois
Klawonn, Mrs. Barbara A	344 Fulton Street, Pullman, Illinois
Liddle, George H	Scales Mound, Illinois
Maynard, Mrs. Susan	Ellsworth, Wisconsin
McClure, Mrs. C. A	Blue Mound, Kansas
Miller, Mrs. Elizabeth	Postoffice Box 245, National Military Home, Ohio
Moore, Mrs. Mary F	250 Burling Street, Chicago, Illinois
Natvig, Miss Julia	163 Larrabee Street, Chicago, Illinois
Ohlhouse, Arthur	3408 Leavitt Street, Chicago, Illinois
Olson, Cornelius	16 Center Street, Chicago, Illinois
Osborne, William	79 East Van Buren Street, Chicago, Illinois
Pontius, I. E	Waukegan, Illinois
Potts, William A	Warsaw, Indiana
Pütz, Mathilda	5401 Dearborn Street, Chicago, Illinois
Robinson, Charles E	Fulton, Kansas
Robinson, Mollie B	Fulton, Kansas
Sackman, Mrs. Mary	5810 Erie Street, Austin, Illinois

The following-named believer was baptized in Zion Home, Lord's Day, May 6, 1900, by Overseer W. H. Piper:

Cory, John ..... 324 East Johnson Street, Madison, Wisconsin

The following-named twelve believers were baptized in Central Zion Tabernacle, Wednesday, May 16, 1900, by Elder C. A. Hoy:

Brown, Mrs. M	3759 Drexel Avenue, Chicago, Illinois
Busam, Emma	2633 Jefferson Avenue, Cincinnati, Ohio
Fairweather, Mrs. W. B	1475 Harvard Street, Chicago, Illinois
Irvine, Mary E	Grand Island, Nebraska
Irvine, C. D	Grand Island, Nebraska
Londahl, Mrs. Augusta	76 Twenty-ninth Street, Chicago, Illinois
Londahl, Ernest	76 Twenty-ninth Street, Chicago, Illinois
Lyon, Flora L	Rushford, New York
Radell, A. M	16 Sixteenth Street, Chicago, Illinois
Sauvage, Eugene G	30 East Sixteenth Street, Chicago, Illinois
Stoughton, N. D	Grand Forks, North Dakota
Trimble, John F	San Jose, California

The following-named believer was baptized in Cleveland, Ohio, Lord's Day, May 13, 1900, by Elder R. N. Bouck:

Addeson, Louisa ..... 1529 Lorain Street, Cleveland, Ohio

The following-named five believers were baptized at Paw Paw, Michigan, Lord's Day, May 13, 1900, by Elder D. A. Reed:

Bills, Mrs. Martha	Paw Paw, Michigan
Rawson, Mrs. Helen	Paw Paw, Michigan
Taylor, Lillian B	Lawton, Michigan
Wise, Anna	Paw Paw, Michigan
Wise, Bertha J	Paw Paw, Michigan

The following-named four believers were baptized at Falls City, Nebraska, Lord's Day, May 13, 1900, by Elder Archibald McFarlane:

Ayers, Mrs. Rebecca	Hiawatha, Kansas
Plant, Lester Alexander	Falls City, Nebraska
Plant, Mrs. Mary Emma	Falls City, Nebraska
Plant, Charles Ernest	Falls City, Nebraska

Dutch Cottage Meeting.

A cottage meeting of the Holland Friends of Zion will be held at the home of Brother E. deJonge, 6007 Carpenter Street, Englewood, Monday evenings, at 7:45, conducted by Evangelist N. Pos. Subject for Monday evening, May 21st: "Zion: What Does It Mean? or A Fulfilled Prediction."

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 himself 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.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 5. CHICAGO, MAY 26, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

OLD SOLDIER HEALED OF CONSUMPTION, HEART DISEASE, AND SPINAL TROUBLE, AND DELIVERED FROM TOBACCO AND LIQUOR HABITS.

YE ARE ALL PHYSICIANS OF NO VALUE.

This man was treated by physicians for thirty-four years and only grew worse. Then he turned away from them to God and in the twinkling of an eye was healed of many of his diseases, and in a few months of all of them.

Like many another, he sowed the seeds of disease in his body by the hardships and exposures of army life during the War of the Rebellion.

Consumption, the "Great White Plague," attacked him, and many times it seemed that death would quickly complete the Devil's victory over his body.

Heart disease, which holds death, like the sword of Damocles, suspended over its victim's head by a thread, severely afflicted him. Twice his diseased heart seemed to cease to beat and his physician pronounced him dead.

Spinal disease, that cruel monster clutching with a grip of steel, held him captive for thirty years, often flinging him upon his bed in long and almost intolerable spasms of pain.

Catarrh in the head caused him most intense distress.

For all of these afflictions although a Christian, he sought aid from the physicians. They told him that they could not cure him, but still continued to pour poison down his throat and to take his money. His system finally became so saturated with poison that a dose "strong enough to kill a horse" had no effect upon him.



GEORGE D. CHENOWETH.

When he was suffering torture from spinal disease, morphine was injected into his arm until it was swollen and sore, but it had only a temporary effect.

Like so many of their kind, these physicians prescribed the body-defiling, soul-killing and spirit-damning brain-poisons, alcohol and tobacco.

This Witness soon became addicted to the use of these narcotics, and for half a lifetime was a slave to them.

Yet all this time he was a good and acceptable member of denominational churches.

Then Zion's Seventies in Hammond, Indiana, brought him the blessed Message which told him that Jesus was the only Healer of disease, and that His healing power was sure, swift, perfect and free.

That Message told him that he who defiled his body was a sinner against God, for that

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body was God's Temple. By the Holy Spirit's power the prejudice and false teaching of a lifetime were dispelled, and he gladly received the truth which was to make him a free, clean man before God.

He prayed earnestly to God for help against the power of the Devil in the narcotic poisons.

God heard that prayer and sent His Spirit, and in a moment the glorious victory was won.

With body cleansed from these defilements, he sought God for healing.

God was true to His promise.

The General Overseer's hands were laid upon him as he prayed the Father, in Jesus' Name and in the Spirit's Power, to heal him, and in an instant the consumption, heart disease and catarrh were healed.

In a few months the terrible affliction of the spine was also entirely healed.

The physicians succeeded only in making him worse.

God quickly healed him.

The physicians, according to their own statements, were only experimenting upon him, but they were charging him up with the cost of their experiments.

They prescribed liquor and tobacco, which they well knew was only condemning him to physical, moral and spiritual slavery and death.

This Witness tells a true story, which cannot be gainsaid. He gives the names of the physicians who treated him.

Thousands of similar cases are known to the people.

It is well known that no honest physician claims to be able to cure any constitutional disease.

Yet millions of intelligent people go down to the grave every year, hoping against hope, trusting against reason, in the power of the physician to heal.

But, praise God, many are finding in Zion deliverance from this terrible error.

Zion is proclaiming the truth that they are "all physicians of no value."

Zion is telling suffering humanity that it is God and God alone who "knoweth our frame," and can heal His people of their diseases.

Zion supports her teaching by indisputable facts in thousands of cases.

No one has ever successfully disputed the truth of any testimony to Divine Healing in Zion.

Witnesses have nothing to gain by making false statments concerning their healings, but have much to lose.

They are educated and intelligent men and women, in very many cases, and cannot be deluded.

God is blessing their testimony to multitudes over all the earth.

May He add His blessing also to this wonderful Story of His cleansing and healing power. A. W. N.

WRITTEN TESTIMONY OF GEORGE D. CHENOWETH.

HARVEY, ILLINOIS, February 23, 1900.

REV. JOHN ALEX. DOWIE.

My Dear Brother in Christ:—As I have never had an opportunity of giving my testimony in Zion as to what God has done for me in His infinite mercy in Salvation, Healing and Cleansing, I will write it and send it to you for publication, that my story may go out before the world.

May God bless it to the good of others who are suffering as I once suffered.

In December, 1864, I was soundly converted to God, and at that time I joined the United Brethren Church. I must confess, however, that I have been a Church tramp from that time up to March, 1899, when I joined the Christian Catholic Church in Zion.

Since the hour I was received into that Church I have felt perfectly happy and contented, and feel that I have at last found a home among people who know and teach the Full Gospel.

I was in the United Brethren Church from 1864 up to 1868. I was a member of the Methodist Episcopal Church for a number of years, and then joined the Christian Church.

I finally came to the conclusion that there was so little Christianity in these different denominational churches that I was just as safe outside as I was inside.

I never was satisfied in any of these churches, and I never learned the real cause until I became a member of the Christian Catholic Church. I then found that it was on account of their not teaching or preaching the Full Gospel according to the Word of God.

While a soldier in the War of the Rebellion I contracted lung trouble, resulting in heart disease; also a disease of the spine, from which I have suffered ever since.

Since I was mustered out of the service, I have been confined to my bed for weeks, and even months, suffering with these diseases. I was under the care of the best physicians to be had in Lafayette, Indiana.

I was treated there by Drs. Joseph Spaulding, Robert Moffat, Killin, Hall, Irwin and others.

They poured their poisonous drugs down my throat, and all without the slightest result in the restoring of my health.

These same doctors have acknowledged to me time and again that they could do me no good, and that they were only experimenting with me.

They claimed that my disease was consumption in its worst stage and sometimes said that I could not live twelve hours, and medicine would do me no good.

Yet I had faith in them; at least I hoped they might find some remedy in their experimenting on me that would save my life.

I declare now to the world that no doctor who ever treated me (and many have treated me) ever did me one iota of good.

I would lie and suffer until my constitution would wear the disease out, and then would get up and around again.

Then the doctor would claim the victory and would say, "Well, sir, you were very low, but I brought you out all right." I knew very well he had nothing to do in saving my life, and could not claim any honors in my case whatever.

On one occasion one of these doctors told me, when I was very low with lung trouble (and said I could not live six hours), that he was giving me medicine (in powder form) so strong that one dose of it would kill the strongest constituted horse in the county.

I asked him if he thought I had a constitution as strong as a horse. If so, I thought I stood a pretty fair chance yet to recover.

He said, "Oh no, you have no constitution whatever. You have taken so much strong medicine that your constitution is entirely ruined and your system is so poisoned by drugs that what I am giving you has no effect."

I finally got my eyes opened and stopped taking his medicines.

I did not take another dose of medicine for two years and six months, and improved in health all that time; so much so that I finally could do some light labor.

Then I took a heavy cold, and it again went to my lungs.

I again called a doctor. He told me I had the grip. He gave me more poison and I took it again, thinking that his medicine, perhaps, was not so poisonous as that I had previously taken.

I again, after suffering for several weeks, wore the disease out and got up and around.

I have suffered terribly ever since the year 1865 with heart and spinal trouble, and was pronounced dead of heart failure at two different times by a physician at Kankakee, Illinois.

I have suffered excruciating pain in my back, which came on me periodically on an average of two to three times per year. It would last from two to five weeks.

The pain would become so severe from the small of my back to the base of my skull that it would throw me backwards on my bed, spasmodically. I would have no control of myself whatever, and could not move a muscle in my whole body without suffering fearfully.

It was almost death to me.

In each case I would call in a doctor, but the only thing he could do for me was to inject morphine or some other opiate to dull the pain.

This treatment would only have a stupefying effect for a few minutes, and the pain would be just as severe as before.

I never received any permanent relief.

Two of the physicians told me that eventually this spinal trouble would strike the brain and would kill me instantly.

I have often suffered for weeks with a badly swollen and painful arm, on account of the too free use of the hypodermic needle.

I was born February 22, 1848. I was a tobacco-chewing stinkpot for over forty years.

I smoked for about thirty years, and was a whisky and beer-pot for about thirty-three years.

This smoking, beer and whisky-drinking was prescribed to me by my physician as being about the best and only remedy in my case (consumption).

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These remedies were recommended to me very highly by several of these M. D.'s, and I got so I rather relished them.

I was also a pig-eater all my life.

I thank God for the teaching I have received from you, that these things I have been guilty of are all of the Devil. I have quit the use of pork, tobacco, whisky, doctors, and poisonous drugs. I am trusting God fully for everything.

In January, 1899, while living in Hammond, Indiana, I was frequently called upon by Mrs. Judge Irish (now a Deaconness of the Christian Catholic Church in Zion) and Mrs. Rogers, who were members of Zion's Seventies.

I would meet them at the door and they would greet me with the words, "Peace be to this house," and would present me with a little slip of Zion Literature.

I think at the second or third call they made on me, after they had presented me with the literature, Mrs. Irish looked me square in the face and called me an old stinkpot, and said that all the Zion people of Hammond were praying for me to quit the use of tobacco and come out on the Lord's side and be a Christian and a gentleman.

I told them I was thankful for their prayers, but the tobacco was such a luxury to me that I did not care to give it up.

She said they were all going to pray fervently that the filthy stuff would make me so sick that I could not use it in any form whatever.

I thought that pretty rough, that the people were praying so earnestly for me to give up such a luxury as tobacco.

But in less than forty-eight hours from that time it did sicken me, and I got so that I could not use it either in chewing or smoking with any satisfaction at all.

On the 22d day of February following, that being my fifty-first birthday, I resolved that I would quit the use of the filthy stuff and never touch it again. I took my last chew late that night as I was returning from Central Zion Tabernacle (that being my first visit to Zion).

I got God's promise that He would help me.

On the morning of the 23d I arose, burned my pipes and tobacco, offering up to God the most fervent prayer of my life, while the tobacco was being consumed by fire, to give me the victory and take away from me all appetite for the abominable stuff. I gained tbe victory at that moment, and from that day to this I have not used tobacco in any form.

I was also a great sufferer for twenty-five years with catarrh in the head. A few weeks before I quit the use of tobacco, I was attacked with it and suffered almost death for several days. At the same time I was treated by a doctor who claimed to be a specialist in head and throat diseases. But he did me no good, and I quit him.

I was finally persuaded by my wife to send in a request for prayer one evening to Elder William O. Dinius, who was holding services in Hammond. I asked him to pray for me at 8 P. M. When the hour arrived I looked up to God in faith, and in a few minutes got easy and went to sleep.

I was not entirely healed at that time, but in a few evenings I attended services at Central Zion Tabernacle. I went into the prayer room and you laid hands on me and prayed for me. I was almost instantly and, I thank God, perfectly healed of catarrh.

I have also had you lay hands on me and pray for me for my old Army troubles which I bave mentioned. Through your prayers God has entirely healed me of my lung and heart troubles.

I am not yet entirely healed of spinal trouble, but I know I am wonderfully improved since you first prayed for me.

I thank God for it all, and give Him the glory.

I also thank you, Doctor, for your prayers.

It has all been free without money and without price.

May God bless you continually is my prayer.

Your Brother in Christ, GEORGE D. CHENOWETH.

FURTHER TESTIMONY OF GEORGE D. CHENOWETH, TELLING OF HIS COMPLETE DELIVERANCE.

HARVEY, ILLINOIS, May 21, 1900.

DEAR DR. DOWIE:—I wrote to you some time ago, giving you a statement of what God had done for me in healing me of my old chronic diseases contracted while in the Army.

I made a statement to you at that time that God, through your prayers, healed me of heart and lung trouble; also catarrh of head of many years' standing.

But at that time I did not feel that I had had a complete healing of spinal trouble.

I thank God today I suffer no pain in back and am feeling free from all pain, and know that the Lord Jesus has granted unto me a complete healing of this terrible trouble.

I desire once more to thank you and Elder W. O. Dinius for your prayers in my behalf at different times in the past. May God bless you is my prayer.

I have gained twenty-two pounds in flesh since the 22d day of February, 1899, that being my fifty-first birthday, and also the day I quit the use of tobacco, whisky, beer and swine's flesh.

Thanking you again for your prayers, I am

Your Brother in Christ, GEORGE D. CHENOWETH.

Healed of Severe Throat Trouble.

STANBERRY, MISSOURI, May 19, 1900.

DEAR GENERAL OVERSEER:—It is with a grateful heart to God and you that I write this to you.

About twelve days ago I became troubled with a sore throat, which steadily grew worse until on the 17th it had become so bad that I could swallow only with great pain.

I suffered severely with my head and neck; in fact, my whole body had become affected, and I was in great distress.

On the morning of the 17th I wrote out a request for prayer, but on account of rain was unable to mail it.

I imagine the Devil danced with glee at this and gave my throat another blow, and as night began to come on he began to tighten his slimy coils about my neck.

Disregarding the elements and the pain I was suffering, I got on a horse and started for the telegraph office, asking God for strength to make the journey.

The message was sent about 7:25. I reached home about 8:30; got warmed up, lay down on the cot and went to sleep, but awoke in a short time to find that my throat had broken, the pain was all gone, and but little soreness remained.

Thank "God from whom all blessings flow," and our dear General Overseer.

On looking at the clock, it was 9:30, or about two hours after I sent you the telegram for prayer.

My throat today, two days later, feels as well as ever.

Thanks be to God our Heavenly Father for His kindness and mercy and to you for your prayers. I remain

Very truly yours in Christ, L. B. SPISLER.

This brother's telegram was handed to the General Overseer while he was upon the platform of Central Zion Tabernacle, conducting a service in Zion's Conflict with Methodist Apostasy. He prayed earnestly at that time.

Daughter Healed. Family Blessed Through Zion.

CREAL SPRINGS, ILLINOIS, May 7, 1900.

DEAR DR. DOWIE:—We received your kind letter, saying that you prayed for our daughter Essie.

She is now well.

We thank you very much for your prayers.

We give the Lord the praise for the healing of our daughter.

We have both given ourselves to God.

We quit doctors, medicine, and swine's flesh one year ago.

We praise the Lord for the light that we receive through LEAVES OF HEALING.

Our prayer is that God will bless you in your work for the upbuilding of Zion everywhere.

Your Sister in Christ, SARAH L. TAYLOR.

Healed of Sciatic Rheumatism.

Writing at 1219 Tenth Avenue, Beaver Falls, Pennsylvania, April 28, 1900, Mrs. Lucinda Dye says:

I am perfectly healed of sciatic rheumatism, for which I give God all the glory.

May God bless you and yours, and give you long life, is my daily prayer.

Report of a Gathering of the Friends of Zion.

A member of a little Gathering of the Friends of Zion in Iowa writes:

We take the little one-cent tracts and write on them the announcements of our meetings.

Our little Gathering has grown from four to twelve members.

One member was healed and delivered from the tobacco habit, and others have been healed.

I sell ten copies of LEAVES OF HEALING each week.

Go thou and do likewise, we would say, to those who stand alone in their neighborhoods, and long for the joy of worshiping with others who accept God's Covenant of Salvation, Healing and Holy Living,

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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.

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One Year	$2.00	100 Copies of One Issue	$3.00
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Single Copies	.05		

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

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All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, U. S. A.

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.

CHICAGO, ILLINOIS, MAY 26, 1900.

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EDITORIAL NOTES.

"THANKS BE UNTO GOD WHO GIVETH US THE VICTORY."

ON THURSDAY NIGHT we closed our series of nine meetings in Central Zion Tabernacle, dealing with the Methodist Apostasy.

AS THE HOUR approached for the meeting throngs of people passed along Michigan Avenue, and long before eight o'clock every seat was filled.

Letters and telephones and messengers from all parts of the city had for several days been clamoring at Zion Home for tickets, and on the day of the gathering there was great disappointment because they had all gone several days before.

Four thousand five hundred tickets were issued, and, as far as we can ascertain, were used.

Throngs, however, in addition to the ticket-holders, crowded around the building and pressed in at every point where standing room could be had or even where the speaker could be heard outside.

It is probable that more than ten thousand persons were inside and around the building at one time and another during the evening.

Chief of Police Joseph Kipley, hearing of the expected crowds, kindly sent a detail of twelve officers to prevent injury and to enable the ticket-holders to get to the doors.

Everything was kept in excellent order, and no casualities of any kind were reported.

Some of our friends have estimated that if our building had held twenty thousand persons it would have been more than crowded.

It is, in fact, impossible to estimate how large the crowds were, and still more how large they would have been had we been enabled to issue tickets to all who desired to come.

THE PLATFORM of Central Zion Tabernacle was completely transformed, and to the astonished gaze of the multitude assembled all the principal trappings of a Masonic Lodge-room were presented.

A Masonic Altar (to Baal) occupied the center, with three large candlesticks, compass, square, and a copy of the Masonic Ritual in place of a Bible, which Holy Book the Freemasons blaspheme upon their vile altars.

An ex-Worshipful Master occupied the chair at the East end of the enlarged platform, representing the Sun rising in the East, and Junior and Senior Wardens were seated on the South and West to represent the meridian and the setting of the Sun (for Baal-worship in Sun-worship).

Twenty-five ex-Masons, some of them of high (low) degree, even to the thirty-second of Scottish Rite Masonry, and to Knight Templary and the Mystic Shrine, occupied their various positions in the lodge-room, with their aprons, w nds of office, etc.

THIS WAS the platform upon which we stepped to conduct praise and prayer to the Most High God our Eternal Father, in the Name of Jesus Christ the Son of God, whose Divinity Masonry never acknowledges, and in the power and with the conscious presence of the Holy Ghost, whose existence Masonry never admits.

These twenty-five good men and true who had "renounced the hidden things of dishonesty and darkness" had come there for the purpose of helping us, in accordance with God's command, to "reprove" (convict) Masonry as being of the Devil, and to do this by giving all the secret work of that Heathen Order, with its vile travesty of Death and the Resurrection, and its wicked Oaths and Covenants with Death and Hell, just

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as they had often done when they belonged to that Order in the days of their darkness, before they came into our fellowship in the Christian Catholic Church in Zion.

And there was one, "the noblest Zion-man of them all," who had never been in Masonry, who "suffered many things" in being the hoodwinked, cable-towed, semi-naked "candidate for Masonic regeneration," who was insulted, bullied, lied to, told that he might be killed, and was at last "murdered," and then "buried," and after fifteen days "resurreeted" by King Solomon. He was called "the Right-Reverend Charles H. Birdhunter, D. D., Bishop of the Masonic-Methodist Episcopal Church."

It was hard for all these brethren to do; but they did it for God and for the deliverance of multitudes of well-meaning men who are annually decoyed into these dens upon the pretense that there are great and good and noble secrets and practices *known only to Masons* which are therein imparted; ALL OF WHICH IS A LIE: for every secret which was disclosed that night can be purchased for less than half a dollar in Ronayne's Handbook of Masonry and many similar works, and have been so published for more than half a century, all Masonic lies to the contrary notwithstanding. And so with all the secrets of Masonry in all degrees, or nearly so.

These twenty-five men have rendered a worldwide service to humanity, and have helped us to clinch the rivets with which we have nailed down in Zion the lies of Baal-worship in the form of Masonry.

The evidence which we presented that night would convict in any *honest* Court of Law. We do not say in a Court presided over by a Masonic Judge: for, if he remained true to his wicked and utterly unlawful Masonic Obligation, he could never give us an *honest* and fair trial. But the evidence convicted every honest man and woman of the many thousands there that night, and, added to all that we have already published, it will convict the whole Nation and the whole word as to the really *heathen and lawless character of Masonry.*

IT WAS a wonderful scene when we stood up to open the meeting with our great marching song—

We're marching upward to Zion,
The beautiful City of God.

More than four thousand persons stood up, and the song was sung with a thrilling earnestness which indicated the consciousness of victory in the hearts of our people.

The vast throngs listened with intense earnestness to the reading of the Word of God.

Thousands followed with audible Amens to the earnest prayer, offered by one of the noble "twenty-five," Deacon W. S. Peckham, and the Christian's Duty in Breaking a Bad Oath was made plain; so that ere we entered upon the Exposures we had already won a Victory.

THESE EXPOSURES will be more fully dealt with in the carefully prepared reports and introductory sketch in our next issue.

But no words by which they may be described will ever adequately express the strange combination of intense interest in the secret work of the Masonic and Odd Fellow lodges, and of disgust and loathing and deep-seated indignation at the blasphemy of the pretended resurrection by King Solomon of the murdered Hiram Abiff, which forms the closing scene in the third degree of the Blue Lodge, that of Master Mason.

It was nearly 11:30 P. M. when the still crowded Tabernacle witnessed the closing scene of Confession and Consecration to God, in the Name of Jesus, upon the part of thousands who had witnessed the terrible sights which had laid bare the secrets of Masonry and Oddfellowship, and Secretism generally, as antichristian, heathen and wicked.

THE THREE DISCOURSES which we give this week cover a very important part of Zion's Conflict with Methodist Apostasy.

We call especial attention to the horrible disclosures in this week's issue of the mysteries of the Mystic Shrine, of which we feel ashamed to think the President of the United States is a so-called Noble.

We have felt that nothing but the laying bare of this, in all its hideous deformity, could reach the slumbering consciences of those who are truly Christians, and we rejoice to know that it has already been the means of bringing many out of the apostate Masonic-Methodist Episcopal Church, of which we have given some illustration.

It has also, we know, changed the intention of some who were about to become Masons, or who, being Masons, intended to go on to these so-called higher degrees.

OUR DISCOURSE upon "The Rise, Progress and Fall of Methodism" has been commented upon, we rejoice to say, most favorably by many of the hundreds of ministers and officers of the General Conference who heard it, and we have received from some of them personally the kindest expressions. One of them especially said, "I agree with you. The Methodist Episcopal Church is so honeycombed with corruption, Masonic and otherwise, that it is beyond reformation; that the organization must be destroyed."

This was said with deep feeling by an eminent minister who has toiled for nearly half a century in that Church. And his good wife, standing by his side, said, "We are spiritually with you in Zion."

Altogether we have been much surprised and delighted to find that there is a very powerful minority in the General Conference, who are apparently ready to come out and separate themselves from that mass of corruption which forms the majority.

OUR CARTOONS of this week illustrate powerfully the Disorder of the General Conference and the Mockery of the Solemn Ceremonies of Masonry, even in the Capital of the Nation.

WE GIVE PRAISE to God that amidst the many toils of our worldwide work and the building up of Zion City, we have been enabled to deliver these discourses and prepare them for the press.

But this toil has caused us to postpone the issue of the THE COMING CITY for another week. We have much matter prepared and in course of preparation for it, but the careful printing of our colored supplement, "Babel and Zion: A Prophetic Tale of Two Cities," and our limited press and other facilities, have made us to feel that it will be wise to fix the date for the first issue of THE COMING CITY on June 6th.

We ask for our readers' prayers that we may be given Divine Wisdom in the preparation of this first issue.

We heartily thank the large number of persons who have sent in their orders for the thirteen issues to which we have limited the present subscription.

YESTERDAY, MAY 25TH, we entered upon the fifty-fourth year of our life, and it was joy to feel as we did so the consciousness that we were entering upon this year with greater physical strength and with more vigor and delight in God's service than at any previous period of our journey.

May 25th is also the close of the twenty-eighth year of our separation to the Ministry of the Gospel of the Kingdom. We were ordained in the Congregational Church, Alma, South Australia, on May 25, 1872.

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As we spoke in the Assembly Room of Zion Home on the anniversary of our birthday morning, we felt younger at fifty-four than we had at thirty-four.

We ask our readers to pray that our bow may abide in strength until it shall please God to call us to the Zion above.

WE HAVE another interesting anniversary on the day of the publication of this issue.

On May 26, 1876, we were married at the Congregational Church, North Adelaide, South Australia.

Tomorrow is, therefore, the twenty-fourth anniversary of our wedding day.

No praise we can give our dear companion would exceed her merits, not only as a wife and mother, but as a minister of Christ and an Elder in this Church.

AND SO WE cross Lake Michigan for a few days, to our little Galilee at White Lake, to be with our wife at her summer home at Ben MacDhui, leaving our platform for only one Sabbath.

We hope to begin a glorious Summer on Lord's Day, June 3d, when we expect to gather around us the Triumphant Hosts of Zion at the Table of the Lord.

We are planning a Campaign of Salvation in gathering in multitudes from the paths of sin, sickness, sorrow and shame, into the Kingdom of God, where Salvation, Healing, Joy and Peace, and "The Hope which maketh not ashamed" abound. We also desire our people to be like trees planted by the River of Life, where green pastures and still waters invite the weary feet of heartsick humanity.

WHILST dictating these lines there comes to us from Zion Home of Hope a beautifully written letter which reads thus:

MAY 23, 1900.

DEAR DR. DOWIE:—First giving thanks to God, I wish to express to you my gratitude for all you have done for me.

I have been plucked as a brand from the burning, raised once more to true womanhood, housed, fed, and healed.

In addition to your many kindnesses, I would beg that you grant me especial prayer for my more perfect healing.

With great respect and veneration, believe me

Your Child in Christ, JULIET C. T——.

THIS LETTER from the Home of Hope is only one of dozens of similar letters handed to us within the last few days from those who have been rescued, largely by the splendid work of Zion's Seventies, in the streets and lanes of this great and wicked city, and brought to Zion Home of Hope, and to Zion's Home for Working Girls, where some who had not fallen were taken, having been rescued in the hour of their peril.

Glorious as is the work of destroying the works of the Devil in the Apostate Churches and setting God's people free, still more glorious is the rescuing of the vast multitudes who have wandered far from God into paths of sin and shame and sorrow.

We feel to give the remainder of our ministry in America before our visit to Europe to this glorious department of our work, which never ceases. We are praying for a glorious outpouring of the Holy Spirit upon multitudes in this sin-stricken and disease-smitten city.

BRETHREN, PRAY FOR US.

BEFORE honor is humility, and the gate to honor is a very lowly gate. "How hardly shall they who have riches enter into the Kingdom of God." Even if you are rich in knowledge, rich in great worldly power, you have to stoop down to enter the gate.—Notes from Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

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."

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ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

THOUSANDS of millions of human beings have lived in China since Jesus was on earth. Without ever hearing of the only Saviour, they sinned and died, and their spirits passed into the unseen world. The denominational missionaries profess to believe that these countless millions of people, many of whom lived but a few short years, are all justly doomed to conscious misery of greater or less degree, but in every case condemned to a living death of never-ending sorrow and despair in a hell which having burned for a million million ages will then be no nearer its end than when it first began!

Zion believes in hell, that is, in a state of suffering which cannot end without repentance. But the Scriptures also teach the "restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began" (Acts 3:21), in that fulness of the times when God shall sum up *all things* in Christ (Ephesians 1:10), and through Him shall "reconcile all things unto Himself, having made peace through the blood of His cross" (Colossians 1:10); when "death shall be no more; neither shall there be mourning, nor crying, nor pain, any more" (Revelation 21:4); when God the Father shall be All in all men (1 Corinthians 15:28).

The Precious Blood of Christ seems more precious when we see its power to cleanse the penitent sinner even in the ages to come. The mercy of the Lord endureth forever. "For God hath shut up all unto disobedience, *that He might have mercy upon all.* O the depth of the riches both of the wisdom and the knowledge of God!" (Romans 11:32, 33.)

The glorious time will come when Isaiah 25:8 shall be fulfilled: "He hath swallowed up death forever; and the Lord God will wipe away tears from off *all* faces."

The Adorable Father, whose name is Love, whose nature is Holiness, gives us in these and many similar passages glimpses of His strange goodness and boundless mercy which only quicken the zeal and devotion of the true Christian. Because it is His will that no one should perish, because His tender heart is grieved and is longing to see men turn to Him *now*, we must go *now* with the manifold Gospel for spirit, soul and body to every creature.

Love to such a wonderfully good and great God is a far stronger motive to preach and toil to save the lost, than is the pity which moves some to try to save only a few, at best, from falling at death into a hopeless hell of never-ending horror, an infinite punishment for a finite sin.

You know not God if you ask, "Why bother with preaching now to the Chinese, if they are to have another chance to repent in the ages to come?" That is a heartless question. The Chinese are already in the hell of sensuality and selfishness and sickness. They are hastening into the life beyond to serve the same wicked demons which enslave them here. If character tends to permanence, it is easier to save them now than it will be hereafter.

The Son of God is manifested to destroy the works of the Devil. If Christ reigns in your spirit, you will be moved *to go or send* and help destroy sin, sorrow and sickness in darkest China, where Satan's seat is, and in all the dark places of the earth that are still full of the habitations of cruelty.

Not only does heaven command, but earth groans for deliverance, "For the earnest expectation of the Creation waiteth for the revealing of the Sons of God." (Romans 8:19.)

Sons and Daughters of Zion! Lift up your eyes and behold the overripe harvest fields. Study the Word. Meditate. Obey. Pray. Pray that God may make you pure, and strong, and wise, and spirit-filled, and thus worthy "to declare among the heathen the unsearchable riches of Christ." But do not think that God will use you in the mission field if you are not faithful in your present work! Luke 16:10.

Pray for the Messengers, Elder deRonden-Pos, 107 Rue Mozart, Paris, France; Overseer T. J. Wilhide, North Brighton, near Melbourne, Australia; Elder C. F. Viking, care Edward Evans, Shanghai, China; and all the other scattered officers; in the meetings, and at the family altar, and in secret prayer. Mention the names of these Messengers and of their wives. You who have been healed or blessed in spirit through the prayers of these men of God, pray much for them now. 2 Corinthians 1:11.

Write to the Messengers. Postage is five cents a half ounce. It is no harder to write a letter to one 10,000 miles away than to one five miles away. Only don't try to write a long or a pious letter. Give bits of good news and words of cheer and faith. And say that you do not ask an answer to the letter, unless it be through Leaves of Healing. Your message of love may arrive just at the right time to cheer the worker's spirit and turn the tide of battle.

Elder Viking writes:

While we were in Yokohama a Japanese girl came from Tokio to ask for prayers.

Mr. Kageyama, a friend of hers, had told her of our arrival and had urged her to come. I met her at Mr. Kageyama's house, together with Mr and Mrs. Kageyama and Mr. Tokida, a Japanese Methodist preacher.

She was rapidly wasting away because of severe stomach trouble. She had no appetite and was growing thin and weaker every day. This sickness had fastened upon her after a severe fever several months before.

I spent two hours teaching her Repentance, Faith and Obedience.

When I saw that she was willing to do what I as God's Messenger to her told her, then I could pray the Prayer of Faith.

I asked God for definite things. My prayer did not take more than two minutes. I spoke to her two hours and to God two minutes. I did not lay hands on her nor anoint her, as I was not led to do so.

The very things we asked God for on her behalf have been granted her to the great encouragement of those who were interested in her healing. Praise the Lord!

Parents feel a more tender sympathy with their own children than others do, and just so God sympathizes with His children. "He remembers that we are dust. He knoweth our frames." But people have been making the mistake of believing that it is the doctors who know our frames.—Notes from 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 in Zion, will conduct Divine Services in

Zion Tabernacle, 1709 Main Street, Marinette, Wisconsin,

And install Rev. Daniel Bryant as Elder-in-Charge of the Christian Catholic Church, Lord's Day, 10:30 A. M., 3 and 7:30 P. M., June 10, 1900.

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THE UNRULY ASSEMBLY OF THE PROPHETS OF BAAL SELECTING A BISHOP.

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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 CONFLICT WITH METHODIST APOSTASY.

Report of Meeting held in Central Zion Tabernable, Tuesday Evening, May 15, 1900. Discourse: Degrees of Masonic Devilry.

Report of Meeting held in Central Zion Tabernacle, Thursday Evening, May 17, 1900. Discourse: Betrayers Who Kiss the Christ and Sell Him to His Enemies.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, May 20, 1900. Discourse: The Rise, Progress and Fall of Methodism in America.

REPORTED BY S. D. AND E. W. AND A. W. N.

MIGHTIER, more destructive and more terrible are becoming the fearless blows which the General Overseer is delivering against the great Methodist Episcopal Church, now infected throughout by the deadly corruptions of Freemasonry.



Already they are beginning to have their effect and that organization, "cracked through and through," is seen to be crumbling.

Thoughtful men, wearing the button of the Methodist Episcopal General Conference, throng Central Zion Tabernacle at every service, manifesting the keenest interest in the words of the man of God. Many of them, by the expression of their faces, and some even by their open declarations, make known their conviction that the General Overseer is right, and express their sympathy with him in this Conflict.

On Tuesday evening, May 15th, the General Overseer drew the diabolical veil of secrecy from the foul, filthy and murderous rites of the higher degrees of Masonry and from the Mystic Shrine.

The arraignment of men of high ecclesiastical and civil station was as startling as it was sadly true. On Thursday evening, May 17th, those who call themselves followers of Jesus and yet go into fellowship with "the unfruitful works of darkness" were shown to be guilty of the sin of Judas Iscariot, who betrayed his Master with a kiss and sold Him to His enemies.

On Lord's Day afternoon, May 20th, Central Zion Tabernacle was crowded to within very few of its fullest capacity. Members of the Methodist General Conference were present in hundreds and heard the truth about the once glorious, now apostate and fallen Church which they represented.

The Spirit of God was present in Power, and nearly the whole audience of about 3000 people remained, eagerly and respectfully attentive throughout the entire three hours' service.

Central Zion Tabernacle, Tuesday Evening, May 15, 1900.

The meeting was opened by the congreation singing Hymn Number 425.

Prayer was offered by Overseer Mason.

The General Overseer then read from the twelfth chapter of St. Luke.

After the announcements had been made and the offering received, the following address was delivered by the General Overseer:

DEGREES OF MASONIC DEVILRY.

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 all the coming time, in this and every land, till Jesus come, for His sake. Amen.

Jesus said:

TEXT.

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. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid.

In the third chapter of the Gospel according to St. John, Jesus said at the nineteenth verse:

And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works are evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

In my previous addresses I have taken occasion to speak of the lesser degrees of Masonry. Tonight, while I speak upon the other degrees of devilry, I feel that I am somewhat hampered, not from want of material, but from the fact that the material is so abundant and so voluminous that it is almost impossible to satisfactorily crowd into a brief lecture the many things that one has to say.

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I confess to you that, much as I have known on this subject, I have not been prepared for the shameful candor with which the principal Masonic writers are now confessing that Masonry has no connection with Christianity; that it is connected with not only Baal-worship, but with the foulest forms of the Phallic Mysteries.

I Shall Deal With the So-Called Highest Degrees.

In the front of all that I have to say, I shall principally attend to those degrees which Bernard and others declare are the highest in Masonry. Especaiyll shall I deal with that of which I have been unutterably ashamed to think that the President of the United States should be a member; namely, this foul order of the Mystic Shrine, whose ritual I hold in my hand tonight.

I read to you the other night that Robert McIntyre, Dr. Hirst, and a number of leading Methodist, Baptist and Episcopal ministers had declared that Masonry was not antagonistic to Christianity, but was helpful to the Church; that they were Masons because of the help that it could be to them in their Church work. I branded that as false, and said that they knew it to be false; inasmuch as the Name of Jesus Christ is not once mentioned in all the thirty-three degrees of straight Scottish Rite Masonry.

There is no place where they quote from the Bible in which Jesus' Name is mentioned as the Son of God. When they quote the Scripture, it is rendered meaningless because of the Name of our Lord Jesus Christ being taken out.

I start tonight with some startling facts concerning this question of the relation of Christianity to Freemasonry. Now, I am not quoting from antimasonic books when I quote from this one.

I Will Quote From the Writings of Freemasons.

I hold in my hand an "Encyclopædia of Freemasonry and Its Kindred Sciences: Comprising the Whole Range of Arts, Sciences and Literature as Connected with the Institution. By Albert G. Mackey, M. D."

It is brought down to date by Charles T. McClenachan, author of "The Book of the Ancient Accepted Scottish Rite of Freemasonry, Form and Ceremonies," etc. This book is printed in Philadelphia by Louis H. Everts, and is the edition of 1898. It is, therefore, a most recent edition, and it is accepted by Freemasons as among their highest authorities, if not the highest, in this country, for Albert G. Mackey held one of the highest offices in the Masonic Order.

In the article entitled "Christianization of Freemasonry," on page 162, Dr. Mackey has these words:

High Degree Freemason Contends That Freemasonry is Not Christian.

It is true that it embraces within its scheme the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed, because Freemasonry is truth, and all truth must be identical. But the origin of each is different; their histories are dissimilar. The principles of Freemasonry preceded the advent of Christianity. Its symbols and its legends are derived from the Solomonic Temple and from the people even anterior to that. Its religion comes from the ancient priesthood; its faith was that primitive one of Noah and his immediate descendants. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe.

The Buddhist, the Brahman, the Moslem and the Jew who reject Jesus Christ as the Son of God, the Saviour of the world, the only Advocate for sinners, and the King of Kings, can be Freemasons.

If you cannot understand the significance of that, you cannot reason at all. What is this "religion" which embraces the foe of Christianity, which gives comfort to the impenitent Jew, whose fathers shed the blood of the Redeemer; which gives comfort to the Mohammedan, who believes that he is doing God's service when he imbrues his sword in the blood of the Christian today; which is open to the Brahman, who teaches a woman to sacrifice the fruit of her body for the sin of her soul, and throw her child into the Ganges that the crocodile may eat it, who worships these horrid divinities of India, the trinity of Brahma, Vishnu and Siva, a religion which makes murder a part of its creed? Siva is the Destroyer.

What kind of a religion is this which embraces all these?

Masonry the Universal Religion of the Devil.

It must be the universal religion of the Devil. I think you will say Amen to that. (Amen.) Any religion which embraces and counts as acceptable to God these murderous, antichristian, unclean and abominable systems must be of the Devil.

I will now show you how daring they are in their statements.

With a good deal of hesitation, I will read to you from the article on the Phallic worship. I hate to do it. I feel ashamed to do it. I feel that it is degrading that in this age and time I should have to read such things to fight this Apostate Masonic Church. These Masonic-Methodists are brethren of this Mackey. They unite upon these principles, brethren of the Universal Church of the Devil. They pretend that Siva the Destroyer and Jesus the Saviour both find a harmonious meeting place in Masonry. They pretend that the abominations of Venus and Ashtoreth are in harmony with the Holy Ghost. It is false: and they are betrayers of Christ who drag Him into such fellowship.

Any one who knows anything of ancient history, and is even moderately read in ancient Phœnician literature or customs and habits, knows that, universally, even the heathen writers admit that the Phallic Mysteries were the most foul, filthy and degrading, brutalizing and murderous of all the ancient mysteries. There were none worse.

What does Dr. Mackey, this leader of Masonry, who tells you boldly that Masonry is allied with all these systems, say of Phallic worship? He says:

Freemasonry Contends for the Purity of Phallic Worship.

The Phallus was a sculptured representation of the *membrum virile*, or male organ of generation; and the worship of it is said to have originated in Egypt, where, after the murder of Osiris by Typhon, which is symbolically to be explained as the destruction or deprivation of the sun's light by night, Isis, his wife, or the symbol of nature, in the search for his mutilated body, is said to have found all the parts except the organs of generation, which myth is simply symbolic of the fact that the sun having set, its fecundating and invigorating power had ceased. The Phallus, therefore, as the symbol of the male generative principle, was very universally venerated among the ancients, and that too as a religious rite.

This is the symbol which is represented, he says, in Freemasonry by the "*point within the circle*."

Look upon the aprons hanging up there on the walls of this Central Zion Tabernacle, which Masons have given up, and you will see this same emblem, which identifies Phallic worship with Masonry.

Mackey says the same thing here in another form:

And here, I think, we undoubtedly find the remote origin of the point within a circle, an ancient symbol which was first adopted by the sun-worshipers, and then by the ancient astronomers, as a symbol of the sun surrounded by the earth or the universe,—the sun as the generator and the earth as the producer,—and afterwards modified in its signification and incorporated into the symbolism of Freemasonry.

Do you want to know what Masonry is "incorporated" with? He tells you plainly:

As a symbol of the generative principle of nature, the worship of the Phallus appears to have been very nearly universal. In the mysteries it was carried in solemn procession. The Jews, in their numerous deflections into idolatry, fell readily into that of this symbol. And they did this at a very early period of their history, for we are told that even in the time of the Judges (Jud. iii. 7) they "served Baalim and the groves." Now the word translated, here and elsewhere, as groves, is in the original Asherah, and is by all modern interpreters supposed to mean a species of Phallus. Thus Movers (*Phönix*, p. 56) says that Asherah is a sort of Phallus erected to the telluric goddess Baaltes, and the learned Holloway (*Originals*, i. 18) had long before come to the same conclusion.

He identifies it with the other forms: "The *Cteis* of the Greeks, and the *Yoni* of the Indians."

He has the shameful audacity to declare that this filthy form of worship, a foul and unutterably shameful thing, is represented in Masonry by "the point within the circle." These are his words: "It is *the same thing*, but under a different form as the Master and Wardens of a (Masonic) Lodge." Think of it, that three men represent the Phallus.

I know nothing more shamelessly foul than this confession, that Masonry is simply a return to the worship of the foulest form of beastial prostitution that you can imagine.

I am not reading in these quotations from enemies of Masonry; I am reading from a great high priest of Masonry. And how can the Methodist Church be the Church of our Lord Jesus Christ when its ministers, and its elders, and its leading managers are Masons? Is it possible to serve God and Baal at the same time?

Audience—"No."

Dr. Dowie—There can be only one answer—No. If that Church will not repent, and drive out of its body these foul,

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filthy children of the Devil, then it is a good Church to come out of.

May God bring His people out of it. Amen.

The Methodist Church Cannot Be Reformed.

Probably seventy-five per cent of the General Conference now sitting in the Auditorium are Freemasons.

The statement was made by Dr. Crouch, a member of the Methodist Conference in Chester, Pennsylvania, two years ago, that ninety per cent of the members of that Conference were Masons.

You can see who controls the Methodist Episcopal Church. It is the priests of the Phallic worship; not merely priests of Baal, but priests of the grove of Asherah, the foul, filthy, damning worship which even the heathen were ashamed of.

That is Mah-hah-bone—the point within the circle. Indeed, Freemasonry may be called the Mysteries of Mah-hah-bone.

Mr. Edmond Ronayne's work, entitled "Mah-hah-bone," is a very able work upon that subject.

Concerning the Secret Work of the Kadosh Degrees.

I desire to read to you some things in connection with the alleged last degree of Freemasonry. It may be a question as to whether it is the last degree; perhaps that is not known.

There are said—I find upon pretty extensive reading—to be at the least seven degrees of what is called the Kadosh.

I ventured two years ago to say to you that I believed if we could get the facts, we would find that the highest order of Masonry, which has at its head the supreme ruler of Masonry throughout all its various forms, was in the Jesuit Order in the Church of Rome. I am of that opinion still.

I told you early in this series of addresses that I would not tell you all I knew, and I will not, in your interests, and in the interests of my further knowledge. There are facts in connection with Masonry of which only very few, even of those who have reached the highest, or rather the lowest, degrees, are aware. All of these will yet be exposed: for Jesus truly said, "There is nothing covered up that shall not be revealed; and hid, that shall not be known."

It is a well known fact that the highest degree Masons say that they only amuse the brethren with the lower degrees; that they are not intended to be understood by them, or to be understood only in such a way as to mislead them. I believe that, even as they stand, these lower degrees reveal nearly the whole wickedness to those who have ears to hear, and eyes to see. Bernard in his exposition of the degree which he declares to be the *ne plus ultra*—"nothing more beyond"—of Masonry, says:

The Grand Commander's Face is Not Seen by Even the Initiated.

In this chapter there are no decorations, nor any emblem, as the curtain is entirely drawn. There is nothing figured on the ground but the mysterious ladder, which must be covered until the candidate has taken his obligation. Observe this well: you are never to admit a person to this eminent degree, unless you have full proof of his fidelity. Of the five brothers who compose this chapter, two must be with the candidate in another apartment, until he is introduced, the other three remain in the chapter to assist in the reception. In a distant place, a Knight of Kadosh cannot initiate another brother in this eminent degree, unless he has a power or patent from an Inspector General or a Deputy Grand Inspector, under his hand and seal; and when a reception is made, the Grand Commander remains alone in the chapter with the candidate, and must be so situated that the candidate cannot see him, as he is not to know who initiated him.

The name and face of this Grand Commander of the Knights of Kadosh is not to be even seen nor known by the very Knights who compose this highest order.

Form of Opening the Chapter.

Question—"Illustrious Knight, are you elected?"
Answer—"Thrice Illustrious Knight, Grand Commander, I am."
Question—"How came you to be elected?"
Answer—"Fortune decided for me."
Question—"What proof can you give me of your reception?"
Answer—"A cavern has been witness of it."
Question—"What did you do in the cavern?"
Answer—"I executed my commission."
Question—"Have you penetrated further?"
Answer—"Yes, Thrice Illustrious Grand Commander."
Question—"How shall I believe you?"
Answer—"My name is Knight of Kadosh; you understand me?"
Question—"What's the o'clock?"
Answer—"The hour of silence."
Question—"As it is so, give me the sign, to convince me of your knowledge,——"

On which they all draw their swords, when the Grand Commander knocks *one*, very hard, on the table before him, and says: "Illustrious Knights, the chapter is open."

As soon as the Knights with the candidate in the antechamber have heard the one blow in the chapter, by which they know the chapter is open, one of them comes and knocks *one* on the door; one in the chapter goes and opens the door and asks what he wants. He replies that a servant Knight demands to come to the degree of Grand Elected, as he has all the degrees and qualifications of Masonry which are necessary; which being reported to the Thrice Illustrious Commander, who says: "Illustrious Knights, can we admit this Freemason among us, without running any risk of indiscretion from him?"

The other two Knights then answer, "We swear and promise for him."

Then the Thrice Illustrious Grand Commander approaches, and they take each other by the hand, and take the following obligation to each other: "We promise and swear, by the Living God, always Supreme, to *revenge the death of our ancestor*, and which of us that should in any manner commit the most light indiscretion, touching the secret of our order, *shall suffer death, and shall have his body buried under the throne of this Illustrious Assembly;* so God protect us in our design, and maintain us in equity and right." Amen.

Form of Reception.

A short time after the two Knights with the candidate have heard the loud rap of the Grand Commander to open the chapter, they both take their hands, and after one of them has been at the door, and when they think the Grand Commander has finished the necessary business, they introduce the candidate, and leave him in the hands of the Grand Commander, and all four retire to guard the door of the entrance, and every other door of the adjacent rooms (if any). The reason of their leaving the chapter is, that no person ever assisted at the reception of a Knight Templar.

When the candidate enters the chapter, he prostrates his face to the ground, when the Grand Commander, behind the curtain,—

Mind you, the Grand Commander does not show his face. He may be the Jesuit General, or any other foe of Christ and God's Kingdom.

—reminds him of the principal points of Masonry, from its beginning, to the epoch of the assassination of Hiram Abiff; Solomon's desire of punishing the traitors, in the most exemplary manner; the method he took in disposing the Masters who went in search of the three villains, in order to execute his vengeance. He repeats to him the zeal, constancy and fervency of Joabert, Stokin and Jubelum, who, after the most painful search (by Solomon's order), had the happiness of finding among the ruins of Enoch's Temple in the Ninth Arch, the precious treasure of the Perfect Masons, etc. He continues to remind him of the firmness of the Grand Elect, and Perfect Masons, at the time of the temple's destruction.

He then says:

The Illustrious Grand Commander makes a general history in genealogy of the Masonic Order, its progress, its decline, and the manner how it was sustained, till the epoch of the Crusades, and until the historical circumstances, that have given occasion to the degree which the candidate expects; a degree that will give him a perfect knowledge of the precedent degrees, and the manner how Masonry has come to us; after which, the candidate takes the following obligation, his right hand on the Bible, his left hand between the hands of the Grand Commander.

The Grand Commander puts his hands out from the curtain. The candidate does not see his face, and he puts his left hand between the hands of the Grand Commander, and makes this oath:

Obligation.

"I promise and swear, never to reveal the secrets of the Grand Elected Knights of Kadosh, or White and Black Eagle, to any person. *I swear to take revenge on the traitors of Masonry.*"

Then he goes on much to the same effect and says he will be: ". . . ready at all times to conquer the Holy Land, when I shall be summoned to appear, to pay due obedience at all times, to the Princes of the Royal Secret; and if I fail in this my obligation, I desire that all the penalties of my former obligations may be inflicted on me. Amen." He kisses the Bible and rises.

Then the Grand Commander proceeds and says, "My dear brother, he who has bestowed this degree on you, which you have now aspired to, and who is described in this place, as Grand Commander, and Grand Inspector of all Lodges, and Grand Elected, is sensible of the importance of the secret already confided in you; it is therefore necessary to recommend a circumspection, and also to observe to those who take the name of Knights of the White and Black Eagle, and Kadosh, to be always attentive, and not to give the least suspicion relative to our mysteries, order, progress, and end of Masonry. The imprudence and indiscretion of many brothers has given a knowledge to the world of many of our emblems, by which Masonry has greatly suffered, and will be repaired with difficulty. Their indiscretion has caused the loss and retreat of many puissant brothers, who would have been an ornament and support of our lodge. Such indiscretion in this degree, my dear brother, would be without any recovery, as there are no more emblems; when every matter shall be discovered, disclosed to you, that will give room for some events, of which you will see the consequences, when you shall have heard all my instructions. The word which our brothers place at the end of their obligations, viz: *Amen*, signifies *this is no more*, that *shall be no more; if this shall be again*. This ought no longer to be a secret to you, who are going to have an explanation of the origin of Masonry, and what has occasioned the society."

Then a long lecture is given by Truth, as he is called. If the candidate is afraid to engage, or hesitates to proceed further, he is shown out and the chapter is closed. If, on the contrary, the candidate goes forward, he then kneels and takes another oath, and the Grand Commander says:

"You swear and promise to me, on that you hold most dear and sacred, First. To practice the works of corporeal mercy, *to live and die in your religion*"—

Think of it, *Masonry a religion!* with Mah-hah-bone for a god. We shall soon see what that religion is in this Knights

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of Kadosh. Look closely to see what the religion is which the concealed Grand Commander talks about.

—"and never declare to any man who received you, or assisted at your reception in this sublime degree." The candidate answers, "I promise and swear."

Then the Grand Commander says, "Say with me, '*Isedhalad*,'" which he repeats.

Secondly. "You promise and swear to have candor in all your actions, in consequence never to receive in this degree, any brother who is not your most intimate friend, and then by the consent of two Grand Elected Inspectors, if to be met with, or by a patent given you for that purpose." The candidate answers, "I promise and swear." He then repeats "*Scharlabac*."

Thirdly. "You promise and swear at all times to possess a sweetness of mind, as much as you are capable, to love and cherish your brothers as yourself, to help them in their necessities, to visit and assist them when they are sick, and never draw arms against them on any pretense whatsoever." Answer—"I promise and swear."

"Say with me, '*Moteck*.'"

Fourth. "You promise and swear to regulate your discourse by truth, and to keep in great circumspection and regard the degree of the White and Black Eagle or Kadosh." He answers, "I promise and swear."

"Say with me, '*Emunah*.'"

I desire you to feel the significance of it. You are thoughtful people. Think what the following words mean:

Fifth. "You promise and swear that you will travel for the advancement of heaven, and to follow at all times, and in all points, every matter that you are ordered and prescribed, by the Illustrious Knights and Grand Commander, *to whose orders you swear submission and obedience, on all occasions without any restrictions*."

The man has entirely parted with himself forever, if he says Yes. He says yes, "I promise and swear."

"Say with me, '*Hamach Sciata*.'"

Then he goes on to promise and swear that he will "sacrifice the traitors of Masonry." He goes on to promise and swear that he will do a great many other things to the same effect, and he says, after the Grand Commander, the words, "Choemel," "Binah," and "Tabinah."

After the candidate has pronounced the last word, the Grand Commander relieves him and says, "By the Seven Conditions, and by the Power that is transmitted to me, which I have acquired by my discretion, by untold travels, zeal, fervor and constancy, I receive you Grand Inspector of all Lodges, Grand Elect Knight Templar, and to take rank among the Knights of Kadosh, or White and Black Eagle, which we bear the name of. I desire you not to forget it."

"Ne Plus Ultra."

"It is indispensable for you, my brother, to mount the *mysterious ladder* which you see there; it will serve to instruct you in the mysteries of our order, and it is absolutely necessary that you should have a true knowledge of it." The candidate then ascends the ladder. When he is on the seventh or highest step, and has pronounced the three last words, the ladder is lowered, and the candidate passes over it, because he cannot retire the same way, as he would in such a case be obliged to go back against which he has taken an obligation, not to retire by the interests and views of the order, which is the reason that the ladder is lowered and he passes over it. He then reads the words at the bottom of the ladder, "*Ne plus ultra*."

That is, there is "nothing more beyond." The Grand Commander goes on with the alleged history of this order, which I shall not read at length.

When that discourse is finished, the man is no longer in any sense a Christian, nor has he any religion. In the degree before it, he has renounced all religion. He says he is a Christian "no more," and in this he has become the absolute slave of this Order, and has "sworn submission and obedience, on all occasions, *without any restriction*," to a man whose face he has not even seen, and who may be the General of the Jesuit Order for all he knows!

Can a man fall lower than when he has reached the "Ne plus ultra" of Masonry?

The Abominations of the Mystic Shrine.

I now come to the Mystic Shrine. I am grieved in my heart that in this City of Chicago such an abominable institution exists as this Mystic Shrine. This Mystic Shrine is open to those who have taken the thirty-second degree, Scottish Rite, or Knights Templar degree, York Rite Masonry.

The story of it is told in this introduction. It was imported, like all these other degrees, from the old countries.

In 1871 the ritual was brought to America by one of the transient foreign members and representatives, and placed in the hands of Dr. Walter M. Fleming, thirty-third degree, Sovereign Grand Inspector-General A. and A. Rite, and Eminent Commander of Columbia Commandery No. 1, Knights Templar, New York.

For some time it did not succeed, until Mr. Florence went to Europe, and came back, bringing with him the ritual of the order as it is worked in foreign countries.

In 1876 W. J. Florence called together such of the original members of the organization of 1871 as were living and constituted in December, 1876, Mecca Temple No. 1, as the head of the order in America.

This ritual which I hold in my hand is the present ritual of the order, and has been given up by those who have renounced it.

It is entitled "The Mystic Shrine Illustrated. The Full Illustrated Ritual of the Nobles of the Mystic Shrine. Revised and Enlarged Edition."

It is published in this City of Chicago by Ezra A. Cook, and bears date of 1893.

It also bears the inscription, "Entered according to Act of Congress in the year 1893 by Ezra A. Cook, in the office of the Librarian of Congress, Washington, D. C."

There is not a shadow of reason to doubt its genuineness, and it has been filed in the Library of the Congress of the United States for seven years. Its genuineness has never, so far as I can learn, been disputed.

The Order is declared to have been established at Mecca, Arabia, in 1608, and to have been revived at Cairo, Egypt, on June 14, 1837.

The Ritual was compiled, arranged, and issued at Aleppo, Arabia, by Louis Marracci, the Latin translator of the Mohammedan Koran.

The Lodge Room is termed the Temple, and the furniture is Masonic, with some additions, the room being draped with black alpaca or white, edged with purple and blue.

FURNITURE

A canopy or tent in a cart; a pedestal with gavel; large scimiter across the pedestal; altar of obligation covered in black, having on it the Bible and the Koran; the black stone or holy stone of black marble, one foot square or more, and two crossed swords; right of East, altar of incense with burning incense of myrrh, etc.; left of East, bier and coffin, each half way between East and altar of obligation; laver of water in the South; organ, etc. The working tools, etc., are a large cylinder of tin or sheet iron about thirty feet long and three feet in diameter and constructed so as to telescope together when not in use; a galvanic battery; an altar on which is placed a gold book with crossed swords on it; three gavels; block and tackle; hoodwinks and blindfolders; boxing gloves; a short ladder; four pair of drawers; three pair of handcuffs; a bumper; sort of desk six feet high constructed so as to fall to pieces when required for work; a large five-gallon sponge; several chairs from three to six feet long; a Chinese gong; horse-fiddle, and any other instrument on which a hideous noise can be produced; twelve suits of uniform with sabers for Arabic soldiers; several masks or false faces; a rough and rugged road made of ropes, etc.; bridge of sighs; three small syringes; dolman; sandals; firearms; collapse; and any other uncouth dress or figure to create terror or fear to the candidate.

I will not weary you with the opening ceremonies of this order. I will simply tell you that they strip the candidate. How suggestive that is of the words in Scripture in connection with the last days. See Revelation 16:13 to 15.

And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the War of the Great Day of God the Almighty.

Then the warning is given:

(Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.)

One of the things which is done in all these infernal lodges is to strip a man and make him a humiliating object of conscious nakedness. They delight to "see his shame."

I suppose if President McKinley, as is publicly alleged, took this degree, he went through this. If he did not, they did not initiate him properly, and broke their own ritual:

They salute and retire, and prepare candidates by taking off the shoes, coat, collar and vest, and clothing them in white dominoes and slippers, handcuffed, or tied at the wrist loosely.

How would Mrs. McKinley like to see the President now?

The candidate enters in like a poor—not only naked, but wretched criminal. However men can so descend as to become so degraded as to enter a lodge like this amongst their fellows, I cannot understand.

When the candidate (one, two or three) is ready, the Ceremonial Masters take charge of him. Three loud knocks at the outer door of the temple call the Oriental Guide to admit them. The response is, inside, a horrible clatter, the rasping of iron rings over an iron bar and the withdrawal of several large bolts; then the door opens: "What is the cause of this clamorous alarm? Who dares intrude upon the ceremonies of our Mystic Shrine?" asks the Oriental Guide.

Is that not a question to ask William McKinley, President of the United States? (Laughter.)

Has it come to such a pass that the President of the United States comes in nearly naked, clothed in a white domino, and handcuffed? Look at this answer.

"Poor Sons of the Desert, who are weary of the hot sands and the burning sun of the plains and humbly crave shelter under the protecting dome of the Temple."

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The Mystic Shrine Mohammedan in Its Religion.

After vouching for their characters, the First Ceremonial Master advances and whispers: "Mecca." The Oriental Guide says, "'Tis well; let them enter."

What is Mecca? It is the City where the sacred stone of the Mohammedans is kept, and where no Christian dare enter to this day. If a Christian were known to enter the sacred shrine of the Mosque at Mecca, he would be murdered without any hesitation. They would consider that the only way that they could cleanse the spot which he had polluted by his foot would be to murder him. Several have gone disguised as Mohammedan pilgrims, who have just escaped with their lives. If they had been discovered, they would have been murdered.

Is it befitting the President of the United States, a member of the Methodist Episcopal Church, and given by this people the government of this great country, to go in like this and say "*Mecca*"? (Laughter.) Washington goes for enlightment to Mecca! The President bows before the Caliph.

I am ashamed of this thing. It gets worse as you go on.

They enter, preceded by Marshal, Ceremonial Masters, etc., conducting them, the Guide leading all.

Grand Potentate (three raps, all rise)—Gong sounds once, organ music. They march twice around, organ or singing or both; the gong sounds when they pass the East and when they halt there the second time around. Grand Potentate strikes once; all are seated. Candidates halt.

Grand Potentate—"What strange intruders have we here? Our pleasures were most perfect and should be sacred from this turmoil and display."

Miserable William McKinley, what are you doing here? (Laughter.) You will get into trouble most surely.

Previous to the entrance of the candidate, the Captain of the Guard chooses twelve members, who dress like Arabic soldiers with large broad scimiters, and are stationed outside; drill, and are ready for duty when wanted. The candidates are seized and carried out by the soldiers in a rough manner, at which the Oriental Guide supplicatingly answers.

Oriental Guide—"Illustrious Grand Potentate, 'tis I who have ushered in (one, two or three) poor Sons of the Desert, who, being weary of the hot sands and burning sun of the plains, humbly crave that sacred boon to the weary and thirsty traveler, a cup of water and shelter under the protecting dome of our goodly Temple. I do commend them to your favor, having found them worthy and not of treacherous or ignoble purpose, each having passed the ordeal of the Secret Ballot of our Mystic Shrine unsoiled and vouched for by a Noble with our secret pass."

Grand Potentate—"Most Noble Guide, know you the penalty of broken faith and do you stand forth as ransom for them all?"

Oriental Guide—"Illustrious Grand Potentate, I do."

Grand Potentate—"So be it, then. Conduct them once again about our Shrine and to our Most High Priest, that he may imprint upon the tablets of their memories a knowledge of the duties they do here assume."

Candidates are conducted around to the Prophet—

After William McKinley has been kicked out, he comes in again.

—and Priest, who is robed and wearing a mitre.

Priest—"Strangers, are your motives for coming among us honorable, pure and free from hope of gain or pride of knowledge?

Candidates—"They are."

Priest—"Have you a belief in the existence of a Deity, future rewards and punishments?"

Candidates—"I have."

Priest—"Have you a desire to promote justice and suppress wrong?"

Candidates—"I have."

Priest—"Have you a due regard for female virtue?"

Candidates—"I have."

Priest—"Are you willing to jeopardize your life, if need be, to punish the guilty and protect the innocent and labor in the cause of justice, truth and common humanity?"

Candidates—"I am."

Priest—"Have you still a desire to unite with us in the inseparable bonds of the Mystic Shrine for the purposes to which you have assented?"

Candidates—"I have."

High Priest—"If you have answered in sincerity and in truth in these replies I can assure you that no conflicting sentiment nor requirement here will mar your principles nor your duties in the outer world, be they what they may. Our alliance or the Rite of our Mystic Shrine is ancient, honorable, benevolent and secret."

Listen to this. This is what Methodist ministers, and Methodist class leaders, and the President of the United States are alleged to have gone through.

Moslem Doctrine Taught in Mystic Shrine.

"It is ancient as the corner-stone of Mohammed's Temple of Mecca; as secret as the Moslem that bound the tribes of Arabia to Allah or their god; as honorable as the Christian, and the tenets to which it is dedicated when once assumed cannot be eschewed or cast aloof. We know no retrogression; justice is our escutcheon; charity beyond reason we do not expect; virtue must be regarded for its peerless worth and morality observed for the general good of all. We require absolute secrecy and desire all our disciples to hold an interest in our noble cause and a just observance of the tenets of our faith. Let these preliminary teachings be deeply graven upon your hearts. They are priceless when well observed and attributes that cannot be bought with paltry, sordid gold. By the existence of Allah and the creed of Mohammed"—

Listen to that, ye who have vowed to obey this Bible as the Word of God, and the only infallible rule of faith and practice. You have sworn in this Mystic Shrine by the creed of Mohammed, the false prophet.

—"by the legendary sanctity of our Tabernacle at Mecca, we greet you, and in commemoration of the Arab's faith in purity and innocence, we accept your answers as sincere, and you will now be permitted to proceed in the rites and ceremonies of the Mystic Shrine. The Oriental Guide and escort will now conduct you onward, while you will reverently lend an attentive ear to our preparatory service."

Gong, music, verse. Candidates proceed.

On they go with the scimiters waving over their heads.

Grand Potentate—"Who is he who hath professed to have conversed in person with the Supreme and maketh himself mightiest of his Mohammed, the Prophet of the Arab's creed?"

Gong, music and short verse. Candidates proceed.

Are these words for a Christian? It is not Jesus Christ, the Son of God, Advocate with the Father, but it is Mohammed.

Chief Rabban—"Who but Mohammed mingled his religion with his Hourii and said: Are not these the true sources of happiness?"

Gong, music, verse.

Let us pause here, and invite the attention of every honest Christian wife and mother to what the President of the United States has assented to as "the true sources of happiness."

Was the President deaf when these words were spoken in praise of Mohammed, who mingled "his religion with his Hourii."

Take up the Century Dictionary and read the definition of the word "houri." It is this: "Among the Mohammedans, a Nymph of Paradise. In the Koran the houris are represented as beautiful virgins, endowed with unfading youth, and immunity from all disease. Their company is to form the chief felicity of the faithful.

"'Or thronging all one porch of Paradise,
A group of houris bowed to see
The dying Islamite, with hands and eyes
That said, We wait for thee.'"
—Tennyson "Palace of Art."

Is this the faith of the gentle Christian lady who is mistress of the White House, the Executive Mansion, at Washington?

Does she encourage her husband with the future delights of the company of these harlots of the Mahommedan Paradise as "the true sources of happiness?"

Every Christian lady should refuse to receive a man who disgraces his manhood by avowing these "filthy dreams" as his faith. It matters not what his rank, that man is disgraced.

Assistant Rabban—"What shall befall them who have reflected with abhorrence that which the Prophet hath revealed?"

I am one. I reflect with abhorrence upon the lies of Mohammed. If I believed them, I should believe that not a single woman here, or anywhere upon God's earth, has an immortal spirit. I should believe that you women were just mere beasts, playthings of an hour or a day, and that you had no eternity of being, and that when the monsters of brutal lust were through with you, then you died like dogs, and that was the end of you. That is Mohammed's creed. Is that a right creed for a Christian President or any other Christian man, or an honest citizen, even, to support?

Audience—"No."

Dr. Dowie—Let him go to his wife with that creed, and I would give her the advice now that she has a right to a divorce. I would help her to get it, too. He is a dirty dog who really avows the "revelations" of the false prophet as his faith. He is one of those of whom the apostle Jude writes: "Yet in like manner these also in their dreamings defile the flesh, and set at naught dominion, and rail at dignities (or glories), . . . like the creatures without reason."

But the Assistant Rabban continues:

"Wherefore their works shall not avail; do they not travel through the earth and see the end of those who were before them?"

Gong, music, verse.

Priest—"Why do unbelievers indulge themselves and eat as beasts; shall not their portion be a torment? Appeal to the Prophets for the truth."

Gong, music, verse.

Grand Potentate—"To whom shall be meted out the boiling waters to drink, that they shall burst their bowels and shall be cast into molten lava to be consumed? The infidels who wait until the last hour of justice."

In the Creed of the Mohammedan the Christian is an infidel.

Gong, music, verse.

Chief Rabban—"Let us be of the number of those who bathe in the fountain of incorruptible waters and rivers of milk, the taste whereof changeth not, and rivers of wine, pleasant and purifying to those who drink, and enter into the vineyards where fruits rare and plenty ever abound, and no evil exists."

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Dirty dog! He wants to drink milk and wine, and lie down and loaf forever by the River of Life!

Gong, music, verse.

Assistant Rabban—"He who follows the plain declaration of his dictator will ever avoid those whose evil works have been dressed for them by the Devil and who follow up their own lusts."

And this cant is uttered in the face of what the Chief Rabban has just said about "the true sources of happiness."

Unblushing Mohammedanism in Mystic Shrine.

Gong, music, verse.

Priest—"There are Moslems among us; there are others who swerve from propriety; but whoso seeketh Islam earnestly seeks true direction; but those who swerve from truth and justice shall merit and reap abundance of chastisement."

What kind of a thing is this for a Christian?

Gong, music, verse.

Grand Potentate—"Let us purify one another."

I should think all the waters of Lake Michigan would not purify them. (Laughter.)

"There are two highways to good and evil; attempt not the city of destruction. Be ye all possessed of the faculty of distinguishing and the power of choosing wickedness and piety. For the punishment of each will be equal to the measure of his sin."

Gong and music, until the candidates, arriving at the East, halt.

Grand Potentate—"Sons of the Desert, you have advanced through the preliminary ceremonies of the Nobility of the Mystic Shrine, as far as it is possible, unobligated. Before advancing further in our course you will be required to assume a most powerful and binding oath, *inseparably uniting yourself with us*, and when once taken it can never be retracted or departed from. But, I assure you, therein is not contained a sentiment exceptionable to all that may become an honest, upright man, be his beliefs what they may. Are you willing to assume such an obligation?"

Candidates—"I am."

Candidates are conducted around to the West and to the Altar of Obligation amid sound of gong, drum and music. Kneel at altar with bound arms leaning upon the top, heads bowed. Grand Potentate strikes thrice to call all around the altar, and then to candidates: "Repeat after me."

Moslem Oath of the Mystic Shriner.

Here is the obligation, or part of it. I do not care to read the whole of it. It is very long.

"I do hereby, upon this Bible, and on the mysterious legend of the Koran,"—

Now, that is the Mohammedan Bible, the Koran.

"I do hereby, upon this Bible, *and on the mysterious legend of the Koran, and its dedication to the Mohammedan faith*, promise and swear and vow on the faith and honor of an upright man, come weal or woe, adversity or success, that I will never reveal any secret part or portion whatsoever of the ceremonies I have already received, that are about to be communicated to me,"—

He also promises to obey the laws and submit to the decrees of the Parent Temple. That Parent Temple is in Syria (Turkey in Asia), at Aleppo, it is said. He promises to obey the decrees of the Parent Temple and also the Imperial Grand Council of the United States of America, and so on. After a great deal more of this stuff, he says:

God, the Father, Jesus, the Son, and the Holy Spirit Left Out of Mystic Shrine.

"In wilful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague, and may Allah, the god of Arab, Moslem and Mohammedan, the god of our fathers, support me to the entire fulfilment of the same, Amen, Amen, Amen."

Where is Jesus Christ there? Where is God the Father? Where is the Holy Spirit?

Is this a pledge that the President of the United States ought to have taken?

Audience—"No."

Dr. Dowie—Did he not swear before the Ever Living God when he took the oath of office? Did he not swear as a Christian man? Did the people elect a Mohammedan to office?

Voices—"No."

Dr. Dowie—Did the people expect this man to swear a Mohammedan oath?

Voices—"No."

Dr. Dowie—Some may say that he did not mean it. If he did not mean it, he was a fool to say it, and if he did mean it, he was a liar, and deceived the people by representing himself as a Christian, when he was a candidate for the presidency.

Grand Potentate—"In token of your sincerity, salute the Sacred Book, the Bible."

Priest—"Unbind the Sons of the Desert. They are now of noble birth. The rays of the hot, flaming sun upon the sterile shores of the Red Sea are strong and more scathing than the hempen thong."

Nobles are all seated by the Grand Potentate's striking once. Candidates are ordered to arise and their wrists are unbound.

Priest—"Our Oriental will now conduct the Sons of the Desert to our purifying cavern in the South. It is the fountain of Mecca. Let them there wash their hands in innocency, cleansing themselves of the snares of sin and vice that may have surrounded them, and let them be returned to us free from the stains of iniquity."

What muck! What can cleanse away our sin?

Voices—"The blood of Jesus."

Dr. Dowie—What can make us whole again?

Voices—"Nothing but the blood of Jesus."

Dr. Dowie—What cleanseth from all sin?

Voices—"Nothing but the blood of Jesus."

Dr. Dowie—But these traitors or fools, or both, say, "It is the fountain of Mecca—go there and come back free."

Grand Potentate—"My friends, it is with pleasure that I extend to you the greeting of the Nobles of the Mystic Shrine, and congratulate you upon having thus far passed the ceremonies of our order."

"With this admonition I yield you up to our Guide and his cohorts, who will conduct you to the ante-room and blindfold you, and one by one you will be subjected to the Moslem test of courage."

Death Sometimes the Result of Mystic Shrine Secret Work.

"And should an unforeseen disaster come, we are in duty bound to honor and protect those who are left near and dear to you."

A noble of the Mystic Shrine did die during initiation not long ago, in Minneapolis. A very large sum of money had to be paid to buy off the widow by these scoundrels who broke his neck.

The following is a letter which I read to you during a discourse on Secret Societies delivered in this Tabernacle, Lord's Day afternoon, May 23, 1897.

MY DEAR DR. DOWIE:—I understand you are to have an anti-Secret Society meeting next Sunday. I would like to call your attention to an incident that happened last December in Minneapolis.

A man died while being initiated into the Mystic Shrine. One who was present told me that the man was blindfolded, and they put a big pair of duck pants on him. To this they attached a rope with a pulley overhead. He was then pulled up to the rafters, about twenty-five feet, when the trigger was let go, and the man dropped into a blanket held by several. When he dropped he was dead.

The Coroner and several doctors being present, went to work and held a post-mortem examination and decided that the man died from heart failure.

The Coroner was one of the men who assisted in his murder. The doctors had assisted in his murder, and right there in the place where the man died they held an inquest, and they got a jury to agree upon that verdict: that the man had died of heart failure. They took the man's body home by a special train. They buried him with honors, and they got the poor miserable widow of the man to sign a letter of thanks to them for murdering her husband.

The Grand Potentate then continues:

"Ere you depart, we bid you God-speed and adieu."

Priest (approaching to East and raising both hands)—"And may Allah protect and support you, that you be not cast into 'al hotama' (hell). Now let our secret vaults open to their width, that the vapors of damp stagnation may pass away. Open the passage to the desert and disperse our trusty Arabs in full array for the Moslem test. Away!"

Candidates conducted out under solemn music to be prepared for the second section.

Each candidate is in the custody of an Arabic soldier. They are seated and a drawing of lots takes place if there is more than one candidate, and each takes his turn for initiation. They are put through blindfolded, 1, 2, and 3, etc., according to number, six being the highest number actually initiated any one night. The others, if any, are secretly taken aside, the blinder removed, and they witness the initiation of the others and have only to take the obligations themselves.

In the Preparation Room they are told: "A rough and rugged road is before you, and it is beset with danger and with difficulties. Your life will be threatened, and you may loose it. But remember those who die in the faith will be resurrected in glory; therefore summon to your aid courage—that truly Masonic qualification, that puts on a fearless and courageous attitude; that scorns the acts of a coward, who but apes the conduct of a hero. Therefore suffer yourselves to be initiated with all the forms and ceremonies of this ancient and honorable institution. Do you all assent to this trial of fortitude—that truly Masonic qualification?"

Candidates—"I do."

Nos. 1, 2 and 3 are first led into the room with hands pinioned behind them, blindfolded; when they are put on the journey over the "Hot Sand" (rugged road), each with an Arab Soldier on each side, pricking him with his saber to hurry him along, and when one falls down, a whack with the flat of a saber causes him to arise. After they have gone around two or three times two are selected to escape enemies who they are told are approaching on a mission of murdering all.

The next is the most shameful; but whose is the shame, mine for reading it or theirs for doing it.

Voices—"Theirs for doing it."

Dr. Dowie—I will put them to shame. Ought I not to?

Voices—"Yes."

Dr. Dowie—I am ashamed to do it, but I will do it: for I believe God calls upon me to do it—cost what it will. God's Word declares that we are to "have no fellowship with the

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Unfruitful Works of Darkness, but rather even reprove (or convict) them; for the things which are done by them in secret it is a shame even to speak of."

And yet to make the "reproof" effectual, and to convict the hypocrites, there are times when God's Messenger must speak of these things. Fear seems to paralyze every tongue.

This is the time when the Works of Darkness must be "convicted."

Foul, Vulgar and Disgusting Rite in the Mystic Shrine.

The bung-hole test. The large metal cylinder is then produced, stretched out about thirty feet. Each candidate is asked if he ever was called a coward, or turned his back on an enemy. He is prompted to say, "No; I perform all I undertake, and never back down or out." They are then led to opposite ends of the big cylinder, caused to enter,—

Just think of President McKinley crawling in! (Laughter.)

They are then led to opposite ends of the big cylinder, caused to enter and are told to hurry up, as the enemy is approaching. The center of the cylinder contains a strong network of cord or wire, preventing either from passing through. They meet in the middle of the cylinder and strive to pass each other, while the Arabs pound on the outside with clubs and swords till they are satisfied, when they slide an opening in the door and ask if they wish to go on or back out. They of course back down and out, when they are given a lecture on their assurance, and told never to be too sure of a thing till they have tried it. They are one by one taken into another apartment, often stretched out on a plank to rest.

Now, I just hate to do this in this Tabernacle of the Most High God, where Christ is proclaimed, and the Holy Spirit has brought multitudes to find in God a full salvation for spirit, soul and body.

While in this position a small dog, or one who can imitate a dog, is caused to give a sharp yelp, just after a few drops of warm water have been squirted on the candidate's face, with the remark, "Take that dog out, he has just ——ed in the face of Mr. —"

Is that not shameful? Oh my God, is it not disgusting?

Voices—"Yes."

Dr. Dowie—Women! women! Will you ever have anything to do with the Mystic Shriners?

Voices—"No."

—then a general laugh takes place and the candidate is shown the trick.

Truly, truly is it written that "Fools make a mock of Sin."

But there won't be a "general laugh" before the Great White Throne of God on the Day of Judgment.

You wretches can laugh each other into hell, but you cannot laugh yourselves out.

The "Bumper" is next used. A box about six feet high; perpendicular on one side, and concave on the other side. A ladder is then placed on the concave side. The candidate ascends the ladder and is seated on the top, his legs hanging over the concave side. Then he is told to take hold of the end of a large rope, about two feet long, held up by a small string or thread. He is told under no circumstances to let go of the rope, which he firmly grasps, when the box falls to pieces, and he is shot down the concave side of the box, thumping his head and buttocks on a partition that is fixed to receive him.

Elegant position for the President of the United States, is it not? My good Lord! What a disgrace!

He is then conducted to the Grand Potentate, whom he is commanded to approach with humble and great reverence, stooping very low on his knees, his head near the ground, his buttocks elevated, where he receives the "Grand Salaam," that is a blow on his buttocks with two pieces of board—

What a dignified position for the President of the United States. (Laughter.) Did he really receive the Grand Salaam?

Further and Still More Wicked and Shameful Secret Work.

—between which are placed some torpedoes that explode with a loud report when they come together. This is called the Grand Salaam, or stroke of introduction. He is then introduced to the Grand Potentate, near whom is a galvanic battery, so arranged (under the carpet) that when the candidate is introduced to the Grand Potentate, he receives a severe electric shock. All those to whose lot it fell, in the casting of lots, are allowed to come into the room and be seated.

After a social meeting with the members, each of which pass around the room and are personally introduced to the officers and members present as well as the Arabian soldiers, two of the best boxers are left with the candidate talking, when one says to the other, "I will bet you a dollar that I can guess nearer to this brother's age than you can." The other takes the bet. The money is placed in the hands of another Noble. The bettor, after they have made some ridiculous guesses, asks the age of the person. When he tells his age, they get into a quarrel about it; each gives the other the lie. A challenge is then given and accepted. A ring is formed, two of the candidates are chosen as seconds, and as soon as the gloves are produced (large boxing gloves) the Grand Potentate appears, stops the fight, fines each of the fighters One Hundred Dollars, and declares that the seconds (candidates) must fight it out for their respective clients. That is, supposing A and B to be professional boxers, A's second must fight with B; and B's second with A.

Ruffianly Sport of Mystic Shriners.

A ring is formed and the novice candidates, meeting, of course, with some skilled Noble, get some rather hard knocks, which the Nobles and other candidates enjoy.

While the fighting is going on, some Noble makes complaint that he has been robbed, his pocket picked. He had previously put a package or some valuable article in the pocket or clothes of one of the candidates. A general search follows; the stolen property is found on a candidate, who has not been exercised much, and he is at once charged with the theft, is pitched onto by two or three of the Nobles, roughly hustled out of the room for trial, stripped of his clothing except a pair of drawers; he is then blindfolded, and after being led around the room, is seated on a large sponge filled with ice water, when the news comes that he has been forgiven on account of his good character, which has just been received by telegraph (possibly from Washington!); he is led out and invested with his former clothing.

While the foregoing is being enacted, candidates who have escaped the prize fight, etc., are conducted into another room, where they either find several members disguised as women, or find them discussing an expected visit of "Lady Nobles of the Shrine," or *they are squarely told that there is to be such a visit that evening* and a committee may be appointed to receive them in a proper manner.

Unspeakable Filthiness in Thought, Word and Deed.

Candidate is stripped to shirt, drawers and slippers, blindfolded, and led around the room several times, when he is halted.

Conductor—"This is the place where our brethren stop to sprinkle the Devil's Pass with urine. You will contribute a few drops of urine to commemorate the time and place where all who pass here renounce the wiles and evils of the world to worship at the Shrine of Islam. Only a few drops will do."

Candidate begins to obey instructions, when the blinder is jerked from his eyes and he beholds before him a group disguised as women, with bonneted faces and capes showing, the rest of their bodies hid by a screen. He is allowed to escape from the room amid a roar of laughter from the onlookers.

Is that not shameful? I ask again—I have asked it whilst preparing this discourse, and especially all this day—can it be that William McKinley, President of the United States, did these things when he was initiated as a Mystic Shriner, or was even present and saw them done to a fellow candidate? If he did either, how can we feel any other than that the most horrible disgrace has come upon the whole land? How can any honest man ever vote for such a man again? I hate to say it, but it is voting for a man who has gone down into the depths of low, disgusting vice and dishonoring his own manhood.

The many thousands of Zion voted for him, almost, if not quite, to a man, at the last presidential election, approving of his financial and fiscal policy.

But, should he become a candidate again this year, how can I ask Christian men to vote for him and Christian women to pray for his success?

I simply cannot if he remains amongst these incarnate devils, and dirty devils at that, who have the impudence to call themselves "Nobles of the Mystic Shrine."

The whole thing continues, and there is a sham Execution. There is blood for blood and life for life. There is a Vigilance Inquisition; one of the candidates being mock-beheaded.

A member masquerading as a woman has a crescent cut upon his bare breast. The blood seems to be running out. They drink the so-called blood, which is red wine.

Mock Executions in the Mystic Shrine.

Priest (holding up sceptre)—"And now may justice, peace and mercy abide with you. Strike!" The axe falls, culprit tumbles on floor, executioner stoops, lifts black cloth from false head and covers head of culprit, seizes false head by hair, raises it to view and exclaims: "Nemesis!"

Candidate is hoodwinked and made to approach the block and lay his head upon it.

Priest—"Hold! Executioner, mark this stranger's neck with the scimeter, but do not slay him."

The headsman slaps the candidate on the neck with a damp towel and he is at once taken by force and placed in the hammock or canvas, carried and placed in a coffin at the East end of the catafalque, while the culprit and the head are borne into an outer room. Officers all return.

Potentate—"Thus doth the evil doer and the malefactor meet with 'Nemesis' at the Inquisition of Mystic Shrine, and it now becomes our duty to deposit the result of our vigilance in the tomb, isolated from the eyes of the meddling world, a fit abiding place for the remains of the unfaithful. Most Noble Oriental Guide, lest the secret clasp of our Mystic Catafalque be prematurely known to our novices, let them be again hoodwinked, that their hearts may be taught secrecy and their tongues silence, ere they are entrusted with the secrets of the Mystic Shrine."

Candidates all blindfolded. The coffin is then stood on end or placed at an angle with head on chair, at end of table or tomb, toward the East; the block and executioner placed at the West side. The culprit again elevated by the noose, skeleton executioner at his side; the woman seated at the North; officers and members gathered around table in tableaux and lights turned up; black cloth and frame removed from banquet table and all is in readiness for the finale.

Grand Potentate—"Now let us rejoice that iniquity has lain her proud idol in the dust and that justice has triumphed over sin. And ever thus let our light so shine before men that they may behold our good works."

That is a blasphemous misapplication of the words of Jesus. This is the order of the Mystic Shrine.

I have a statement made by one of these Mystic Shriners

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that in Cincinnati there were no less than twenty ministers of the Gospel present at a Banquet following a gathering of Mystic Shriners in that city.

Horrid Scenes at Mystic Shrine Banquet.

Gong; hoodwinks removed; music and general jubilee at banquet. Candidate is provided and eats and drinks from coffin, the culprit also from the gallows, as also the female, still in costume, at the North, etc.

After general banquet the meeting is closed in a formal manner.

Had these twenty ministers of the Gospel any place there?

Audience—"No."

Dr. Dowie—Were they not traitors to God and to His Son, Jesus Christ?

Audience—"Yes."

Dr. Dowie—And of the Gospel that they profess.

Will Overseer Mason, who knows the facts, kindly tell me some of the things which were provided for those who were present, including the twenty so-called "ministers of the Gospel?"

Overseer Mason—"One bottle of Mumm's extra dry champagne; one bottle of wine; one bottle of beer; three good cigars."

Dr. Dowie—Three infernal cigars (laughter) at each plate.

Elder Stevens—"Doctor, when the Mystic Shriners met at Detroit, the Cadillac put in eleven new bartenders and the Russell nineteen bartenders. I saw ten ministers I knew marching with the Mystic Shriners on the street."

Dr. Dowie—To whom have the ministers of the churches gone when they patronize these abominations?

Audience—"The Devil."

Dr. Dowie—I declare to you before my God tonight I never felt so ashamed in all my life; but I vowed before Him that I would tell this thing, and that I would tell it in the House of God to the shame of the President of the United States, if he continues to be a Mystic Shriner, and to the eternal disgrace of every minister who has joined in this infernal thing. I do not care if I lose my own head for doing it, I will tell it, and I will print it.

Are not these Degrees of Devilry?

Audience—"Yes."

Call.

Dr. Dowie—Every one in this house who hates and renounces all these works of darkness, stand and tell God so. (With some exceptions, the audience arose.)

I am ashamed to see some women sitting. Shame to the men who are sitting. I think it still more shameful for the women.

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 abstain from all association with these infernal works of darkness; to reprove them, to destroy them to the utmost extent of my power. Have mercy upon the wicked men, and worse women, who associate themselves with such things, for Jesus' sake. Have mercy upon men in this audience tonight who are ministerially corrupt and are sitting still. For Jesus' sake take away these false shepherds, and destroy these false churches, and save the people, in Jesus' Name. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

Dr. Dowie—Will you stand by me in this fight?

Audience—"Yes."

Dr. Dowie—May God help you. (Amen.)

I have never felt so angry in all my life as I have felt tonight. I feel I have been tricked and deceived into helping to put into the chair of the United States a man who could be guilty of this thing. I am ashamed of it. Let what I have said go to Washington.

Tens of thousands of Zion's friends will wait and watch to see what the Mystic Shriner in the Executive Mansion at Washington will do.

Their future action will depend upon his.

If he is silent, and makes no signs of repentance, I believe that *not a single vote will be cast for him by them again if he is a presidential candidate.*

He owes God and the Nation a public renunciation of this abominable compound of Masonry, Mohammedanism and Mystic filth.

As God's Messenger, I demand it.

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.

Central Zion Tabernacle, Thursday Evening, May 17, 1900.

The meeting was opened by singing.

Scripture Reading and Exposition.

The General Overseer then read in the Gospel according to St. Matthew, twenty-sixth chapter, beginning at the thirty-sixth verse, and commenting as follows upon the fifty-sixth verse:

But all this is come to pass, that the Scriptures of the prophets might be fulfilled. Then all the disciples left Him and fled.

What a terrible word that is. Every one of them forsook Him and fled. Bonds, Tortures, and Death were there, and they could not face it. Can we? It will come to that.

The Theocratic Principle is ineradicable in Christianity; for Christianity demands the preaching of the Gospel of the Kingdom of God, the declaration of the Supremacy of Christ.

Christianity demands a practical embodiment of theocratic practice, and we say: "We will never rest content until the Law of God is inscribed in the statute book of every nation under heaven, and is the Supreme Law."

The World will never stand that. The World will fight it. It must fight it. The Flesh will never stand that; the Devil will never stand it. The consequence is, that true Christianity will arouse an antagonism which will compel the Devil, as his last resort, to do what he has done so long: to kill.

Where will we be then?

I think I know. I have not run away yet, and I have never felt it in my heart to run away.

I have heard the whizz of the bullet very close to my ear.

Where will we be should the trial come? We do know the Kingdom of God will not be established upon this earth peacefully. You can establish a Methodist Church peacefully anywhere, and the Devil will give a large subscription.

As I read, that scene tonight is very real to to me. It happened only yesterday:

One day is with the Lord as a thousand years, and a thousand years as one day.

These things happened in God's Yesterday.

They will happen again in God's Today.

Beyond lies the Forever with the Lord and Eternal Victory.

Prayer was then offered by Overseer Mason; also by the General Overseer.

The announcements were then made, during the course of which the General Overseer made the following remarks:

Now, one of the things which the Freemasons and others say concerning those of our number who are exposing diabolical wickedness in these systems is: How can you believe a man who breaks his oath?

How Could You Believe a Man Who Kept a Masonic Oath?

That is a much more pertinent question.

Would it not have been better if Herod had broken his bad oath?

Audience—"Yes."

Dr. Dowie—Would it not be a wicked thing for a man to keep an oath of that kind?

Audience—"Yes."

Dr. Dowie—That is the kind of an oath a Freemason takes, an oath to murder, an oath to kill. It is wicked to make it, and it is still more wicked to keep it. I am going to show on this night week that it is godly to break it.

The vilest thing a man can do is to say that he will not break an oath, or break a promise. I will break every promise which the Devil has tricked me into making.

Break every bad oath you ever made.

If you have promised to break your wife's head, break the oath, but do not break her head. (Laughter.)

What a ridiculous thing it is to suppose that when a man finds that he has made a bad oath, he cannot back out of it. If he does not, he is a sinner.

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The General Overseer then delivered a discourse upon the following subject:

BETRAYERS WHO KISS THE CHRIST, AND SELL HIM TO HIS ENEMIES.

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 will use for my text these words in the twenty-sixth chapter of the Gospel according to St. Matthew, the forty-ninth verse:

TEXT.

And straightway he came to Jesus, and said, Hail, Rabbi; and kissed Him.

The first word in the first oath of the Masonic order is "Hail," the word of the betrayer, Judas Iscariot.

The Entered Apprentice when he takes the oath, says: "I will always Hail," after the introductory words.

He says:

I do most solemnly and sincerly 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 Freemasonry.

The First Word in Judas' Betrayal the First Word in the Masonic Oath.

Do you not think it is very significant that the word which was the first word in the betrayal of our Lord and Master Jesus Christ in the garden of Gethsemane by the apostate hypocrite, thief, liar and betrayer, Judas Iscariot, should be the first word of the Oath in the First Degree of Freemasonry?

"I will always Hail; I will always kiss my Master in the Methodist pulpit on the Sunday, and I will be sure to betray Him every chance I get all the week. I will always Hail."

I take tonight just that word "Hail" for my text.

Is it true that Masonic professed Christians, be they laymen or be they officers or Bishops—is it true that in Masonry they betray their Master with a kiss?

Is it true that in Masonry they are selling Him to His enemies?

One of our number was met by a Freemason today. Our brother has taken part in this Church before in exposing Freemasonry, and he is going to take part again. This Mason told him that his friends wanted to warn him ere he went too far in breaking his Masonic vow. This man was an Introductory, Consistory and Mystic Shriner, the last of which, as we showed you on Tuesday night, is the dirtiest Shrine of all the filthy Shrines of Secretism.

What kind of a man was this who brought the threat to Conductor Rice? He is an avowed Buddhist. An American by birth, I suppose, he does not hesitate to vow that he is a Buddhist. And yet Methodist ministers in Chicago have the audacity and mendacity to say that Masonry promotes Christianity.

There is no real personal God in Buddhism. How can there be, when the whole object and aim is to get into a state of unconscious existence called Nirvana, in which a man shall pass away and be lost as a drop of water is in the ocean?

I do not blame such a man half so much as I do those who are associated with him in Masonry and who, hypocritically for the most part, profess to be Christians.

What Does Betraying Our Master With a Kiss in These Days Mean?

What does selling Him to His enemies mean?

Suppose I stand here tonight and plead in the Name of the Lord Jesus Christ for your Repentance toward God, for your Faith in our Lord Jesus Christ, for your obedience to Him. Suppose that I told you, as I have so often told you, that the one thing which God demands is an absolute, unquestioning allegiance to our Lord Jesus Christ, and that Christ is All and in All, the Alpha and Omega; that He is the Way to the Father. Suppose I told you that there was only this One Mediator between God and man, the Man Christ Jesus, and that He is the Propitiation for our sins, and not for our sins only, but also for the sins of the whole world. Suppose I taught that in Him was life, and that He was the Eternal God, the Word who became flesh, and that there is no other Name among men given under heaven whereby we must be saved. Is that not the teaching of professed Christian ministers in the denominations?

Audience—"Yes."

Dr. Dowie—Yet many a man of them walks away from the place where he has proclaimed these truths, and the very next night walks into a room, divested of all the clothing with which he entered, clothed in the miserable underwear which the lodge provides, with the cable-tow around his neck, and a hoodwink on his eyes. There he declares that he comes in "darkness, helplessness and ignorance, having been wandering amid the errors and covered over with the pollutions of the outward and profane world," now inquiring at the door of a Masonic Lodge seeking the new birth; regeneration in whose name? In the Name of Jesus Christ?

Audience—"No."

Dr. Dowie—In a name which is never mentioned by a Christian. It is named by a traitor; it is named by a betrayer; it is named by one who sells Christ to His enemies, but it is never named, except in utmost abhorrence and contempt, by a Christian—the name, the omnific name, *Mah-hah-bone!*

All the ceremonies are to represent—what? What I read to you last Tuesday, the Point within the Circle, the Phallic Mystery.

The horrible embodiment of brutal lust of that Point within the Circle is his religion, yea, it is his god—Lust, damning hell-born Lust—the worship of the animal nature.

Freemasonry is Sun-Worship.

The sun is represented in astronomy by that symbol. The sun is taken as one of the symbols of creative powers. That is what is worshiped in the East at the feet of the Worshipful Master, and in the South and at the West as the sun travels its course.

It is so avowed by the Masons themselves. Those who are honest do not even pretend for a moment that there is any recognition of Christianity in Masonry.

Mackey says that the Brahman, the Buddhist, the Mohammedan, the heathen, stands upon an equal platform with the Christian in the lodge, and that the religion of Fremasonry antedates Christianity, and has for its gospel the *lex naturæ*, the law of nature.

Is it not betraying the Christ with a kiss, when a man publicly professes Christianity, and then in the lodge-room passes from degree to degree until he has gone through the whole wearisome thirty-three, like Bishop Mallelieu, Bishop Fowler, and Bishop Joyce, of the Methodist Episcopal Church, like others in all the apostate churches?

When a man has gone through thirty-three of these infernal degrees, each taking him to a lower depth of devilry than the one before, has he not betrayed his Master?

Audience—"Yes."

Dr. Dowie—Is he not selling Him to His enemies?

Audience—"Yes."

Dr. Dowie—I know nothing at all about what betrayal means, or selling the Master means, if that is not true.

Hence it is today that we see churches which once were renowned for spiritual power become so void of that power that even their hypocritical Bishops are compelled to confess it, as did Bishop Fowler in that address, shamefully entitled "The Seal of the Covenant: a Call to Humiliation and Prayer," which preceded this Conference.

They have the effrontery to tell us that they are the champions of Christianity when they confess that they are retreating in the face of Christ's enemies, and that the pathway is paved with the dead.

They have sold Him to His enemies; they have betrayed Him with a kiss. They have made a mock of weeping over the results, and then gone on with their devilry.

It will be a marvel if any man becomes a Bishop at this General Conference who is not a Freemason. I do not think it is possible. At all events he will not be an avowed opponent of Masonry.

I do not think that there is a sensible man or woman here tonight who will say other than that a professed Christian minister, Bishop or anything else you like, who has taken these foul oaths, and put himself into these foul hands, has betrayed his Master with the very word of that obligation, "I will always Hail. I will always cry Hail, Master, and kiss Him and hand Him over to His enemies."

It was a deed of darkness when Judas came into that Gethsemane, and said "Hail, Master." Their secret work is a deed

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BAAL MOCKERIES IN GOD'S TEMPLE.

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of darkness: for it is always in darkness that they perform their ceremonies. Even when it is daylight they veil themselves from the sun. They darken their rooms, and they blindfold their candidate. They lead him around in disgraceful attire to worship at the disgusting shrine of Baal. They have even added to it the shrine of Mohammed, as we saw in examining the Ritual of the Mystic Shrine this week.

Let us register our vow tonight, that we shall never cease to protest against this foul blot upon humanity, and this horrible betrayal of the Christ, and this shameful selling of Him to His enemies.

Why I Witness Against This Betrayal of Christ.

"What business is it of yours, Dr. Dowie?" asks some one.

What business is it of mine? Am I not Christ's minister? Did He not send me as His Messenger, and am I here to see the people dragged down to hell by this horrible thing, and say nothing?

Am I to stand by and see millions of sincere and earnest Christians in these churches who have sought the Lord earnestly, betrayed by their leaders, dragged down and sold out to the World, the Flesh and the Devil, and say nothing?

What kind of a man would you think me to be if I saw my brother's house burning, and I did not cry Fire? What kind of a man would I be, if I did not leap forward, and endeavor to rescue from the flames those who would be burned to death, when the flames reached them?

What kind of a man would I be if I did not wish to awaken the sleepers and cry, "Awake! the house is on fire! Quick! Get out"? It would be my duty to *drag them out*, if necessary, even if I tore some of their clothes in doing so.

If I did not do it, I should be a murderer. If I had a voice to speak, and a hand to move, and I stood still for fear that my hands might be burned, I should be guilty of murder.

A Story of an Owner's Apathy While His House Burned.

I had my home and headquarters for three years at a certain village near this city, a center of Methodist hypocrisy and apostasy, and I never received the commonest courtesy from a single Methodist minister living there. It is a Valley of Dry Bones.

One day a fire took place within two doors of my house. There was a street between, but a large hotel at the corner. It was only a frame-work hotel, and near that there was a house which took fire.

I saw the people in the hotel, in great alarm, throwing their things out of the window, and running out into the street. I saw the smoke and flames ascending. I thought that hotel was on fire. It was very cold weather, below zero, and scarcely stopping to button my overcoat I rushed across the street, drawing on my gloves as I went. When I got there I found the fire was in a house beyond the hotel.

I found the people of the house, not at all alarmed, standing looking on with perfect apathy. I did not know at the time that they were people who owned the house. Then I saw some of them taking out a few pictures and things of that kind. The fire was making rapid headway.

By this time the fire brigade, such as it was, came up, but there were only two or three of them, and there were not enough men to take care of the hose. I helped screw on one of the hose, and to get it to work. There was nobody else to take it, apparently. I ran into a back-yard and climbed up on a fence and on to the top of an outhouse, and began to play on this fire. (Laughter.)

I directed streams of water on the right spots, and I began to put out the fire.

A man came around and said, "What are you doing?"

"I am putting out the fire," I said. "What are you doing?" I was told that this man was connected with the house.

I helped to put out the fire, and made such a fuss about it that the firemen moved a little quicker, and between us all we got the fire under.

I never saw such disappointed people as the owners of that house. (Laughter.) I was astonished. I did not expect much in the way of thanks. I did not do it for thanks. I did it because it was neighborly and right, and I did not want all the people in the hotel to lose all their things, or any one to be injured by exposure to that cruelly cold weather. There were many little children and some sick and old people there. I did not want the fire to extend to my own house.

I thought I was doing a kind act in helping my neighbor to put it out, but I was altogether wrong; my neighbor had apparently expected to get the whole of the insurance. Now he was only going to get a part of it. (Laughter.)

People Do Not Want the Fires of Sin Put Out.

There are a great many professed Christians who are very angry with me because I am putting the fire of Baal-worship out. They do not want it put out. They want to get their insurance from the Gehenna Mutual Masonic Provident Association, of which the Honorable Mr. Beelzebub is General Manager.

Or it may be that they are insured in the Mutual Protection and Benefit Association of the World, the Flesh and the Devil, of which Bishop Facing-both-ways is the Chaplain.

They do not want the fire put out, and they are mad at me. They want the fire to burn on. The fact is, they set the house on fire. They are the children of the Devil. They do not want you to fight the fire, and they are not in earnest. When you put out the flames, when you destroy evil things, and fight sin, disease, death and hell, you get no help from these Methodists, and people of that kind.

They say, "What are you making such a fuss about? Why can you not let it burn out?"

We do not propose to let this fire go on, do we?

Audience—"No."

Dr. Dowie—May God help us. We are going to do what we can to prevent the fire spreading further.

I feel very much tonight the need of great wisdom in revising the proofs of last Sunday's discourse. It has all to be gone over, every word, every letter, every comma, every paragraph, everything put right. These proofs are called galley proofs, and I sometimes say I am a galley-slave for the time being. I keep rowing, keep rowing, and keep rowing all the night. When the morning comes the galleys are all transferred into LEAVES OF HEALING, which is Zion on Wings.

That is what Deaconess Marie Brieger sitting there does. She gets into the galleys and toils over that German edition. And so with Evangelist Pos over the Holland edition. But after our toils, we have this satisfaction, that God takes the Little White Dove and uses it to men and women on every continent.

When it has spread its wings it is a galleon which bears to distant lands better things than these Spanish galleons of old bore: spices and pearls and rubies and gold—it bears the Everlasting Gospel.

I am so thankful when I hear how the Germans and Dutch, and people all over the earth receive it.

People Are Not in Earnest.

The people whom we expected to receive it do not receive it. That is just it: they are not in earnest in putting out the fire. They never were in earnest, and we have to find that out. It is a sore trial to find it out.

Why, they seem to fear that if the fire were put out they would have nothing else to do; they want the fire to keep burning.

In a certain town they were talking of disbanding the fire brigade because there was nothing for them to do. It was a great loss to the town to keep it. Within the next week there were many fires. They found, after wondering where these fires came from, that they were lit by the brigade. They did not want to go out of business. (Laughter.)

It seems to me that there are a considerable number of ministers who do not want the fires on the altar of Baal to be put out.

They cannot dig. They are no account in any business of any kind. So they just let the fire burn to keep up the denominational alliance between Methodism and Baal.

All who are determined that they shall no longer stand or sympathize in any way with those who are betraying their Master with a kiss, and selling Him for silver, stand and tell God that. You will make your protest against this iniquity. All who are determined to renounce the infernal works of darkness, and to reprove them, stand. All who are willing to hold by the infernal works of darkness, keep your seats, and the Devil will know where to find you, and he will, too. (With a few exceptions all arose.)

I see! I see! It is the people who do not want to put out the fire who are keeping their seats. You can tell they are

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ministers by the look of them. They are glaring at me as if they would like to Morganise me. But they cannot put me in fear with their shameful threats. The Lord have mercy upon them.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, have mercy upon these wretched people in this meeting who are not willing to stand up with God's people, and renounce the infernal works of darkness. Have mercy upon those who have betrayed their Master with a kiss, and sold Him for silver to the heathen gods. Have mercy upon them. Break down their Apostate Churches, and set the people free, for Jesus' sake. Give us power to do right, no matter what it costs. Let us be brave and do right. Forgive our sins. Cleanse us in spirit, and in soul, and in body, in Jesus' Name. (All repeat the prayer, clause by clause, after Dr. Dowie.)

CLOSING PRAYER.

Father in heaven, bless this company. Have mercy upon those who have tonight rejected the opportunity to stand up and renounce the infernal works of darkness. Deliver the people from their foul grasp. For Jesus' sake destroy these Apostate Churches, and take away these false shepherds. Give us grace to Go Forward, that when these powers are destroyed, and these strongholds of sin and Satan are pulled down, the way may be made plain for the Salvation of multitudes throughout this earth. We ask it in Jesus' Name.

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.

Central Zion Tabernacle, Lord's Day Afternoon, May 20, 1900.

The services were opened by singing Hymn Number 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 read in the Inspired Word of God in the book of the Prophet Isaiah, the fifty-second chapter, and in the Gospel acccording to St. Luke, the thirteenth chapter. He commented as follows upon the eleventh verse of Luke thirteenth:

And behold, a woman which had a spirit of infirmity,—

She had not merely an infirmity, but a "spirit of infirmity." A demoniacal possession was added to her infirmity. All disease is diabolical, Satanic oppression. It comes from the Devil. It cannot come from God, for it is not in God; it could not come from heaven, for there is no disease there.

There are things which are impossible even to God.

It is impossible for God to lie, and it is impossible for God to defile. He can never be the corrupter of His own creation. It is impossible for God to be the author either of sin or disease. The great truth which they did not understand was taught that day by Jesus, that all disease is the work of Satan.

He was teaching in one of the synagogues.

Reading on, the General Overseer commented as follows upon the thirteenth verse:

And He laid His hands upon her: and immediately she was made straight, and glorified God.

"Oh, that happened nineteen centuries ago. Nobody gets made straight today."

That is what the Methodists say. (Laughter.)

Not all; but most of them.

Zion, does God heal today?

Audience—"Yes."

Dr. Dowie—All who have been healed through faith in Jesus, stand. You are God's witnesses. (More than 2000 arose.)

Did God heal you?

Witnesses—"Yes."

Dr. Dowie—Just take a look at them, Methodists; take a look at them.

Are you sure God healed you?

Witnesses—"Yes."

Dr. Dowie—Did I heal you, or ever claim to?

Witnesses—"No."

Dr. Dowie—Did you have to pay anything for your healing?

Witnesses—"No."

And He laid His hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation—

Why Should the Church Rulers be Angry With Divine Healing?

Why should they be? Why should men who profess to be Christians be just about as mad as a March hare when they are told that somebody is healed?

Do you want to make a Methodist Bishop mad?—tell him that you have been healed through Faith in Jesus. The miserable Baptists are just as bad. (Laughter.)

Why should that ruler have been moved with indignation? Ought he not to have been grateful to God that the poor woman under his ministry, who had been bowed down like that for eighteen years, had been healed? Ought he not to have rejoiced?

Audience—"Yes."

Dr. Dowie—Do present-day ministers usually rejoice?

Audience—"No."

Dr. Dowie—No, they do not. (Laughter.) They make an awful fuss. If a man believes in Divine Healing, they have in some cases expelled him from the Conference. If they do not do that, they send him to the backwoods, on a starvation salary.

And the ruler of the synagogue, being moved with indignation—

Who was that? The ruler of the synagogue, the teacher, the old Rabbi, the old liar and hypocrite.

And the ruler of the synagogue, being moved with indignation because Jesus had healed on the Sabbath, answered and said to the multitude—

He was a Sabbatarian, you know. He believed in the Sabbath—had an awful belief in the Sabbath.

I have found that the people who are so very troubled about the seventh day, or the first day, being the Sabbath, are for the most part of no account.

They are cruel; they are hard; they are unspiritual; they do not see the large view of the Sabbath, which was made for man, not man for it.

The Jews were narrow Sabbatarians.

This man—just look at him!

The Man Who Hates Divine Healing a Hypocrite.

And the ruler of the synagogue, being moved with indignation because Jesus had healed on the Sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the Sabbath. But the Lord answered him, and said, Ye hypocrites—

A branding iron was put right between his eyes, and when it was taken away you could read the words there, "*Thou hypocrite!*"

It is between the eyes of every man who fights Divine Healing. (Amen.)

—Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stoll, and lead him away to watering? And ought not this woman—

"This woman, who has been shown today for the first time the Healing Stream, the Water of Life; that I am the Fountain opened in Judah for sin, and for all uncleanness."

That was what Christ meant.

—And ought not this woman, being a daughter of Abraham—

A faithful woman; not like them—a pack of hypocrites. He denied their right to call themselves sons of Abraham, just as I deny the right of the Methodist Episcopal General Conference now sitting in this city to call themselves the sons of John Wesley. You are mostly the sons of the Devil (laughter) "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."

That is what Christ says. Do not think that I made up that speech. That is Christ's speech. You have not heard it for a long time, have you (laughter), some of you?

—And ought not this woman, being a daughter of Abraham, whom Satan had bound—

Christ Declared That Satan Was the Author of Disease.

Now, Mr. Ruler of the Synagogue, do you see Christ standing there, who has branded you as a hypocrite? He is telling you that Satan bound that woman. Do you tell me that was nineteen centuries ago, and it is not Satan who does it now,

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but it is God? Then, if that is as you say, God is doing the work the Devil used to do, is He not? Is He?

Audience—"No."

Dr. Dowie—How do you like that, you Methodists? (Laughter.)

A nice horn of a dilemma for you.

No; it is the same old Devil. Or, has he improved?

Audience—"No."

Dr. Dowie—No; he has become a Methodist. (Laughter and applause.)

I will take that back. He became a Methodist at least nineteen centuries ago. He is a Methodist still.

"Well now, Doctor," you say, "can you find that in the Bible?"

Yes. The Apostle Paul tells you:

Finally, be strong in the Lord, and in the strength of His might. Put on the whole armor of God.

And the whole object of this armor of God is:

That ye may be able to stand against *tas methodeias tou diabolou* (τὰς μεθοδείας τοῦ διαβόλου)—

The methods of the Devil. (Laughter.) He is a Methodist of a bad kind, and has many sons of that name, although I rejoice to say that there are multitudes of Methodists of a good kind—thousands of whom have come into the fellowship of the Christian Catholic Church in Zion.

—And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath? And as he said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

May God bless His Word.

Conductor Rice then sang "Thy Word is Like a Fire," from the oratorio "Elijah," with clear, resonant voice and a brilliancy and ease of execution which held the breathless attention of the great audience of thousands. The accompaniment was played with accuracy and sympathy by Miss Leah Sprinkel, Zion's Organist at Central Zion Tabernacle.

The General Overseer then led the people in prayer.

The announcements were then made, during the course of which the General Overseer said:

Bishop Fowler and the Associated Press.

The Associated Press, which is in session in Chicago, had very properly Bishop Charles H. Fowler there last week at their banquet, where they handed him "the loving cup." (Laughter.) They had a speech from him in which he praised them. He said, in effect, that the Chicago press was the sublimest thing in the way of newspaper literature in all the world. (Laughter.) I wonder how he looked when he said it.

I should think that a flashlight by my friend, Mr. Lawrence, taken at that moment would have revealed all the editors with their tongues in their cheeks. (Laughter.)

Oh, the hypocrites! They know themselves that of all the kinds of liars who are notorious throughout this country, the Chicago press liar is the worst.

I begin to think, though, that Philadelphia is coming up, from what I saw there the other day. The fact is that the whole press of this country is just simply one vast syndicate. Oh, the amount of "sin" in that syndicate!

Have you not noticed the almost absolute silence of the press concerning these meetings? Look at this gathering today. I know how large this Tabernacle is and what it contains. There are about 3000 persons present now—yet tomorrow morning, I could almost bet, if I were a bettor, that you will not see a line in the press.

Young Lady (seated at Reporters' Table)—"How much will you bet?"

Dr. Dowie—Were you reporting here last week? (Applause and laughter.)

Young Lady—Yes.

Dr. Dowie—Now, young lady, just a moment. Did any of your reports appear?

Young Lady—"Well, they couldn't." (Laughter and applause.)

Dr. Dowie—They couldn't, the young lady says. She looks a very amiable young lady, and she seems to be a very bright reporter. She has been reporting me for about four or five meetings, and there has not been a line in the papers, not one. It is probably not her fault.

She wants to know how much I will bet. I will bet nothing. Something might appear tomorrow, and I should be very glad. But I never bet anything in my life.

It would be quite a "red letter day" if a decent report of this meeting appeared. But I have no hope of good treatment, or even the commonest honesty, from the present "generation of vipers" who have taken the place of the scribes of Christ's day. The Associated Liars of the Associated Press belong to the World, the Flesh and the Devil. They do not belong to God. Some of them are Methodists (laughter); some of them are Congregationalists; some of them are Baptists; some of them are Episcopalians, but they tell you themselves, in a moment of candor, that they belong to the Devil. Truth has fallen in the streets. "They justify the wicked for a reward, and take away the righteousness of the righteous from him."

The Chicago Press Has Knowingly and Deliberately Lied About Me.

Strangers here should not imagine that the press of Chicago ever makes any mistakes about me. It has never made any mistake. It has always lied on purpose. (Laughter.)

That is what the ancient equivalents of the modern newspapers did about Jesus.

The newspapers are a pack of cowards. They are afraid to publish even the news of the day. The biggest congregations which gather on any Sabbath in Chicago are in this Tabernacle. They know it, but they will not report my sermons fairly, if at all. I do not know that I am very anxious about their reporting me. I think that if the press should praise me I should turn to my wife and to my brothers around me and ask where had I fallen or backslidden, that the newspaper press of Chicago should praise me. (Laughter.)

I tell the Associated Press in all its power, controlling its millions, that their papers are wilfully dishonest and false so far as concerns Zion, and on many other matters. They never tell the truth unless it suits them, and it does not happen to suit them just now to tell the truth about Zion. God will smash them and sweep them out, as He will every iniquity in this world. He will capture all the printing presses of the world yet, as He will all the other good things which the Devil has, for a time, stolen and used for bad purposes.

THE RISE, PROGRESS AND FALL OF METHODISM IN AMERICA.

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 front of all I have to say today, I desire to put three passages of Scripture.

First, in the fifty-first chapter of Isaiah, the first verse:

TEXT.

Hearken to Me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye were digged.

In the twenty-fourth chapter of Isaiah and the fifth verse:

The earth also is polluted under the inhabitants thereof; because they have transgressed the Laws, changed the Ordinance, broken the Everlasting Covenant.

Then I will ask you to look at the words of Jesus in the twenty-third chapter of Matthew at the thirty-eighth verse; but I will read the connection:

Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

I call your attention specially to these words:

Behold, your house is left unto you desolate.

When Jesus Christ, the Son of God, said these words, He spoke them upon the Mount of Olives, beholding the city in all its fair beauty stretched from Mount Zion to Mount Moriah, and all these beautiful hills and terraces on which the Holy City was built on the other side of the Valley of Jehoshaphat.

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Sitting on the Mount of Olives, He there saw the splendid City; its walls; its numerous fortifications; its beautiful palaces; its stately towers, and above all the magnificent Temple of Herod, rivaling in its magnificence that of Solomon.

He looked at this City where the people were gathered in vast multitudes to witness at the Feast of the Passover, the wondrous scene of the Sacrifice of that Passover Lamb.

He had attended with them the Feast of the Tabernacles. As the High Priest poured out upon the Altar the libation of the water that He had taken from the sacred stream of Siloam, He had proclaimed Himself to be the Fountain of Life. He had cried: "If any man thirst, let him come unto Me and drink."

The Mighty Work of the Galilean "Peasant."

The scoff and the scorn of the Pharisee at the rude Galileean Peasant had begun to change. Only three brief years of ministry and the Galileean Peasant, the reputed son of a village carpenter, had shaken not only Palestine, but the world.

Greek Pilgrims had come from afar and gone to Philip and said, "We want to see Jesus."

All the earth had felt the influence of the words of Christ, and the multitudes that thronged at that time into Jerusalem to the feast of the Passover, had also come to see Jesus. He had been working in the Temple. He had been delivering terrific discourses.

He had been telling them those awful parables in which He had charged upon them their guilt; told them to fill up the measure of their iniquities; that they had slain all the prophets, and now they would slay the Son of God. He had made them to feel, as they never had felt before, their miserable emptiness, blindness, nakedness, and hypocrisy.

He had smitten Herod on the throne. He had smitten the whited sepulchre who was high priest with a stronger than mailed hand. The scribes, the editors of that day, were told that they were a generation of vipers, and their renowned teachers were told by Him that they were blind leaders of the blind.

But when the eventide came, it was His custom to leave the City and Temple, pass down into the valley, climb the hill of Olivet, and then descend to Bethany and rest in the quiet home of Martha and Mary.

On that night, near to the time when He was to be crucified, He sat on Olivet, looked at the great City, and wept:

Oh Jerusalem! Jerusalem! . . . How often I would have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

Then as He wept, He saw the scenes when the Roman army of Vespasian, under Titus, his son, would sweep down upon that City, and would draw the cordon of an awful siege around the doomed place. He seemed to see them plant the Roman eagles, and to hear the battering rams crashing against the walls of the City, when the people should perish in their doom. He knew that they would die after long, bitter strife, of famine, pestilence and war; and that not one stone should be left upon another of all their beautiful buildings.

He said: "Your house is left unto you desolate."

I dare say there were some, if they had published papers, who would have said, editorially, the next morning, "What impudence. This obscure and audacious young Galileean Peasant from the petty village of Nazareth has foretold the destruction of this vast and mighty City and this splendid Temple."

But it all came to pass. In thirty-seven years that city was desolate. The whole nation was either destroyed or carried into captivity.

Josephus, the Jewish historian, tells of one who stood upon the ramparts of Jerusalem and cried, "A voice from the East; a voice from the West; a voice from the Four Winds; a voice against Jerusalem and the Holy House; a voice against the bridegrooms and the brides; a voice against this whole people." This man cried these words for more than seven years, and no cruel punishments could silence him. The terrible story of the Destruction of Jerusalem is an awful fulfilment of the words, "Behold, your house is left unto you desolate."

The Methodist Episcopal Church today boasts that it is the strongest organization, ecclesiastically, upon the soil of the United States.

It holds, while the Roman Catholics may number more, that by reason of its affiliation with Masonry, the Methodist Church can control the nomination of politicians; that they can secure the nomination of one of their number, a Yates; that they can put upon the Presidential seat a McKinley. In fact, this arrogant body says, "We are the people, and we are in the advance of the Christianity of our time. We rule America."

"Your House is Left Unto You Desolate."

You have transgressed the Laws. You have changed the Ordinance. You have broken the Everlasting Covenant which God made with your fathers when He founded the Methodist Church.

Look unto the rock when ye are hewn, and to the hole of the pit whence ye are digged.

Compare yourselves with those who begot you, and then see whether you are any better than the Pharisees of Christ's time.

I desire to speak first concerning the rise of Methodism.

Amongst the names of those who lived, who loved and toiled for God and for humanity, which are enshrined within my heart, there are no names greater than those of two young men who in 1729, in old England, bowed before God and wept and sought for a Holy Life.

One of these was a fellow of Lincoln College, Oxford. The other, his brother, was also a man of scholastic attainments and of great spiritual power and of poetic genius.

John and Charles Wesley, in 1729, sought earnestly to know God's will. After reading God's Word and weeping over their own condition and searching through the Word with prayer for light, they saw that they could not be saved to the uttermost without a Holy Life.

They saw that they must follow after it, if they were to please God. They saw that they must incite others to do this. Hence in 1737, eight years afterwards, seeing still more closely that men must be justified before they could be sanctified, they formed the Methodist Society. They never formed a Church.

They still declared that holiness was their object, and that God had thrust them out to raise a holy people.

Oh, how dark England was, in 1737, under the cruel dominion of the classes! The masses of the people, sunk in sensuality, in intemperance and infidelity, were almost heathen. The better classes, even the clergy of the Church of England, were living shameful lives of self-indulgence.

The Wonderful Work for God of John and Charles Wesley.

Bishoprics and livings were sold in the open market to the highest bidder. Of earnest and consecrated preaching there was almost none. Here and there a bright light shone in even the Church of England.

There were rectories like that at Epworth, where John Wesley's father and that sainted mother of nineteen children, Susannah Wesley, taught their children as best they knew God's Holy Way.

God has never left Himself without a Witness, but the degradation, the intemperance, the infidelity and impurity of the classes, and the utter want of fidelity in the Church, cannot be exaggerated as an historic fact. These young men said that they believed that God had sent them out to awaken the Church and raise a holy people.

They were laughed at. They were laughed at very much as I was laughed at in 1893, when I built my first Zion Tabernacle in this city.

They were laughed at very much as I was in 1894, when a distinguished Presiding Elder—perhaps he is in this house today—spoke with contempt of Zion Tabernacle as a "little wooden hut." Another, a professor, said it was only "a bit of kindling wood."

But I said that the time had come to raise up a Standard for God in Chicago, and that the result of it would be, when the time came, the formation of a Church.

How they laughed, when they heard, on the 22d of February, 1896, that the Christian Catholic Church in Zion had been formed with 450 members!

They do not laugh quite as much today; for many members of the General Conference are here to listen to what I say, and they know that their churches are cracked and broken from the Golden Gate at San Francisco to Hell Gate, New York, by blows given from Zion against their apostasies.

They know that thousands and tens of thousands have flocked out of the Methodist Church into Zion. And still they come. (Amen.)

"Oh, what are you talking about?" asks some Methodist.

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Last Tuesday evening, just by the way, two Methodist friends entered this Tabernacle for the first time.

They came from Grand Island, Nebraska. Their pastor was attending the Conference. They sat and listened to the Word of God. The husband was sixty-one years of age and the wife fifty-seven. They had been Methodists for many years. After the service they said to each other, "We cannot remain in that Apostate Methodist Church. We must obey God and be baptized."

On Wednesday night they were baptized. On Thursday they sought an interview with an Elder, and that day or the next they were down at the Auditorium, where they demanded and received from their pastor this letter, dated Grand Island, Nebraska, but written in this city, May 19th.

Methodists for Many Years Leave That Church and Come Into Zion.

GRAND ISLAND, NEBRASKA, May 19, 1900.

This certifies that C. D. Irvine and wife have been acceptable members of the Methodist Episcopal Church in this place, and are cordially commended to the people of God wherever they may go.

A. HODGETT, Pastor.

DEAR DOCTOR:—This letter was secured from a Masonic M. E. minister today at the Conference. He gave it very reluctantly.

Yours respectfully, C. A. HOY.

With this they sent me their applications for fellowship.

The wife has been converted forty-two years, and the husband has been converted perhaps fifty years. One word here last Tuesday night, in addition to their previous reading of LEAVES OF HEALING, brought them into Zion. They are here today. (Applause). Such cases are multiplied many, many times.

Are Mr. and Mrs. Irvine here today? (The persons referred to arose).

Are you the writers of these applications?

Mr. Irvine—"Yes."

Dr. Dowie—Have I told the truth? I have stated the facts as far as I have them.

Mr. Irvine—"They are correct as I heard them."

Dr. Dowie—You are in Zion now?

Mr. Irvine—"Yes."

Dr. Dowie—You have come out of the Methodist Episcopal Church?

Mr. Irvine—"Yes."

Dr. Dowie—Why have you come out?

Mr. Irvine—"It is because I could not feel justified that the Lord wanted me there any longer; for they did not have any room for Salvation, Healing and Holy Living. I had been reading LEAVES OF HEALING for some time before I came here."

Dr. Dowie—The brother wishes to say that it was not merely the word on Tuesday night, but he had been a reader of LEAVES OF HEALING, and when he came and heard my discourse on Tuesday night, it settled him.

This coming out of Methodism into Zion is continuous. Not a week passes without many applications from ex-Methodists.

The day for contempt has gone. You are looking very serious about it now. You are beginning to see that there is something in it, and unable and unwilling, because dishonest, you are not ready to admit that God is in it. Therefore you must perish as an ecclesiastical organization which God can use: for you "fight against God."

The Rise of the Methodist Church in America.

Let me tell you a few things about the rise of this Church, comparing it for a moment with the rise of the Jewish Church. There are many persons who imagine that because God was the Originator of a thing, therefore that thing will stand.

God was the Originator of the Jewish Church. For 1500 years He bore with it. Methodism is not 200 years old.

God destroyed the Jewish Church because it had transgressed the Law, changed the Ordinance and broken the Everlasting Covenant. He had to destroy it utterly, and substitute for it a totally different organization.

I wish to point out the historic fact that a thing may be of Divine Origination, and yet go to the Devil. Then God has to destroy it Himself in order to save His people. That is the condition of the Methodist Church today.

This Methodist Church was a plant of grace, which came from the grand old British land.

It was in 1766 that a local preacher named Embury, an Irishman, began to preach in New York.

These facts are official, for they are contained in an official publication which I hold in my hand.

He was the first Methodist preacher in the United States. He formed a Society in a church building which is now in existence; at least I was in it some years ago in John Street, New York, away down in the Bowery.

Another local preacher named Thomas Webb, who was a Captain in the British Army, and another, an Irishman named Strawbridge, also, I think, a local preacher, helped Embury. They began to preach in an humble way in New York. Then they extended the preaching and formed societies in Maryland.

In 1769 John Wesley sent out two itinerant preachers: Boardman and Pilmoor, and in 1771 two others: Francis Asbury and Richard Wright. Then the work began to spread, so that at the close of the Revolutionary War, in 1784, which was eighteen years from the time that the Methodists began preaching, the number of preachers in America was eighty, and the number of members was about 15,000.

Just a word here. You have spoken with contempt, some of you, concerning the growth of Zion. We formed this Church, as an organization, only four years ago last February. We have one hundred and forty-three ordained officers, and if we could have a perfect enrollment, we would have very much more than 50,000 adult members. There is no Sabbath when we meet here that we do not meet with thousands of members of this Church. There is no continent where the flag of Zion is not planted. In this city alone we have between thirty and forty nationalities in our fellowship. We publish LEAVES OF HEALING weekly and monthly in three languages, and many tracts in many languages. Conversions and healings and consecrations of life to God are daily, yea hourly, taking place in all parts of the world.

We have more than a thousand members of this Church who are working from week to week as Messengers of Zion in the form of Seventies who are witnessing for Christ, and winning many to Christ, from house to house, not only in Chicago, but in scores of other centers of population in America and Europe. They proclaim Christ and reach sometimes nearly half a million people in a week in visitation from house to house, and they speak for Christ with the people face to face.

Our Zion Literature Free Distribution Fund has sent forth nearly three-quarters of a million of Rolls of Zion Literature to every continent, to hotels, and to steamships sailing on every Ocean. Fifteen to twenty millions have been more or less directly *reached* by the Message from Zion through that Fund.

Our Rescue Work is growing quite large, and our Preventive Work for Homeless Girls and Women has been well begun.

Zion Printing Works and Zion Publishing House send forth Zion Literature in tons weight every week, from our own well-equipped composing rooms and printing presses.

The growth of the Christian Catholic Church in Zion is larger by four times, in four years, than was American Methodism in its first eighteen years.

Remember that, when next you talk about the growth of Zion.

I thank God, though, for the glorious Rise of Methodism. I am a Scotchman by birth, and an Independent by ecclesiastical birth. I belonged to Cromwell's Ironsides ecclesiastically. I was born in the Congregational Church into the Kingdom of God. It is called the Independent Church in Scotland.

I Never Knew the Time When I Did Not Love the Name of Wesley.

I thank God today with all my heart for the splendid men whom God has given to the world, in Great Britain and in Australia, and in America, and in all parts of the world, in the Methodist Society. I thank God for John Wesley's "Journal," and John Wesley's "Notes on the New Testament," and John Wesley's "Letters," and John Wesley's "Sermons."

I read something of John Wesley's every week, and sometimes every day. I thank God for Charles Wesley's hymns: for the inspiration of:

O for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of His grace.

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I want to thank God for the last verse, which the Methodists do not so often sing now:

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

Charles Wesley believed in Divine Healing. (Amen.)

I thank God for "Jesus, Lover of My Soul." I want to get the Methodists out of this Methodism which is Masonic to sing once more the old song:

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.

That is Divine Healing, and it is glorious old Methodism. (Applause.) But it is not the Methodism of today.

Oh, how I grieve when I hear the Methodists sing it:

"Thou, O Christ, art all I want"—Peggy, run for the doctor. (Laughter.)

"More than all in Thee I find"—Where is that medicine?

"Raise the fallen, cheer the faint"—Have you no salts that I can smell to keep me from fainting?

"Heal the sick, and lead the blind"—Oh Peggy, where is the doctor? Will the doctor never come? (Laughter.)

The Lord have mercy upon you.

I Thank God for the Methodism of the First Fathers in Methodism.

I believe if John Wesley were alive today, he would have been the leader in the Christian Catholic Church in Zion. (Applause.) I believe if I had been born in his time, I would have been a Methodist. I can shout as loud as one now. (Applause.)

I thank God for John Wesley. I thank God for Charles Wesley. I thank God for Asbury, and Embury, and for Dr. Coke. I thank God for them: great men, heroic spirits. I believe that today John Wesley is standing by me in spirit and saying, "More power to you. Smash up that Church. It does not belong to me." (Applause and laughter.)

I believe that today I should have, if they were in the flesh, these great and good men with me in my attack upon Masonry, and its filthy and heathen teachings and practices.

No one can ever say, who speaks truly, that I do not love, and that I am not willing to give my meed of humble praise to all the men of all churches who have helped me, by the inspiration of their holy zeal and holy living.

I shall deny to no man the praise belonging to him.

Frederick W. Faber died twenty-seven years ago in the oratory of St. Philip DeNeri in London, a Roman Catholic; but who shall dare to say he is not with his Lord in heaven? I love that good man who wrote:

Was there ever kinder shepherd,
Half so tender, half so sweet
As the Saviour who would have us
Come and gather at His feet?

It is God; His love looks mighty,
But is mightier than it seems.
'Tis our Father, and His fondness
Goes far out beyond our dreams.

. . . . . .

But we make His love too narrow
By false limits of our own,
And we magnify His strictness
With a zeal He will not own.

For the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour,
There is Healing in His blood.

If our love were but more simple,
We should take Him at His word,
And our lives would all be sunshine
In the sweetness of our Lord.

I thank Frederick Faber; and when I reach him in heaven, some time, I will say, "I bless you, Frederick Faber, for the hymn which has so often comforted my heart."

I will not deny the Christianity of John Henry Newman, who died a Cardinal in the apostate Church of Rome, whose deeply spiritual words I sing:

Lead, kindly Light, amid th' encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home;
Lead thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; one step's enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on.
I loved the garish day; and, spite of fears,
Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

Oh I will not forget that he sang the song which has so often brought tears to my eyes, and melted my heart, as I thought of those

Whom I have loved long since, and lost awhile.

Who can doubt that in all the churches great and good men have lived and do live? My fight is not against the good in Methodism, past or present, but my fight is against an organization which has been sold out by its leaders until it has become the most contemptible, paltry, political tool in America. (Applause.)

Shameful Political Practices of the Methodist General Conference.

Look at it in its own politics. Look at Judge Horton having to stand up there last week and rebuke the whole assembly for disorderly conduct which would have disgraced a Democratic convention, (Laughter.) He had to tell them that they were cheats; that some of them came up, passed their tickets to persons who had no right on the floor, and then wanted to bully the policemen. He had to tell them that their conduct was disgraceful, and that their wire-pulling politics were disgraceful.

They have been balloting a week for a Bishop, and have not been able to make a satisfactory deal with the Methodist and Masonic bosses as to who shall be Bishop. They have not been able to decide whether it shall be cran-"berry" or another kind of a "berry." (Laughter.)

They are in great trouble. They are not worrying about prayer, for the other morning when they were called to prayer, their own papers tell us that the members were in the lobbies, discussing and lobbying. There were only a few at prayers, but when it was known that the next ballot was coming, every member immediately rushed in to take his seat.

Is that the way to select a Bishop in the Church of the Living God?

Voices—"No."

Dr. Dowie—It would disgrace a Republican convention. (Laughter.)

There is nothing in common between the Methodist Episcopal Church, whose Conference meets in our city, and the Methodism of 1784, when the Methodist Episcopal Church was formally organized at the "Christmas Conference" in Baltimore, Maryland.

One hundred and sixteen years have passed away since then, and beyond the fact that the same Bible and the same nominal discipline, in part, is in their hands, so that they have fundamentally the same outward laws, they are not spiritually the same people.

Methodists of John Wesley's Time Would Have Had a Revival at This Conference.

They remind me of the Pharisees and scribes of whom Jesus said:

The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these things do and observe: but do not ye after their works; for they say, and do not.

The Methodist Church today has a great many things in doctrine which are right, though I will point out some failures presently; but, if they had the same spirit the primitive Methodists had in Wesley's day, they would have had a great revival in this city during the last three weeks, instead of banquetings with the Associated Liars and with the godless alumni of their old colleges. (Applause.)

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I have not heard of anybody being saved, have you?

Voices—"No."

Dr. Dowie—I have not heard of anybody being healed, have you?

Voices—"No."

Dr. Dowie—I have not heard of anybody leading a holier and better life because of this great Conference. The last thing tha they have thought about, so far as I can see, has been personal Salvation, personal Healing, personal Holiness.

They came for Church politics, and they are at it day and night with all their might to their eternal disgrace.

The Degradation of the Bishopric.

I will not detail the history of this organization, but I will make this criticism, that very soon after the formation of the Methodist Episcopal Church they determined upon a course which, if it were to take place in Zion, would destroy Zion. They determined upon the course of making the Quadrennial General Conference the ruling power in Methodism. They degraded the Bishopric, and made it the tool of the Methodist politician. The Bishops must keep silent in all the debates of the General Conference, except when they are expressly permitted to speak. What is this Quadrennial Conference? A Conference of men, of whom one of their number said the other day that their tactics and modes of working were a shame and an unutterable disgrace.

This Conference is now the ruling power in Methodism. Yet that Conference has in it a majority of men who have bowed the knee to Baal in the secret lodge. They have worshiped Baal, the sun-god, whose god is Mah-hah-bone, the "point within the circle"; the filthy god of the Phœnicians, the Phallus, the foul and filthy worship of nature. The majority of those who are in that Conference today have sworn allegiance to Baal at the feet of his Worshipful Masters.

Hence that Church today is not John Wesley's Church in the hands of holy men; it is in the hands of accidental ecclesiastical politicians who are voted upon once in every four years, and of the Bishops who are their creation, some of them not any better than themselves, and some of them much better.

Some of the Bishops are men who I am surprised to see continuing there; men whose hearts are broken by the wickedness of their Elders and fellow Bishops, and the knowledge which they have of the corruptions of their Church. There are, in that Conference, men who have said that they know not how they can continue to live as Methodist Bishops. Some of them have contemplated resignation if they cannot get reformation.

The shame has been that

From the Very Beginning They Took Politics Into the M. E. Church.

They said, "We will have no more to do with Wesley's men. We do not care for the men who come from England."

They carried the narrow politics of that day into the Church. They degraded the Bishopric, and put it under the thumb of a Convention. They rejected John Wesley's practices and principles of control.

Has a convention ever been a successful ruling power? When a nation falls into the hands of a convention, it falls into the hands of a revolution.

France was once ruled by a Convention, and its rule was that of tyranny, the guillotine, and confiscation.

At the very beginning, the Methodist Episcopal Church determined that the people should rule, and that was in direct defiance of God's law as set forth by Christ and inspired apostles.

That is wrong. I challenge the principle. I challenge it in politics; I challenge it in religion. I challenge the principle that government rests upon the consent of the governed. It does no such thing. Government rests upon God the Eternal, and Him alone. God does not require the consent of His own creation in order to govern it. He governs by Divine Right.

I challenge the statement that government of the people, by the people and for the people is a righteous principle.

I challenge it upon this ground: The statistics published in the *Chronicle* of today say that in this city there are only 871,000 persons who declare themselves religious. Of these 600,000 are Roman Catholics, 100,000 are Jews, 171,000 are Protestants, and the remainder of the people, about 1,200,000, do not profess any religion. I ask you, therefore, are the majority of the people in Chicago who do not recognize God fit to rule?

Voices—"No."

Dr. Dowie—If the majority ruled, would it be a good government?

Voices—"No."

Dr. Dowie—The government of the people must be for God and by God. Zion believes in the rule of God, not in the rule of the people. All nations must ere long abandon their "Constitutions," and cheerfully submit to a Universal Theocracy, or they must perish in the conflict with the Powers of Heaven. Zion proclaims even now the Gospel of *the Kingdom of God.*

The Methodist Church began with the principles of rule by the people.

That was the little rift within the lute
Which even now has made the music mute,
And, ever-widening, it will silence all.

They have an outward form of godliness. They have no power.

John Wesley's Prophecy Fulfilled.

John Wesley said in his "Thoughts Upon Methodism" (Works, Volume VII, pages 315-317):

I am not afraid that the people called Methodists should ever cease to exist either in Europe or America.

But *I am afraid, lest they should only exist as a Dead Sect, having the Form of Religion without the Power.*

And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit and discipline with which they first set out.

. . . . . .

The essence of Methodism is Holiness of heart and life.

. . . . . .

And if ever the essential parts should evaporate, *what remains will be dung and dross.*

The essentials have evaporated.

The dung and dross remain.

Write over Methodism the word Ichabod: for "the glory has departed."

Four years ago, when I formed the Christian Catholic Church in Zion,—God is my witness, and you are my witnesses—I did it most reluctantly. I had laid down my pastorate in the Congregational body at a time when many of my brethren of the Congregational Union in Sydney signed a letter to me, begging me to withdraw my resignation. I would not withdraw. I said to them, "Brethren, I have done with all churches as they now stand."

I made that resolution in February, 1876. I determined then that I should serve God, and evangelize. I did not want to form a Church, but I was compelled to take care of the converts whom God gave me, whom the churches were drowning in cold water.

It seemed to me as if my heart would break as I saw the converts whom God gave me all over the world, having their piety assaulted, their purity destroyed, and their energies wasted in connection with churches which hated the very thought of the Gospel which covered spirit, soul and body; which covered, as John Wesley's Gospel did, Salvation, Healing, and Holy living.

In 1896, when this Church was formed, I said that one of the reasons why I formed the Church was because I believed that God had called me as His Messenger to do certain work that could only be done by an effective organization. One of the things was to go forth and smash this Empire of Secrecy, destroy the "unfruitful works of darkness," and incidentally to smash every Church which protected these, or any other, "works of the Devil."

You remember I said that, did I not?

Voices—"Yes."

Dr. Dowie—I went forth with that purpose.

Zion's Work and That of Methodism Contrasted.

I will show what God has done through my ministry and that of my associates, and what God has not done, but what the Devil has wrought, in the Methodist Church, during these four years.

Bishop Warren, at the opening of the Methodist General Conference of 1896, delivered an eloquent address on behalf of the Board of Bishops. This address was delivered on May 22, 1896, and we had formed our Church on February 22d the same year.

Bishop Warren said, speaking for the Bishops to the whole Church, these words:

When the next General Conference shall meet we shall be entering the portals of the Twentieth Century. We desire to close these nineteen centuries of work for the race in a manner helpful to men and satisfactory to our Lord. There is nowhere any greater privilege. The serious responsibility is as great as the privilege is glorious. We recall the solemn admonition under which many of us were ordained: "If it shall happen that the

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Church or any member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault and also the fearful punishment that will ensue." We beseech you, therefore, first of all that you join us in a most earnest endeavor to secure a personal fitness to be a proper medium in this Conference, through which God can express His will concerning the churches; that, laying aside all unworthy ambitions, we shall sincerely seek to know the mind of the Spirit, realizing that any personal advantage that is not for the good of the Church is for the damage of the individual.

. . . . . .

God's thoughts and plans for His Church are as high above ours as the heavens are above the earth. His Scriptures are full of promises. His skies are full of Pentecosts. "Ask what ye will and it shall be done unto you," is the limitless Divine promise. Heaven and earth are put in pledge for fulfilment.

When I read that I said, "No; heaven and earth are not on your side. Heaven is against you, and earth is against you." I said that from my platform in Zion Tabernacle No. 2.

What has happened? Four years have passed away; Zion stands today with her flag planted on every continent and with the most magnificent site for a City, of more than eleven square miles, that ever came into people's hands, being swiftly prepared for occupation, near Chicago. (Applause.)

Zion stands today with splendidly equipped men leading her forces in Asia, Africa, Australia, America, Europe, and in the Islands of the Seas.

Zion stands with a well equipped printing plant; with a College in which there are representatives from over twenty nations.

Zion stands today with thousands of her people working in the manner in which Christ directed, from house to house, in thousands throughout the world.

How does Methodism stand after these four years? The facts will very much astonish you, and will grieve you.

It grieved me, but it was in confirmation of what I expected would come from that degenerate and Apostate Church.

I will not go into the figures of all the four years. It would be tedious, but I will take the last year, which Bishop Warren said was to be the banner year of Methodism; the splendid year of Methodism.

I hold in my hand the book from which I shall now quote some terrible figures. It is official. It contains the Minutes of the Annual Conferences, both the Spring and Fall, of 1899. Upon page 646, in Table No. 1, are the figures which I am quoting.

Terrible Fall of the Methodist Episcopal Church.

Bishop Warren said that heaven and earth were pledged to fulfil your cry; that you should have a great year for victory. Heaven and earth were against you Mah-hah-bones, children of Baal.

John Wesley's prophesy which I have just quoted is fulfilled and you "only exist as a Dead Sect, having the Form of Religion without the Power."

This Table declares that the total number of probationers and members at the end of 1898 was 2,893,883.

During the year 1899 there came into the Church no less than 257,699 probationers. Add, therefore, the number at the beginning of the year to the number of probationers who came in during the year and their numbers ought to have been, if they had retained their probationers, 3,151,582.

Instead of this number they confessed that the entire number both of probationers and members at the end of 1899 was 2,874,037.

This, therefore, shows that during the year 1899 the Methodist Episcopal Church lost 277,545. The deaths are accounted for in another column.

That awful loss is not admitted. Look at the meanness and lying of their editorial writers.

They say: "Oh that is not the right way to count it. We began the year with 2,893,883; we ended with 2,874,037. We only lost 19,846."

What shameful falsehood.

You lost nearly 19,847 of those you started the year with, and a number equal to all who came in that year, namely, 257,699.

How long will God bear with shepherds who not only lose all the lambs, but who cannot keep the old sheep in? You have fallen. You are going down a sliding scale. At the bottom, as John Wesley said, "what remains is dung and dross." All who do not want to end their days in such company will get out quickly.

Your statistics also show that last year you closed with 136 less preachers on trial. Does that not show a Fall?

Your statistics show that you closed the year with 244 less local preachers. Does that not show a Fall?

The strength of Methodism at the beginning was its local preachers; and whenever Methodism loses the support of its laity, it has become "dung and dross."

Last year you increased the number of Sunday Schools by 182, but what increase was there in those who attended? Your statistics show that you lost 2553 teachers and officers and 17,850 scholars. You lost 20,403 scholars and teachers, but you increased the number of your schools. Does not that show a Fall?

God Can No Longer Use the Methodist Church.

Increase the number of your schools; increase the number of your teachers; continue to pray as you have prayed, and live as you have lived, and you will find that you will go swifter and swifter down into the vortex of annihilation and oblivion. Your day has gone. John Wesley's sad foreboding is a fact, and you "ONLY EXIST AS A DEAD SECT."

God cannot use you. You are controlled by the Devil. God will not hear your prayer. Your Bishops plead in vain. Your good people pray in vain. They preach in vain. There is no answer. God is through with the Methodist Church.

At the rate it is going down, its Fall will soon end in its utter destruction.

"Oh," you say, "it is too big for that."

The Jewish Church was immensely bigger, and it has ceased to exist. There is no Jewish Church in existence now. There are Jewish strangers; there are Jewish pilgrims; there are Jews wailing outside the walls of Jerusalem. But they have no Temple; they have no sacrifice; they have no Church; and in some of their synagogues many are crying "There is no Coming One, no Messiah, no God."

Soon it will be that there will be wailing in the Methodist Church.

Methodism is dead. It may take some time before it will disappear. "Dung and Dross," which are even unfit for fertilizing, is apparently all that is left.

The Church of Rome is dead, but it still maintains an outward appearance. It still has many temples, but it is dead. It is rotten. It is passing away in the very lands where it has so long held away. The infidels are ready to tear it to pieces in all Latin countries.

In Italy, where the Pope had his kingdom, infidelity numbers far more than Rome itself.

There is no place where Rome has made any real progress for a long time—probably thirty years. "Dung and Dross!"

Roman Catholicism is perishing. It has an outward name to live, but it is dead.

Methodism has lost the spirit of Wesley. It has transgressed the Laws; it has changed the Ordinance; it has broken the Everlasting Covenant.

Methodists Have Changed the Ordinance of Baptism.

One of the Ordinances which it has changed terribly is the Ordinance of Baptism.

It has changed it from a truth into a lie. It declares in its Discipline that Baptism is "a Sign of Regeneration or the New Birth," and at the same time extends it to infants, as if to say that these children were regenerated by Baptism.

That is a lie. Water never changed any baby's heart. Did it change yours?

Voices—"No."

Dr. Dowie—But that lie is in their Discipline. There is only one Baptism, and that is Triune Immersion, into the Name of the Father, and of the Son, and of the Holy Ghost.

That was the Ordinance of Baptism of the Church for seven centuries without one single break, excepting that of Eunomius, who denied the Divinity of Christ, and was rejected by the Church.

Methodists Have Broken the Everlasting Covenant.

The Covenant of God is a Covenant of Salvation, and Healing, and Holy Living. You have talked of Salvation, but you do not get people saved. You have rejected Divine Healing. You have rejected Holy Living. You have broken the Everlasting Covenant, and you must perish as an organization.

Oh God in the heavens, destroy that organization by the Might of Thy Spirit, but save the people for Thy Dear Son's sake. (Amen.)

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All who desire God to do this, stand. (The entire audience, with some exceptions, 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 grace to do right, no matter what it costs; to repent, to restore, to do right to all men and in Thy sight. Give me Thy Holy Spirit to live for Thee; to destroy evil. Hear my cry with all in Zion that thou shouldst destroy every unclean Church. Destroy the Methodist Episcopal Church, whose leaders are following after Baal. Destroy the organization, but save the people, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Zion's White-robed Choir then sang their Recessional as they passed out, and the General Overseer closed the meeting 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.

NOTES FROM ZION HOME.

DR. ELIZABETH MILLER, National Military Home (near Dayton), Ohio, said: "I have carried about with me the marks of Satan since I was a little girl twelve years old, from a terrible fall I had at that time. My healing is remarkable. Yesterday I sat on hard chairs, which I had not been able to do at any time in all these years.

"Yesterday as I sat here, I felt as if the chairs were making me a little bit tired. I said, 'Devil, is that you? There is no use in your coming to me, I am healed.' Like a flash he said, 'Yes, but you know you are not very young, and you were terribly hurt, and you were very sick for many, many years.'

"I said, 'You go away. If there is any pitying done, the Lord can pity me.'

"I refused to change my chair and have been blessed from that time. I do not need a cushion or an inflatable rubber ring.

"I have also received great spiritual blessing."

Overseer Piper—Tell us what the trouble was.

Mrs. Miller—"When I was twelve years old I fell down a flight of steps, and struck the lower part of my spine on each step. For five years I could not endure the smell of cooking. I dreaded to go to church because when I would sit down the perspiration would start out all over my body.

"I was examined, and it was said to be one of the very worst cases of dislocated coccyx. It lay athwart the rectum. Certain friends of ours said, 'You can get over that if you just have the coccyx removed.' I said, 'No, there is Divine Healing somewhere.' I never allowed any surgeon to do anything; I had no confidence in them, for I was educated as a physician, and I know that they do not amount to anything.

"During the last year I have been trying, in my home, to take God as my Healer, and God has blessed me in many ways in my home, but I had to come to Zion to get healing. I love Zion."

B. F. SHIELDS, Spokane, Washington, said: "I am here through curiosity. A lady by the name of Miss Livengood came here and received healing. When I left home, this lady insisted I should stop in Zion Home, and through her request and my curiosity I am here. I am more than pleased that I did come. I had been paying doctor bills until about a year ago, when I quit. At the same time I had little thought of trusting the Almighty as my Healer. Since I have been watching the countenances of the guests in this Home, I have been favorably impressed.

"I belong to about a half dozen Secret Societies. I am open to conviction. I came to hear, and see and judge righteously."

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, JUNE 6th or 7th.

Great Truths About God.

1. *He is unchanging in His character.*—Psa. 113:1-8.
   Does not God yet love the world?
   Has His love ever changed toward His people?
   Will He not receive all who come to Him in sincerity?
2. *He is impartial in His favors.*—Acts 10:34, 35.
   Will He not save those who fear Him?
   If they fear Him, will He not hear them?
   If they fear Him, will He not keep them?
3. *He is invariable in His gifts.*—James 1:16, 17.
   Does God give gifts to some He is not willing to give to others?
   Does God ever send sickness and want to any?
   Is He not ever the bountiful Provider for His children?
4. *He is wonderful in His devotion.*—Luke 15:3-7.
   Does God simply love those who are obedient to His will?
   Was not His sacrifice of life for sinners?
   How long will He seek those lost in sin?
5. *He is amazing in His mercy.*—1 Tim. 1:12-17.
   Has He not mercy for the rebellious?
   Can He save those who blaspheme His servants?
   Will the mission of Christ to save all be a failure?
6. *He is liberal with His bounties.*—2 Cor. 9:8-11.
   How much do you think He can do for you?
   Will He limit Himself to what you think He can do for you?
   What must be your state to get His bounties?
7. *He is eternal in His purpose.*—Rom. 11:30-36.
   Who can tell what God yet purposes to do?
   Will not every tongue yet confess Him Lord and Saviour?
   Did not Jesus come to save a world of unbelievers?
8. *He is good in all His judgments.*—Psa. 106:1-8.
   Does God's mercy fail when judgment is severe?
   Should not one pray in time of need?
   Even if awakened by judgment, will not God hear the penitent cry?

The Lord Our God is a Wondrous God.

SUNDAY BIBLE CLASS LESSON, JUNE 10th.

Delusions Which Deceive Christians.

1. *Overestimating one's standing with God.*—Gal. 6:1-10.
   Do not some think the world cannot get along without them?
   Must one do more than rejoice in the Seal of God on him?
   What is once sown one reaps, does he not?
2. *Self-deception of heart when the life is in perplexity.*—Jer. 17:5-8.
   When destruction gets the body, what does it prove?
   Can a person trust in physicians and in God the Healer at the same time?
   Can physicians and medicine be in the house at the same time God is trusted for healing?
3. *Praying and then submitting to the Devil by not getting answers from God.*—Isa. 58:3-11.
   Do not some pray, and when no answer comes, say it was not God's will to answer?
   When we deny men their petitions to us, can we expect God to hear ours?
   What is it that causes God to answer our prayers?
4. *Thinking God wants one to be in want and suffering and not have safety and every joy of life.*—Prov. 26:10-16.
   Is not God's Word full of pity for His creatures?
   Can a lazy Christian get an answer to prayer?
   Does the prayer of faith ever stop at obstacles?
5. *Getting in a religious frame of mind and yet all the while ignorant of God at heart.*—1 Kings 18:21-30.
   Is loud praying a sign that God is in it or will hear?
   Does wailing for an answer to prayer do anything but produce physical exhaustion?
   What is it a sign of not to be answered of God in prayer?
6. *Always studying the Bible and talking about it and not doing all it says.*—James 1:22-27.
   Do not most people rather talk about the Bible than do what God says in it?
   How much responsibility is there upon one in reading the Bible?
   How does obedience to God's Word ever manifest itself?
7. *Saying that sickness and death is God's mode of bringing one nearer to Him.*—Heb. 12:5-15.
   Is it sickness or is it the blood of Christ that fits one for heaven?
   Does a person ripen in grace when rotting in body?
   Does anything but repentance and the blood of Christ ever bring one nearer to God?

God's Holy People are a Spiritually-Enlightened 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.**

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EVERY GOOD GIFT and every perfect boon is from above, coming down from the Father of Lights, with whom can be no variation, neither shadow that is cast by turning.—James 1:17.

HEALTH and strength are good gifts. In the Scripture these gifts are promised with length of days to those who keep God's laws. They come from our Heavenly Father with whom there can be "no variation, neither shadow cast by turning."

God is no respecter of persons. His Sun shines for all. Yet many turn away from it and shut it out of their lives, and live among the shadows.

Christ Jesus is filling the world with life, but many turn away from Him to walk in the paths of darkness and death. They hold on to wrong ways of thinking and doing, which shut out the life of Christ so that it cannot flow through their being.

God made man in His own image, full of life and health. The Devil has worked with man from the creation to efface the image of God in him and to destroy him through sin and sickness.

Keep the White Dove Flying.

Reader, do not let Zion Literature lie idle in your home. Send it out to bear its Message to the sick and sorrowful.

Send it with a prayer that God will guide it into the hands of those who are waiting for its Message.

A lady in Wisconsin writes:

A few days ago a friend sent me a box of goods to help the poor, and one of your papers, LEAVES OF HEALING, was in it.

I never saw it before, and I took great pleasure in reading it many times over.

It is truly a Divine paper, and I am so glad to have found it, for now I hope to be healed.

I am too poor to subscribe at present, but I will as soon as I possibly can. I will distribute as many as you will send me.

I correspond with a large circle of friends called the "Shut In Circle." Most of them are sick and afflicted. I would so much like to send every one of them a paper, there is so much good in it.

I am very much afflicted myself, but not a "Shut In." I am very deaf and can only hear big sounds, such as large bells, steam whistles, etc.

I am a true believer in Christ, and I know that He is willing to heal me.

It is a sad thing to say, but I cannot pray, and I cannot love others as I want to; so you see I need the healing of the Spirit as well as the body.

For a long time I have had a great desire to help other sufferers.

I am very unhappy at times, but when I read your good paper hope came into my heart, for now I hope to be healed in spirit, soul and body.

Zion Mission has sent literature to the "Shut Ins" as their addresses have come to us. May they turn from man to Christ the Healer Divine, who Himself took their infirmities and bare their sicknesses that they might be free to serve Him.

"I Know That God is in Zion."

The following letter is from a gentleman in New Jersey, to whom the Literature Mission has sent Zion Literature. He writes:

I have just received a letter from Dr. Dowie in answer to a request for prayer for our oldest daughter.

She took a very severe cold all over, and we were afraid it would throw her into a serious illness. But she was healed in answer to Dr. Dowie's prayers; for he said he prayed on Wednesday morning, May 9th, and she was healed at just that time.

I know God is in Zion.

I prayed for her, but it takes one some time to learn to rest and trust in the Lord.

You do not know how we are watched and looked at. We are curiosities in our town because we take stock in Zion and believe in the General Overseer.

But I cannot tell you how I praise God for His teaching.

I pray for all of you.

How I would love to come to Zion and be taught.

It was my privilege to be introduced to Dr. Dowie while he was in Philadelphia.

He prayed for all the sick who stood for prayers. I was one of them.

I stood to be healed of kidney trouble, and I am thankful to say that I have been nearly healed. I believe I shall be entirely healed.

I lead the Epworth League in our Church this month, and I expect to give them Divine Healing and Holy Living.

Will you pray that God may bless and strengthen me by His Holy Spirit? I know it will be the last time that they will put me on, for I am going to do my duty, God helping me.

The Ram's Horn Almost Converts One to "Dowieism."

The following letter to the General Overseer shows the influence the *Ram's Horn* has had on some of its readers:

GETTYSBURG, SOUTH DAKOTA, MAY 14, 1900.

DR. DOWIE.

Dear Sir:—I have just been reading the *Ram's Horn* of March 3d, which was handed me by a friend. I am almost converted to "Dowieism."

Enclosed find subscription for LEAVES OF HEALING.

If you replied to the *Ram's Horn* in your paper, send me that number.

The Little White Dove is Welcome in Sweden.

A lady writes the General Overseer:

My sister in Stockholm, Sweden, thanks me heartily for LEAVES OF HEALING which I sent her.

She is a minister's widow and a true Christian. She thinks you have undertaken a great and holy work.

The first copy of the LEAVES that was given to me was a blessing. I could not stop reading till I was through.

I felt as if a new life had been shown to me. My whole being was given up to it, and I felt that I must say to every one: "This is the right faith, the true religion, for which I was yearning all my life."

I am so happy; I am so glad and reconciled with everybody.

God bless you and your dear wife, Dr. Dowie, and save and protect you, is my daily prayer.

Reader, do you desire to help the world to serve God and keep His commandments? Then scatter and help us to scatter Zion Literature.

It never fails to bless those who receive its teachings into a sincere and honest heart.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending May 19, 1900.

2384 Rolls to ..... Various States in the United States.
2213 Rolls to ..... England.
1385 Rolls to ..... Hotels of Europe.
516 Rolls to ..... Hotels of United States.
173 Rolls to ..... Various Foreign Countries.

Number of Rolls for the week, 6671.

Number of rolls sent to Elders in Australia, China and France (not previously reported), 80,000.

Number of rolls reported to May 19, 1900, 510,007.

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Notes of Thanksgiving to Zion's God

Extracts From the General Overseer's Correspondence

Compiled by O. J. Sprecher, Private Secretary

O SING unto the Lord a New Song:
Sing unto the Lord, all the earth.
Sing unto the Lord, bless His Name;
Show forth His Salvation from day to day.
Declare His Glory among the nations,
His marvelous works among all the peoples.--Psalm 96:1-3.

ZION is constantly heeding the above exhortation. It is easy to "sing a New Song" and to "show forth His Salvation," because day unto day God is revealing Himself in delivering and blessing those who put their trust in Him.

It is refreshing in this time of Zion's Conflict with Methodist Apostasy and the "unfruitful works of darkness" in Secretism to be able to record some very striking and direct answers to prayer offered by the General Overseer whilst he has been in the very midst of the battle.

Instantly Healed at the Time of Prayer Although Many Miles Away.

On May 8, 1900, the following telegram was received at Zion Home:

SUDBURY, ONTARIO, May 8, 1900.

DR. DOWIE, Zion Home:—Pray for child, sick with inflammation, at once. 10:30 A. M. MRS. HENRY.

Readers will note that the telegram is marked as having been received in this city by the telegraph company at 10:30 A. M.

It was delivered in a few minutes, and the General Overseer prayed earnestly, as requested.

May 17, 1900, brought the following letter, telling of how God graciously answered at the moment of prayer:

SUDBURY, ONTARIO, CANADA, May 14, 1900.

REV. JOHN ALEX. DOWIE, Chicago, U. S. A.

Dear Brother in Christ:—Yours of the 10th to hand, in answer to our telegram.

Praise God for the way He honored our faith and your prayer.

I am so glad we are able to tell you the wonderful healing my little sister received last Tuesday, May 8th.

The child (who is fourteen years old) arose in the morning of that day and complained of a pain in her side.

She tried to eat some breakfast, but the pain became so severe she was compelled to lie down.

My mother (Mrs. Henry) and I knelt down beside her and prayed for her, as we have done many times before.

The child is an earnest little follower of Jesus and she would never have a doctor or take medicine of any sort. But she seemed to get worse as the minutes went by.

God wonderfully tested our faith; for, as you know, it was terrible to stand beside a loved one's bedside and watch her intense suffering.

The pain went into her bowels and she suffered agony.

But we stalled the Devil, praise the Lord.

We decided to wire you, and ask you to pray in the child's behalf.

The message was sent, and we came to the place where we waited to behold the glory of God manifested in the healing of Eva's body.

At 10:45 the glory was revealed, and God answered prayer. She told us all the pain had gone and she felt all right; only she was very weak and sore from the pain.

She got right up and walked into another room, and at 12 o'clock she ate her dinner with us.

We were almost afraid to give her strong food, but she said, "The Lord has healed me, and there is no danger of the food hurting me." She ate meat, potatoes, pickles, etc., and in the afternoon she was just as well as could be.

On Wednesday, May 9th, she walked a distance of three and a half miles. Glory be to our dear Lord!

We do thank you, Dr. Dowie, for interceding in our Eva's behalf, and we do give all the glory to God. Praise His dear Name!

Mrs. Henry is sending one of her testimonies to you in this letter.

This letter is from us all. Eva sends love and thanks to you.

May the glory of God rest with you continually is our earnest prayer.

I am, your Sister in Christ Jesus our Lord, MINNIE B. PRICE.

Much Blessing Through Zion.

DELPHOS, KANSAS, May 16, 1900.

DEAR DR. DOWIE:—We received your letter saying you prayed for Dorothy.

She received the healing.

We daily praise God for the blessings He showers upon us. We thank God for Dr. Dowie and his dear wife, for it was they who led us to Jesus our Great Physician.

It has been four years since we first went to Zion, and we praise God He led us into the light of the Full Gospel for spirit, soul and body, as taught in Zion.

I received a very remarkable healing the past week through faith in Jesus.

Helen is well; busy with her studies, music and play.

Yours in Christ, (MRS.) HURD CLENDINEN.

The "Helen" referred to is little Helen Ruth Clendinen, whose testimony and portrait appear in Volume III, Number 11, January 1, 1897, issue of LEAVES OF HEALING. She was brought to Zion Home in a paralyzed condition, not being able to "wiggle even one little toe." God healed her.

Several months ago she was taken with another affliction, which greatly affected her lungs. She was again brought to Zion Home, and God healed her perfectly of that trouble.

Husband and Wife Reconciled. Other Blessings.

NEW RICHMOND, WISCONSIN, May 10, 1900.

DEAR DR. DOWIE:—Some time ago I wrote you, when I was living in Nebraska, to pray for my restoration to health, and for my husband and I to become reconciled to one another.

We have been living together for over a year and my health is a great deal better; about well.

Another child blesses our union.

I want to tell you how thankful I am to God for these blessings. I should have written and acknowledged it long ago and told you that your prayers were answered in that respect.

Will you pray again for me, and ask God to make me every whit whole? Yours truly, (MRS.) JENNIE REED.

God Heals Severe Chills Quickly.

Writing at Tupelo, Mississippi, on May 11, 1900, Mrs. C. L. Greer says:

I thank you for your prayers in behalf of my mother and husband.

Mother had a chill about a month ago, and I requested prayers for her. She has never had any more, and is so much stronger than she usually is at this time of the year.

I sent a request for prayer for my husband last Saturday. He had two very hard chills; one Thursday and another Saturday; but Monday he went to work and said he did not have a symptom of a chill.

We give God all the glory, and thank Him for sending you to us. Your prayers are always answered.

Prayer Answered in Behalf of a Mother.

DANVILLE, ILLINOIS, May 14, 1900.

DEAR BROTHER IN CHRIST:—I feel that I must testify to God's wonderful blessing to me.

On the 27th of April I was taken violently sick with what the doctors called overflow of the gall. My husband and two daughters would have the doctor. I would not take any medicine, so there was none left for me.

Sister Sterner telegraphed to Zion on the 29th. I began to improve immediately. I have cleaned house since.

I give God all the praise, and thank you and Zion for your prayers.

(MRS.) HANNAH LE SEUR.

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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.

The River of Life.

AND HE showed me a Pure River of Water of Life, bright as crystal, proceeding out of the Throne of God and of the Lamb. . . . . And on this side of the River and on that was the Tree of Life, bearing twelve manner of fruits, yielding its fruit every month: and the Leaves of the Tree were for the Healing of the Nations.

Blessed are they that wash their robes, that they may have right to come to the Tree of Life, and may enter in by the gates into the city.

. . . . . .

And the Spirit and the Bride say, Come. And he that heareth let him say, Come. And he that is athirst let him come: he that will let him take the Water of Life freely.

The River of Death.

And I saw an impure river of water of death, mixed with poison, proceeding out of the throne of Satan, who is the Devil. On either side of the river was there the tree of death, which bare twelve manner of fruits and yielded its fruit day and night continually.

And the fruits of the tree were drunkenness, idleness, lying, theft, hatred, murder, paralysis, insanity, uncleanness, fornication, adultery and sodomy.

And the saloonkeeper and the harlot said, Come. And those who had drunken said, Come. And the spirits of demons said, Come. And he that was athirst came and drank of the water of death.

And every place to which the river came was accursed. And where there had been plenty there was poverty; and where there had been happiness there was misery; and where there had been virtue there was vice.

And along the banks of the river, on this side and on that, were there saloons and gambling dens and brothels, and almshouses and jails and houses of correction and madhouses. And these were filled with the people who had drunk of the river of water of death: and though they were so many yet was there not room to contain the multitude of the people who had drunk of the poisoned waters. And all along the river were there graves—an innumerable number of those who had died of the poisoned waters.

And I saw the great multitude of those who drank, and I counted the prices which they paid for the accursed water. And it was the price of the labor and toil of years, and the price of their manhood and womanhood, and the price of the virtue of their wives and sisters and daughters, and the price of eternal life.

And I heard the sound of music and the songs of the multitude who drank; and it was as the music of hell, for it was mingled with oaths and curses and blasphemy, and with the groans of those who were being murdered, and with the weeping of deserted wives, and with the wail of starving children, and with the shrieks of demoniacs, and with the laughter of demons.

And it came up in mighty volume, as the sound from the bottomless pit, and it came up before God.

And I heard a great Voice from heaven saying:

But for the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

The following is from one of our workers:

He Didn't Drink It.

In a down-town saloon two young men were standing by the bar. They had ordered and received their beer and were about to drink. I presented LEAVES OF HEALING, asking them to buy, and at the same time invited them to attend the services in Zion Tabernacle.

One young man had no desire to read the paper, but the other took it. He read a few lines, but said nothing; then pushed the glass back on the counter and walked away, leaving the beer untouched.

Oil and water will not mix; neither can you mix the "water of life" with the "water of death." LEAVES OF HEALING does not go well with beer.

One evening a tobacconist caught sight of the headings of the front page, "Delivered from Tobacco, Alcohol and Swine's Flesh, and Healed of Cancer." He at once saw that Zion was opposed to tobacco and asked if I wanted him to give up his business and support.

I said, "That is just what I want you to do. Be a Christian and serve God and trust Him and you will be happier than you have ever been."

"I don't know any other business," he said.

I told him that if he were a child of God he would not want anything to do with tobacco; that he had talents which he could use successfully in some business which God would approve, and that if he would serve God, He would bless him. He bought a copy of the paper and promised to come to the Tabernacle.

Bartender Wants to Hear Dr. Dowie.

A bartender seemed very much interested and asked where the Tabernacle was, and if every one could come. I replied that all were welcome, and he promised to come a week later. He said that he wanted to bring a friend with him. I told him to bring several.

As we came out of a hotel a man asked us what paper we had. On learning that it was LEAVES OF HEALING he bought a copy and said that he had often asked where Dr. Dowie spoke, but that no one could tell him. He seemed very glad to get the paper, and to learn where he could hear the General Overseer.

Where is the Humane Society?

Long past 10 o'clock we saw two little children, apparently under five years of age, sitting at a table in one of the saloons, drinking beer. Have bartenders lost all manhood and decency?

One evening we met a young man who was a Roman Catholic and invited him to Zion Tabernacle. He is now a regular attendant at the Sunday afternoon services.

M. A. E. S.

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BIBLE EXAMPLES FOR JUNIORS.

Paul's "Those Things That Are Without."

In labors more abundant.
In stripes above measure.
In prisons more abundantly.
In deaths oft.
Of the Jews five times received I forty stripes save one (195 stripes).
Thrice I was beaten with rods (whipped eight times in all).
Once I was stoned.
Thrice I suffered shipwreck.
In journeyings often.
In perils of rivers.
In perils of robbers.
In perils from my countrymen.
In perils from the Gentiles.
In perils in the city.
In perils in the wilderness.
In perils in the sea.
In perils among false brethren.
In labor and travail.
A night and a day I have been in the deep.
In watchings often.
In hunger and thirst.
In fastings often.
In cold and nakedness.—2 Corinthians 11:23 to 28.

Seven Needs and Conditions for Spiritual Growth in Zion Juniors.

Spiritual Milk—1 Peter 2:2.
Spiritual Bread—John 6:51.
Spiritual Meat—John 4:32-34.
Spiritual Exercise—Acts 24:16; 1 Timothy 4:8.
Spiritual Rest—Isaiah 26:3; Philippians 4:6, 7.
Spiritual Talk—Deuteronomy 6:6; John 6:63; Malachi 3:16.
Spiritual Looks—Luke 9:29; Acts 6:15.

Seven P's From the Book of Psalms.

Preach—Psalm 40:9.
Pray—Psalm 55:17; 1 Thessalonians 5:17.
Praise—Psalm 119:164.
Personal Testimony—Psalm 66:16.
Purity—Psalm 12:6; 119:140.
Peace—Psalm 119:165.
Power—Psalm 145:11.

Seven P's From the Book of Acts.

Preach—Acts 8:4, 8.
Pray—Acts 8:24; 28:8.
Praise—Acts 16:25; 6:41.
Personal Testimony—Acts 2:40.
Power—Acts 1:8; 4:8; 8:19; 10:38.
Peter, Peter, Peter—Acts 2 to 12.
Paul, Paul, Paul—Acts 9:17.

Seven Prayer Places Marked by the Chapter Nine.

Ezra 9:3-6—Tears his clothes, pulls out his hair and beard, and prays.
Nehemiah 9:32—Prayer of the Levites.
Deuteronomy 9:26—Moses prays for his brother Aaron and the people.
Daniel 9:9—Daniel prays for Jerusalem.
Matthew 9:38—Jairus and the plea of two blind men.
Mark 9:29—A father prays for healing for his boy.
Luke 9:29—A four-man group prayer meeting on a mountain.

The Book of Revelation.

This book has twenty-two chapters. There are twenty-two groups of Sevens in the book. The different groups of Sevens mentioned as many times as we have weeks in a year (fifty-two) or chapters in Jeremiah.

Seven churches four times—chapters 1, 4, 11 and 20.
Seven names of churches—E., S., P., T., S., P., L., two times in chapter 1:11 and chapter 2.
Seven distinct and personal messages—chapters 2 and 3.
Seven spirits two times—chapters 1:4 and 5:6.
Seven spirits of God two times—chapters 3:1 and 4:5.
Seven golden candlesticks three times—chapters 1:12, 13, and 2:1.
Seven stars five times—chapters 1:16-20; 2:1, and 3:1.
Seven angels ten times—chapters 1:20; 8:2, 6; 15:1, 6, 7, 8; 16:1; 17:1, and 21:9.
Seven lamps of fire once—chapter 4:5.
Seven seals two times—chapters 5:1 and 5:5.
Seven horns one time—chapter 5:6.
Seven eyes once—chapter 5:6.
Seven trumpets two times—chapter 8:2, 6.
Seven thunders three times—chapter 10:4.
Seven heads five times—chapters 12:3; 13:1, and 17:3, 7, 9.
Seven crowns one time—chapter 12:3.
Seven last plagues two times—chapters 15:1 and 21:9.
Seven plagues two times—chapter 15:6, 8.
Seven golden vials one time—chapter 15:7.
Seven vials two times—chapters 17:1 and 21:9.
Seven mountains one time—chapter 17:9.
Seven kings one time—chapter 17:10.
Seven times the sentence, "To the angel of the Church . . . write"—chapters 2:1, 8, 12, 18, and 3:1, 7, 14.
Seven times, "These things saith he."
Seven times, "I know Thy works."
Seven times, "He (or Him) that overcometh."
Seven times, "He that hath an ear, let him hear what the Spirit saith to the churches."

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Six Hundred and Forty-one Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Six Hundred and Forty-one Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle 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, pages 784, 816, 848	124	
May, 1900, Vol. 7, page 128	38	
Baptized in Central Zion Tabernacle by Overseer Piper	26	
Baptized in Central Zion Tabernacle by Elder Holmes	28	
Baptized in Central Zion Tabernacle by Elder Hoy	12	
Baptized in Central Zion Tabernacle by Elder Kennedy	14	
Baptized in Central Zion Tabernacle by Elder Stith	13	
Baptized in Central Zion Tabernacle by Elder Brooks	17	
Baptized in Central Zion Tabernacle by Elder Bryant	18	
Baptized in Zion Home by Overseer Piper	1	291
Baptized in British Columbia by Elder Simmons	9	
Baptized in Colorado by Elder Osborn	18	
Baptized in Iowa by Elder Walton	11	
Baptized in Kansas by Elder Osborn	5	
Baptized in Michigan by Elder Reed	12	
Baptized in Minnesota by Elder Sindall	4	
Baptized in Nebraska by Elder McFarlane	5	
Baptized in Ohio by Elder Bouck	18	
Baptized in Ohio by Elder Reiff	7	
Baptized in Washington by Elder Simmons	9	
Baptized in Wisconsin by Elder Jenson	8	106 397
Grand total baptized since March 14, 1897		6641

The following-named eighteen believers were baptized in Central Zion Tabernacle, Wednesday, May 23, 1900, by Elder Daniel Bryant:

Benckendorf, Clara.....Otter Postoffice, Illinois
Benckendorf, Louis.....Otter Postoffice, Illinois
Benton, Mrs. Mary.....White Cloud, Michigan
Bishop, Mrs. Clara M.....Wolcott, New York
Buck, Christian.....Fleming, Pennsylvania
Burnett, Dr. J. H.....Mariposa, California
Fleming, John F.....877 West Twenty-first Place, Chicago, Illinois
Holly, Mary.....218 Washington Boulevard, Chicago, Illinois
Irvin, George R.....1604 Michigan Avenue, Chicago, Illinois
Karr, Mrs. Clara B.....Omro, Wisconsin
Kries, Bridget.....244 West Forty-fifth Street, Chicago, Illinois
Kries, George.....244 West Forty-fifth Street, Chicago, Illinois
Miller, Vinna.....Bradford, Pennsylvania
Oram, Mrs. Henrietta.....Brown Street, Dayton, Ohio
Orth, Mathew J.....Portage La Prairie, Manitoba, Canada
Shurger, Sylvia.....Sturgis, Michigan
Van Horn, Libbie.....Wolcott, New York
Van Horn, Morris K.....Wolcott, New York

The following named seven believers were baptized at Vancouver, British Columbia, Canada, Lord's Day, May 13, 1900, by Elder R. M. Simmons:

Atkinson, Mrs. William.....Vancouver, British Columbia
Blake, William W.....567 Barnard Street, Vancouver, British Columbia
Kennedy, W. Austin.....Vancouver, British Colbmbia
Magar, Ida B.....Nicomen Island, British Columbia
Miller, Letitia M.....Vancouver, British Columbia
Ramscel, George.....Epworth, British Columbia
Tufts, Mrs. Mary.....741 Lymore Street, Vancouver, British Columbia

The following named four believers were baptized in Lake Calhoon, Minneapolis, Minnesota, Lord's Day, May 20, 1900, by Elder C. J. Sindall:

Clausen, William B.....2027 Oakland Avenue, Minneapolis, Minnesota
Haugan, John.....818 Twentieth Avenue, South Minneapolis, Minnesota
Lillard, G. W.....335 East Nineteenth Street, Minneapolis, Minnesota
Loucks, Mrs. Mary.....628 East Fourth Street, Minneapolis, Minnesota

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.—James 5:16.

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—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.

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State .....

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 6. CHICAGO, JUNE 2, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

DELIVERED FROM CONSUMPTION, INTERNAL TUMOR AND OTHER DISEASES, AFTER SEVEN YEARS OF TERRIBLE SUFFERING.

TRUST IN THE LORD WITH ALL THINE HEART. For seven long, weary years this young woman suffered a living death, the helpless prey of diseases and doctors. She was afflicted with the deadly scourge, consumption, and again and again life all but ebbed away in the crimson stream of a hemorrhage from the lungs.

Untold agonies racked her tortured body as the result of internal diseases, caused principally by the poisonous drugs which physicians gave her in a vain attempt to cure her.

Her chronic diseases and the medicine which she took so weakened her system that she was the almost constant victim to many other diseases and afflictions, and was laid upon a bed of pain much of the time.

She was cruelly and brutally maltreated by physicians in childbirth, so that she lay for weeks hovering between life and death.

The many things which she suffered of many physicians, being nothing bettered but rather growing worse, are graphically described in her written testimony.

Thus, through years replete with tears, and groans and darkness, she approached the grave. Almost in despair she cried unto God. He answered, and sent to her the Little White Dove, which brought to her the wonderful message, "Trust God, only and fully, conforming your life to His will, and He will heal you."



EVANGELIST SUE R. HOY.

It demonstrated the truth of that Message by telling the wonderful story of the Miracle of Healing of Miss Vina I. Peck (Evangelist Graves) (LEAVES OF HEALING, Volume IV, Number 46).

The joyful Message seemed too good to be true.

She searched the Word of God and found that it was full of the Gospel of Healing from cover to cover.

She wrote to Miss Peck for confirmation of her testimony. The confirmation came, and was even more wonderful.

Then began a fearful struggle; a struggle with fear, doubt, misgivings and the Devil on one side, and trust in God on the other.

God's promise of healing was conditioned upon a calm, peaceful, perfect trust in Him.

How easy it should have been to trust God, all-powerful and ever-present, yet more

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kind, loving, tender and willing to give good gifts than any earthly Father! Yet how hard the Devil made it!

This Witness had for seven years experienced the utter failure of medicines to help her.

Yet so powerful is the spell which Satan has cast over modern civilization, that she trembled with fear when she thought of giving up the accursed medicine bottle and trusting God only.

She would seemingly win the victory over this superstitious prejudice, only again to fall a victim to its diabolical witchery.

Then was fulfilled again, in a beautiful way, the prophecy, "and a little child shall lead them."

The sweet, simple, unwavering trust in God of her baby boy, when apparently dying of croup, and his immediate healing in honor of that trust, taught her heart its lesson.

She saw that she must come to God, as Jesus said, with the unfaltering trust of a little child.

The victory was won, and when, in accordance with her request, the General Overseer prayed in Chicago and she and her husband prayed in Funkstown, Maryland, over eight hundred miles away, God sent His Holy Spirit's power and the long years of suffering were ended in the joyous gladness of perfect health and strength.

She is now in Zion, a well, strong, happy wife and mother, and a faithful Evangelist in the Christian Catholic Church.

We send forth her Story on the snow-white wings of that same Little White Dove which brought her the good tidings of great joy, praying that through it God's children may be led to trust Him with all their hearts in all things.

God's Word rings out the admonition, "Fear not; Trust God," from Genesis to Revelation.

Prophets, apostles and men of God in every age have repeated the reassuring words.

A "Cloud of Witnesses" who have found rich blessings in a childlike trust in the Heavenly Father, take up the parable and shout in mighty chorus, "Fear not; Trust God."

May this Witness, as she tells her Story through LEAVES OF HEALING to many a weary, despairing sufferer, gently whisper the lesson she paid so dearly to learn, "Fear not; Trust God."

A. W. N.

WRITTEN TESTIMONY OF EVANGELIST SUE R. HOY.

ZION HOME, CHICAGO, ILLINOIS, May 21, 1900.

DEAR GENERAL OVERSEER:—It is with heartfelt thanks towards my Heavenly Father that I undertake to tell all that God has done for me.

While attending Kee-Mar College, Hagerstown, Maryland, during 1888, my health completely failed, and I was taken with a severe attack of dysentery and pneumonia.

Taking strong medicine left me very feeble in health, and during the following winter, while away from home teaching art, I was again laid up with pneumonia and grip.

It left my lungs quite weak and I suffered with a cough. The doctors all said I was suffering from diseased lungs.

Taking strong medicine again completely undermined my system, so that I was bedfast all spring and summer with catarrh of the stomach and bowels.

My parents called in consultation the specialists, Dr. Oglebe, Danville, Pennsylvania, and Dr. Mary Saylor, Williamsport, Pennsylvania. They, together with my family physician, Dr. Marsh, declared my case a hopeless one, expecting me to go into rapid decline.

I was but a shadow, and took little nourishment for months and little medicine, for I could not retain it.

At about that time my pastor, a godly old minister from a distance who came to see me, and my intended husband, together with parents and friends, offered up fervent prayers for my recovery. I rallied and grew stronger and, as every one declared, I came up from the brink of the grave, for the people had expected to hear of my death any moment.

Not knowing how to trust God without medicine, when getting better I again used medicine, thinking I needed to do so to get perfectly healed, and it proved my curse, delaying my healing.

During the next year I remained an invalid, suffering severely with chronic bowel trouble. In my weak condition I became a pastor's wife, in the summer of 1891.

My health was some better during the next two years and in the winter of 1892 I became a mother. But on account of impure instruments used by the doctor during confinement, and not knowing how to trust God for deliverance, I was greatly injured, so that blood-poisoning set in and I lay for three long months between life and death in childbed fever.

I scarcely knew where I was, being mostly under the influence of poisonous morphine and other narcotics. When I would wake up out of one delirium, opiates would be given me, causing me to pass off into another stupor. I came out of the fever in the spring more dead than alive.

Drs. Lebernight and Gelwix had pronounced my case hopeless, for while I lay sick, six women had died around me who had been ruined by the shameful, accursed instruments of the doctors.

It was through the mercy of God in answer to my husband's prayers that my life, which hung so long in the balance, was spared.

The spring of 1893 found me a confirmed invalid, scarcely able to drag myself about. In the meantime, my husband accepted a call to a congregation in Philadelphia, Pennsylvania, where, under the shadow of the best medical institutions and hospitals, he hoped that permanent relief could be secured for me.

We had scarcely moved to the city until I took rapidly worse, being bedfast for months. While I was in this helpless condition, our little daughter Lucy became very ill while teething and was given strong medicine by the doctor. The drug threw her into spasms, in the midst of which she died. The doctor acknowledged afterward that he had given her too strong medicine.

After our daughter's death, I lay bedfast seven weeks at my mother's home, suffering with severe internal hemorrhages, heart trouble, frequently fainting away, and with nervous prostration; and the more medicine I took, the more my troubles were aggravated.

My husband took me back to our city home, where two attending physicians advised that I be taken to the Medico-Chirurgical Hospital to have an operation performed.

Supposing it to be for my good, I submitted, being so helpless that I had to be carried. The doctors in making an examination of the nature of my troubles treated me so brutally that my suffering was greatly aggravated.

They declared that if my life was to be saved, several important organs must be removed, to which I firmly objected. I learned from the nurses that many died who had those organs removed, and if they lived they remained dragging skeletons, never fully recovering from the shock to the nervous system. I preferred to go to my grave whole in body, and insisted in being taken home to die rather than submit to such butchery with surgical knives.

My husband, observing that I was weakening all the while I was at the hospital, took me home. I lay a long while again, between life and death, but with faithful prayers of my husband and friends, and the tender nursing of my dear mother, I slowly rallied.

The doctors insisted in performing an operation for ulceration and stricture of the bowels, a result of brutal treatment received from doctors during confinement. They performed the operation, putting me under an anesthetic, and it left me very weak and helpless, proving but a temporary relief, for the cause of the disease was not removed.

At this time a gathering in my stomach broke, from which a foul, black substance passed. I received temporary relief and was very grateful to God for the deliverance.

All the physicians advised my husband, if he wished to save my life, to take me out of the city to some quiet health resort.

During the following summer of 1894, my husband secured a charge in a suburban village at Funkstown, Maryland. But the change proved of little benefit, for, with the inward troubles unhealed, I continually suffered with pains, neuralgia throughout my body, and the heart spells growing worse; often fainting away, and never rallying until some severe heart stimulant would be applied. I also had chills and fever.

In the fall my husband secured the services of a medical specialist, Dr. Archibald, to come to our home from Philadelphia, Pennsylvania. In coöperation with Dr. Wingard he performed an operation. The nervous strain, the loss of blood and vitality, together with the butchering process, greatly reduced me. I lay for months taking medicine, and Dr. Wingard, who frequently came to my bedside under the influence of morphine, greatly aggravated my nervous condition, until at times I almost felt as if my bed were made in hell.

I was afraid to take his medicine and frequently threw it out.

He was sent off to a Boston Keeley Cure institution and another physician, Dr. Frank Newcomer, was called in. He was quite kind, and gave but little medicine. I rallied, yet the inward disease was not cured—only temporarily relieved.

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With the kind nursing of a devoted mother, sisters and many friends, and the blessings of my loving Heavenly Father, I grew stronger during the fall and winter.

The next summer I again became a mother, and during the confinement our attending physician, fearing that my difficulty of delivery would cost my life, called in a specialist, Dr. Mason, of Hagerstown, Maryland, who chloroformed me and cruelly used the instruments.

The nurse said he handled me like a brute.

The first thing I was conscious of after coming out of the influence of the drug, was saying, "Doctor, don't be so rough."

His cruel answer was, "Don't be a baby. You must get used to such treatment."

For three weeks I was kept quite still on account of my troubles and malarial fever setting in.

God gave us a healthy son in answer to prayer, yet I was too much of an invalid to wait on him for a long time.

For seven long years I had faithfully taken tonics, pills, powders, cough medicine, headache medicine and heart stimulants, all to no avail, always finding myself weaker and the old diseases aggravated.

I was disgusted with the whole drug and medical business, and many a dose from my mother or husband I would slip under the pillow.

When I would try to forget the time to take the dose, "Well Shaken Before Taken," my husband or girl were always ready to remind me of my neglect, saying, "No wonder you do not get well; you do not take your medicine."

During September, 1898, Evangelist John Warden handed my husband a copy of LEAVES OF HEALING, containing the testimony of Miss Vina I. Peck, now Mrs. F. A. Graves. We read and reread of her healing and at first thought it was too good to be true.

We wrote to her, and her sympathetic, compassionate, straightforward letter, declaring that every word of it was true, greatly strengthened our faith and led us to honestly search the Scriptures to know whether these things were so, and whether God was the same Healer today that He was 1900 years ago.

The more we searched, the more we believed that my only hope was in the Lord as my Healer.

My husband immediately subscribed for LEAVES OF HEALING and bought a full set of tracts, desiring to be taught, for we longed to know how to fully trust and obey God.

From that on I was healed of many attacks of biliousness and severe headaches through our own prayers.

At first it was a struggle for me to give up all medicine, but when we got those little healings I saw it was right to do so.

We wrote Dr. Dowie, stating my inward troubles. He prayed for me and I began to mend nicely, so much so that my neighbors would say, "Why, I do not see the doctor coming to the house; are you better?"

At this time we were cowards, for we did not have the courage to say openly that we were trusting God as our Healer, dreading the persecution which might follow. We wanted to be *sure* God would heal before openly speaking of Him as the Healer.

I took the grip in the fall and was healed by our own prayers. In January, 1899, I had another severe attack of the grip. My husband and the baby were also ill with it.

We were alarmed at our babe's condition, and not having an Elder to advise us, Satan would harass me with the thought, "Oh, if Clarence should die and you do nothing for him, what would the people, and especially the home folks, say?"

Just when the Devil was tempting me to use simple home remedies, a most dangerous leaflet was sent us by some unknown person, entitled, "Divine Healing From a Medical Standpoint." It advocated medicine for minor ailments, but "go to God with incurable diseases." Not knowing the Scriptures nor the power of God then, as now, the Devil led us to bow to medicine, and we called in a physician.

The doctor alarmed us about the condition of our child. I took worse, and the next night was suffering severely with pneumonia and a badly congested condition of my lungs. I had been suffering with my lungs. My cough was now aggravated, and I had severe hemorrhages.

Oh how I was blistered and poulticed and drugged with six different remedies!

How sad we felt when it was on the lips of every one that the doctor said I was going into hasty consumption; sad because we felt we had grieved the Holy Spirit in going back to medicine when we had a taste of Divine Healing.

During this awful struggle to do right, Clarence, then not three years old, had croup. We prayed to God to heal him, but I know now that I had medicine in my heart, for I had, unbeknown to my husband, croup medicine near at hand to give him if prayers did not avail. The Devil made me believe it would be wrong to let him choke and not give him something, so utterly bound up was I with the cursed poisons.

He got no better for two nights. My husband said, "There is some living hindrance. We must ask God to take it away."

I confessed and we prayed for an immediate healing.

How I walked the floor that night and prayed that God would guide us aright. When Clarence was choking, his little eyes looked at me as much as to say, "Help me." Then, without a word from any one, he got on his little hands and knees and prayed this prayer, "Oh Lord, make me well, for Jesus' sake. Amen."

In a few moments he breathed better, lay down and went to sleep. He has never had croup since. We knew God had healed him and heard his childish prayer more than our own, for his was a pure faith and ours was mixed up with doubt and distrust.

We bowed before Him "before whom all things are naked," sought forgiveness for our sin of distrust, and consecrated ourselves to Him in spirit, in soul and in body. The child's healing put us to shame for not trusting God for our own healing.

From that very hour we promised God to trust Him fully.

January 24, 1899, we wrote Dr. Dowie for prayers, setting the hour on the following Friday, at 9 A. M. In the meantime we faithfully studied the promises. An hour before the time set for prayer, I had a paroxysm of coughing and a severe hemorrhage, so that my husband had to drop the Bible and wait on me.

I came out of it very weak and said, "Oh, I am not in a condition to pray."

His answer was, "Of course you are not if you let the Devil have sway." That cut me to the heart and made me cry out to the Living God.

After he read some precious promises, the time being up for Dr. Dowie to pray, he laid hands on me "In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father." All I could say was, "Lord, I will not let Thee go except Thou bless me."

Praise the Lord, He did bless. From that moment the soreness left my lungs; I had no more hemorrages, the cough became easier, and my lungs closed and healed.

My inward healing not being complete, we set April 22, 1899, with Dr. Dowie to pray with us.

I was healed of an inward tumor of the womb, from which I had suffered from girlhood. I then had final victory over the tumor and it passed from me a few days later.

From that time we began to teach Divine Healing faithfully.

Since coming into the Christian Catholic Church in Zion, we have been very happy in the Lord's work, being greatly blessed in spirit, soul and body.

The Bible has become a new Book to us. The Full Gospel as taught in Zion makes every promise so rich in meaning.

I feel very grateful to Dr. and Mrs. Dowie for their prayers and faithful teaching of Salvation, Healing and Holy Living.

May their years be many to extend this blessed Gospel.

Yours in Jesus' Name, (MRS.) SUE R. HOY.

ELDER CHARLES A. HOY CONFIRMS HIS WIFE'S TESTIMONY.

ZION HOME, CHICAGO, ILLINOIS, May 22, 1900.

DEAR GENERAL OVERSEER:—I hereby certify that the testimony of my wife is all true, and that a volume could be written of the awful tortures she passed through during the seven years of suffering at the hands of a dozen or more doctors, who, with their poisons, potions and knives, came well nigh destroying her life.

How happy I am that the days of pills, powders and poisonous drugs of all kinds are over for us, and that my wife is a well, strong woman, having increased in weight from eighty-two pounds during her worst illness, to 130 pounds now.

It is so precious to go to the Great Physician with all our ailments for deliverance.

It is now a year and a half since any of our family bas touched a drop of medicine, and we were never healthier, stronger or happier than now.

While seeking healing for my wife, I was healed of chronic bowel trouble of fourteen years' standing; also of nervous troubles and insomnia caused by much loss of rest while waiting on and taking care of my invalid wife.

I am exceedingly grateful to my Heavenly Father for opening up Divine Healing and the Full Gospel to me through His servant, the Rev. John Alex. Dowie.

After my wife's healing, I began to preach and testify concerning the Lord as Healer and Keeper. A few people of my charge accepted the blessed truth, but the majority were hostile to it, and I plainly saw that the only way to teach the Full Gospel of Repentance, Healing and Holy Living was in the Christian Catholic Church in Zion, with which organization my wife and I united September 28, 1899.

We were received and came to Zion Home on Thanksgiving Day, two months later.

I was ordained December 31, 1899, and have been quite happy in grasping the blessed Gospel of a Full Repentance, and in teaching and preaching the same, getting people saved and healed.

Since trusting the Lord as my Healer as well as my Saviour and Keeper, God has become a real, present, loving Heavenly Father; His promises have become living realities, and his Holy Spirit has caused them to come up before me with real life and power. The Bible is a "Living Epistle," as it could not be before while teaching only half a Gospel.

With heartfelt thanks to the General Overseer for his prayers, for sympathy and compassion towards us in our ignorance of the Full Gospel, and for bringing this blessed truth to us, I go forth to teach and preach and live this Full Gospel of Salvation, Healing and Holy Living, with the consciousness of a real present power which I never experienced before.

To God be all the Glory and Praise, now and forever more, "Whose I am and whom I serve."

Most Truly Yours in the Lord, CHARLES A. HOY.

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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.

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CHICAGO, ILLINOIS, JUNE 2, 1900.

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EDITORIAL NOTES.

"THE LORD STRENGTHEN THEE OUT OF ZION."

UNLESS GOD sends "help from the Sanctuary," Christianity is lost.

THE TERRIBLE scenes which twenty-five brave Zion men enacted on the platform of Central Zion Tabernacle in Exposing the Mysteries of Masonry are a deathblow to the Hypocritical Pretenses of those who say Masonry is not inconsistent with Christianity.

THE MOCK initiation scenes, in which the "Right-Reverend Charles H. Birdhunter, D. D., Bishop of the Masonic-Methodist Episcopal Church," was "put through," were identical with those through which every Bishop, Elder, officer and member of the Methodist Episcopal Church had to go, when he took these degrees.

"HELP FROM THE SANCTUARY" has therefore come to millions all over the world in an authoritative manner, which can no longer be disputed.

These twenty-five men took their lives in their hands when they went upon that platform and "reproved" (convicted) "The Unfruitful Works of Darkness" with which they once had fellowship.

IT WILL BE forever useless in the future for professing Christian ministers to continue to perjure themselves by declarations which are now forever exposed.

WITH ONE solitary exception the entire newspaper press of Chicago—we are informed it is entirely controlled by Freemasons—maintained the most suggestive Silence concerning the final blow to the Methodist Apostasy which is reported in this issue, pages 169 to 185.

BUT, AS OUR ARTIST, Mr. Champe, has so vigorously expressed it in his excellent cartoon, on page 168, Zion is Triumphant, and the hosts of Baal are in full retreat.

From what we have gathered, we believe that large numbers of persons who had been tricked into Masonry, and of others who had contemplated being Freemasons, have been delivered, and the progress of Baal-worshiping has been checked by this Conflict in Chicago.

The literary and linguistic daggers of the Masonic Assassins of the pulpit and of the press still continue to be flashed in their papers all over America and the world.

We know that the Devil cannot forgive us, and that his deluded, and often not unwilling, victims, and his unclean printing presses will continue to fight us personally, and Zion generally, in the pretense that they are defending the sacred truths of the Gospel and Church of God.

But, multiply their lies as they may, the Truth will live forever and finally will conquer, and "the mouths of those that speak lies shall be stopped."

"The Christian's Duty in Breaking a Bad Oath" was the subject of our preliminary address, and we call attention especially to the argument therein, based on the authority of both Divine and human law.

The absurdity of contending for the execution at all hazards of wicked oaths and penalties ought to be apparent to every reflecting and logical man, apart even from the clear declaration of God's Word.

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WE HAVE emphasized, and hope that our readers will everywhere remember the fact, that all oaths which are administered, and all penalties which are agreed upon, or which are executed, apart from legally constituted authority, are violations of law, and all persons so engaging, no matter what their position, lay themselves open to punishment for administering such oaths and agreeing upon or executing such penalties.

The constitution of every civilized nation denies the right of private citizens to administer oaths and decree death or other penalties.

In fact, the three great divisions, or arms, of the Government in the United States must combine their authority in order to qualify the magistrate or judge to administer an oath and fix a penalty.

The Legislature must enact a law under which a judge can be appointed or elected.

Then the executive authority must go right on and undertake the proper protection to such appointed, or elected, judge, and provide means and men to execute his lawful decisions.

And then a properly qualified and recognized judge must administer the judicial oath to such person, before he can enter upon the duties of his office.

Then, and only then, can he have the right to administer oaths and fix penalties in an open court. Secret trials, secret administration of oaths, and secret infliction of penalties are contrary to law.

Therefore *every Secret Society is an illegal abomination and conspiracy* against the Nation, and all who associate with such abominations are guilty of treason against the whole people of the United States, and are outlaws until punished.

There is no difference in the eyes of the law between the secret oaths and penalties of the Masonic Gang, or the ruffianly set of Mystic Shriners, and the Jesse James gang of highway robbers.

All these gangs assume the right to violate the law by creating so-called Secrets and administering oaths, the breaking of which they assume the right to punish by oaths and penalties which are contrary to law.

WE VENTURE to say that these legal positions are unassailable, and that the safety of the people, which is the supreme law, demands the suppression of the "Boxers" in China and the "Masons" in America.

ZION STANDS forth with a Two-edged Sword of Divine Revelation and Sound Reason, and smites on every hand these Enemies of Peace, Prosperity and Progress, who are "the World-rulers of this Darkness," and whose aim is being diabolically directed to the destruction of the Home, the Nation and the Church of God.

AFAR FROM the battlefield we write these Notes, beside the blue waters of a little lake which reflects the unclouded sky, and the brilliant foliage of fully matured Spring, which is blossoming out into the flowers and the fruits and the waving fields of Summer.

QUIET MEDITATION for a few days only intensifies our determination, as we return to the conflict across the lake, in that city of destiny, Chicago, with its more than two million inhabitants.

The State of Illinois, of which it is the chief city, has increased, according to a statement made in the Chicago *Times-Herald* of Wednesday, May 30th, by 1,150,000 (one million one hundred and fifty thousand) within the last *ten years*. Its total population is now 4,976,351 persons.

SITUATED AS CHICAGO is, it must, apparently, become not only the rival of in population, but by far a greater center of business than the great city which is planted at the Eastern gate of the United States, New York.

Our beautiful little Zion City, the topographical survey of which has just reached our hands, will be, therefore, so situated that Zion will continue her Glorious Crusade in the conquest of Chicago for Christ her King, in one of the greatest centers of American life.

NEXT WEDNESDAY we hope to issue from our press the first copy of THE COMING CITY, which will be our fortnightly paper, published in the interests of that great enterprise for God and humanity.

The beautiful presses of Zion Printing Works are turning out already our large colored supplement, entitled "Babel and Zion: A Prophetic Tale of Two Cities."

And we venture to say that, by the grace of God, all the things which that picture presents for Zion City will be realized within a very short time.

IT LASHES the foes of Zion into a white heat of passion when they see the glorious strides being made towards the accomplishment of that great purpose.

One by one these steps are taken quietly and firmly, and the foundations are being laid strongly.

Many of those who are fighting for the Devil and the kingdom of darkness and secrecy and sin, have a fierce determination to destroy the Coming City, and yet they dare not express their evil wishes in so many words.

Pharisees, Sadducees and Herodians of nineteen centuries ago would have liked, had they dared, to dispute the claims of John the Baptist as the Messenger of God's Covenant, the Forerunner of the Messiah, in that day. But it is written, "They feared the people: for all men counted John as a prophet." And they feared his spiritual influence after Herod murdered him.

In those days it might have been said of him, "John's body lies mouldering in the tomb, but his spirit still moves on."

And the enemies of God are in the same perplexity today.

They would, if they dared, attack us.

But day by day they are getting more plainly to see that millions in Chicago and in America are listening to the Voice from Zion with increasing respect, and obeying it in ever-increasing numbers. And even should they take our life we can sing with Luther:

> And were this world all devils o'er,
> Each waiting to devour us,
> We lay it not to heart so sore
> Not they can overpower us.
> And though they took our life,
> Goods, honor, children, wife,
> These things may vanish all,
> THE CITY OF GOD REMAINETH.

AND SO WE believe the City which God has led us to lay the foundations of shall be built, and we have the good hope, from God Himself, as we believe, that we shall live to see that City from the tower of the dome of Zion Temple spread out over all its wide extended area, and that from whence we shall cry, "THIS IS ZION, WHICH GOD HATH BUILT."

AND SO WE have gone on, fulfilling our mission in the closing and opening months of the past and present year, during which we have waged a Holy War, laid the foundations of Zion City, struck blows at the Methodist Apostasy, and built up the Christian Catholic Church throughout the world by sending forth Zion Messengers in every direction.

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NOW WE COME in the gladness of the Spring and the glory of the Summer to the building up of the Spiritual Temple, and the delightful work of gathering into Zion of multitudes from the paths of sin and sorrow and disease and death whom God sent His Son to save with an Everlasting Salvation.

AS WE SET our face once more toward Chicago, this is our solemn purpose and determination, from which we shall not allow anything to divert us, God helping us.

THE CHICAGO *Tribune* and the *Daily News*, alone of all the city press, are attacking us, and carefully hatching a whole nest of bad eggs in shape of a mass of lies concerning ourselves and an alleged violation of law.

For a week and more that miserable old literary vulture, the *Tribune*, has been lashing herself into fury and cackling and telling the people that she has at last found eggs in Zion that will hatch out into a whole generation of vipers that will strangle all our institutions.

We here warn our readers that all that the Chicago *Tribune* and *News* have been recently saying on the subject of a girl named Mellie Logan having been cruelly treated in Zion is simply a mass of vile fabrication.

We find, also, that the Associated Press Liars are diligently spreading their falsehoods by telegrams to newspapers all over America.

WE ARE HAPPY in the prospect of leading the Hosts of God in Zion in this bright summer on to victory, in the salvation, healing, and cleansing of multitudes. Many are weary of the deceitful promises of Satan, and the pleasures of Sin do not compensate for the terrible consequences of the transgression of God's laws. They are crying for help up out of the depths of their miseries. They desire deliverance from passions that burn and blight and blast and wither every good thing. They long for that holy, happy life, which makes a man to be like a fruitful tree, or, in the beautiful words of the psalmist:

> And he shall be like a tree planted by the streams of water,
> That bringeth forth its fruit in its season,
> Whose leaf also doth not wither;
> And whatsoever he doeth shall prosper.

THIS BLESSING God will bring to multitudes in Zion, we cannot doubt, in the two months' work that yet remain to us ere we cross for a short time the Atlantic Ocean to plant the Banner of Zion in Great Britain and Ireland, on the Continent of Europe, and in Asia Minor, by the Grace of God.

AS WE ANNOUNCED in our issue of May 12th, we leave by the *Graf Waldersee* from New York on August 11th. As we are so often asked for it, we here repeat the programme that we gave in our Editorial Notes of that date:

Accommodations for our party have been secured on the *Graf Waldersee* of the Hamburg-American Line, which leaves New York, Saturday, August 11th.

After landing one or more of our party at Plymouth, England, we shall proceed to Cherbourg, France, whence we shall go to Paris and there spend several weeks, during which we shall hope to aid our Elder-in-Charge and the Evangelist whom we hope by that time to have given to him, in establishing more firmly the Headquarters of Zion in "Beautiful France."

As early as possible in September, it is our present intention to visit Belgium, Holland, Sweden, Norway, and Denmark, holding very brief missions in some of the principal cities.

Thereafter we shall hope to make temporary headquarters in London for the month of October and possibly for November. From that city we shall proceed to establish more firmly our Branches in England, Wales, Scotland, and Ireland, taking the various divisions of the United Kingdom in that order.

Thereafter, God willing, we shall proceed, in December, to Southern Europe, and through the Mediterranean to various parts of Egypt and Palestine.

Our tour will cease with our visit to the Holy Land, and we shall, as quickly as possible, the Lord permitting, return in January, 1901, to America, probably taking a direct steamer from Alexandria to New York, reaching Chicago not later than February 1st.

We cannot now give fuller details, as we shall have to make the exact dates dependent upon the arrangements which may be found necessary at the close of our mission in Paris.

All letters from friends who desire to correspond with us concerning this mission to Europe and Asia Minor, after the first of July, should be addressed to us in care of Elder W. deRonden-Pos, Rue Mozart, No. 107, Auteuil, Paris, France.

GOOD NEWS from Zion's Messengers in far countries continually comes to gladden our hearts.

But time and space forbid our going into details at this time.

Let prayers ascend to God daily for Zion's Messengers in all the lands.

ZION IS GOING FORWARD.

ZION'S MOTTO FOR 1900, "I WILL BRING YOU TO ZION," is being daily fulfilled.

Thousands, and tens of thousands, of earnest Christians, not yet in Zion, are asking the "way, with their faces thitherward."

And daily they are entering into our fellowship.

REJOICE!

"The Time of the Singing of the Birds has come."

It is Spring today.

Tomorrow it will be Summer.

Soon it will be Harvest.

Then the "Night cometh when no man can work."

But beyond that short Night lies a cloudless Eternal Day, where there is no Winter and no Night, in that Zion above, which is built by God; that Metropolis of the Universe, from whence all Life and Light and Love and Liberty proceeds.

THEREFORE WE LABOR: for Joy cometh in the morning.

BRETHREN, PRAY FOR US.

NOTICE TO ADVERTISERS IN "THE COMING CITY."

THE COMING CITY will have a large and constantly increasing circulation among the members and friends of Zion in Chicago and throughout the world, and among a class that advertisers are particularly desirous of reaching.

It will be freely circulated on board the chief Atlantic and other steamers, at the principal hotels, through its list of subscribers and the various Branches of the Church, and will be read by tens and hundreds of thousands of the general public.

Advertisers will kindly send their advertisements as soon as possible.

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I WILL TAKE you one of a city, and two of a family, and I will bring you to Zion: and I will give you shepherds according to Mine heart, which shall feed you with knowledge and understanding.—Jeremiah 3:14, 15.

"The Bible Seems Like a New Book to Me."

In a letter from Paskenta, California, to the General Overseer, a lady writes:

DEAR DR. DOWIE:—I have felt for some time that I should like to write you. I have only been waiting to be free from the Methodist Church, of which I have been a member for years.

I began taking LEAVES OF HEALING several months ago, and since then have been greatly blessed in spirit, soul and body. I have been interested in Divine Healing for about two years.

I think it was about that time I sent to Zion for some tracts. But I was reading Rev. A. B. Simpson's works mostly at that time; consequently, I never received any great blessing until after I began reading LEAVES OF HEALING.

Now I am satisfied to let Rev. Simpson go and devote my time to Zion Literature, for this literature has been the means of bringing me from darkness into the glorious light.

The Bible seems like a new book to me, especially the Gospels and the Acts.

I think the work being done through the Christian Catholic Church is the greatest in the world.

My daily prayer to God is that He will spare you to wave this Banner of Truth over the whole world.

I have not used drugs in any form since reading LEAVES OF HEALING. Since I began trusting God fully He has done a great deal for me.

I had salt rheum on my hands very bad when I began reading LEAVES OF HEALING. A sister had prayed for me some time before that; but I did not know how to trust nor how to pray. After I began reading the LEAVES this sister called again and prayed with me. I began fully trusting God and now my hands are entirely healed. I can use any brand of soap and keep them in water for any length of time, and they never break out.

A Thanksgiving From New Zealand for Healing.

A letter comes to our General Overseer as follows:

DEAR DR. AND MRS. DOWIE:—I feel that I must thank you both for your kind interest in praying for my niece, Caroline Holliday, and myself.

I must tell you that Caroline is quite well and is getting strong, and can do a good day's work as well as ever, although the doctor told her she would never be able to do hard work any more.

As for myself, I have been most wonderfully blessed in many ways.

The Need of the Mission Field is the Practical Application of Zion Teaching.

We give an extract from a letter written to the General Overseer by a gentleman in India:

I take the opportunity of enclosing a clipping from the Bombay *Guardian* (a religious newspaper), to show you that you have not a few friends in this great land of India, in spite of the opposition to the great work God has called you out to carry on.

The opposition is from certain ministers of the Gospel and editors of religious periodicals who, like certain of Paul's opposers, "Have a zeal for God which is not according to knowledge."

I am acquainted with a few missionaries who are convinced that the need of the mission field in this and other lands is the practical application of the great truths you so forcibly uphold—Salvation, Purity, Healing.

I pray that God may soon send out from Zion Church a Spirit-filled missionary for India.

The practical application of Zion teaching is today the greatest need of the entire world. Any unprejudiced Christian who examines this teaching in the light of the Scripture should see that this is so; for it teaches mankind to come out from everything that defiles the spirit, the soul or the body.

It teaches that Christ is All and in All, and His Atonement covers man's entire being.

All who truly receive Zion teaching will be full of the missionary spirit; for this teaching broadens the views and enlarges the sympathies to include all nations and tongues and peoples, because it has in it the spirit of the Primitive, Apostolic Church, which God intends to be the one Universal Church.

The Full Gospel Welcomed in Japan.

A native Japanese gentleman writes:

I began to read LEAVES OF HEALING some time last summer, and also the pamphlets written by Dr. Dowie.

The light of Christ's full Salvation was shed upon my spirit, soul and body, and I could see fully what was meant by Christ's Salvation.

My spirit became fully satisfied and I knew how great God's love was to us. My faith became very firm, so that now nothing can move it.

I began to feel that I must tell the people about this wonderful Salvation of Christ.

I am doing it so far as I can now.

Besides my family there are two other families that have accepted Zion teaching. The heads of these two families are very earnest. They are ready to do what God tells them to do.

In a letter from England, the writer, in speaking of a Gathering of the Friends of Zion, writes:

The Lord is blessing us, and we are having healings among us.

There are more than twenty-five to be baptized. Many are giving up their tobacco and swine's flesh and are coming out of the churches.

God is hearing and answering our prayers in many ways. As yet it is a hard fight against the World, the Flesh and the Devil. The Devil has been trying to get in to upset us in many ways.

Of course he has been. He is on the watch constantly for those who are disturbing his kingdom.

When will Christian people realize that this is a real fight with a real foe, who is always on the watch to defeat God's soldiers?

Dear reader, are you ready to do what God tells you to do? He tells you to "go into all the world and preach the Gospel to the whole creation."

If you cannot go yourself, you can send others. Zion needs your help. "Give, and it shall be given unto you."

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending May 26, 1900.

7809 Rolls to	United States.
3274 Rolls to	England.
385 Rolls to	Germany.
252 Rolls to	Africa.
186 Rolls to	Various Foreign Countries.
85 Rolls to	China.
Number of Rolls for the week	11,991
Number of Rolls reported to May 26, 1900	522,110

IF PEOPLE read the Gospels for themselves, without any explanation to the contrary, they would believe that God heals the sick.—Notes from Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

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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 CONFLICT WITH METHODIST APOSTASY.

Report of Meeting held in Central Zion Tabernacle, Tuesday Evening, May 22, 1900. Discourse: The Silence of Secrecy and the Open Speech of Christianity Contrasted.

Report of Meeting held in Central Zion Tabernacle, Thursday Evening, May 24, 1900. Discourse: The Christian's Duty in Breaking a Bad Oath. Exposure of the Secret Work of the First and Third Degrees of Masonry and of the Second Section of the Golden Rule Degree in Odd Fellowship.

Report of Meetings held in Central Zion Tabernacle, Lord's Day Morning and Afternoon, May 27, 1900. Praise and Testimony Meetings.

REPORTED BY S. D. AND E. W. AND A. W. N.

THE last week of the memorable three weeks of Zion's Conflict with the Methodist Apostasy was, in many respects, the most glorious. The great victory of the Lord's Day, when the Rise, Progress and Fall of Methodism in America was so clearly shown by the General Overseer, was followed by much earnest thought among many of the Methodist ministers and laymen attending the General Conference in Chicago. Results of this were made manifest in the number of expressions of sympathy and good wishes which reached the General Overseer from Delegates, some of them being men of national reputation.



Then on Tuesday evening the wicked, lying Silence of Secrecy, with its diabolical fruits, was shown in remarkable Contrast with the free, true, Open Speech of Christianity, with its most blessed fruits. So clear did the man of God make this Contrast that conviction settled in many a heretofore hesitating or opposing heart, and the people, at the close, were almost unanimously with the speaker. Quickly they arose to express their determination to fight the Devil, not with his diabolical weapons of Darkness and Secrecy, but with the weapons of God, Open Speech and the Light of Truth. God greatly blessed those who made this consecration, and many before blinded as to the real heathen, diabolical nature of Secretism, through this and other discourses, are seeing the truth and are coming out from the darkness of that abomination.

Central Zion Tabernacle, Tuesday Evening, May 22, 1900.

The services were begun by the congregation singing Hymn Number 28:

I know I love Thee better, Lord,
Than any earthly joy;
For Thou hast given me the peace
Which nothing can destroy.

CHORUS—The half has never yet been told
Of love so full and free!
The half has never yet been told,
The blood—it cleanseth me!

Scripture Reading and Exposition.

The General Overseer then read from the Gospel of St. John, third chapter, from the fourteenth to the twenty-first verse. He also read from the eighteenth chapter of St. John, beginning at the nineteenth verse.

The high priest therefore asked Jesus of His disciples, and of His teaching.

"Tell us about the people who are your disciples. Tell us about your doctrine."

Jesus answered Him, I have spoken openly to the World; I ever taught in the synagogues, and in the Temple, where all the Jews come together; and in secret spake I nothing.

That was His answer: "What is the use of talking to Me about My disciples, and about My teaching? You are only pretending ignorance. I did not teach in a corner. I did not teach in a secret lodge."

Get that into your mind. That is the essential fact in connection with Christ. He did not fight the Devil with the Devil's weapons.

Fight darkness with light. That is what darkness hates. Let light fall upon it, and it shrinks into the dark holes.

Any Society which needs to find darkness to conceal its actions, is guilty of evil designs or evil practices. Any teacher who must teach Secret Mysteries, is not a Christian. He does not follow Christ.

Why askest thou Me? ask them that have heard Me, what I spake unto them: behold, these know the things which I said.

"Ask your own wives, daughters and sons—ask the servants of the Temple, and the soldiers whom you sent to arrest

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Me, who came back and told you that they could not touch Me. When you asked them why, they said, 'Because never man spake like this Man.'"

"Ask them what I said. What is the use of asking the man whom you charge with crime. Do not ask Me what I said. I talked openly. What I said, I said. I said nothing in secret."

That is the great joy in Christianity. God wants everybody to know everything He has to tell. It is a great open secret, and those who are most in the light see most.

Those who are walking in their own shadow, and the shadows of their companions, do not see at all. Oh what fantastic figures they see; their companions around them walking in darkness. Oh let us walk in the Light, in the Light of God.

Prayer was then offered by Overseers Speicher and Piper; also by the General Overseer.

The tithes and offerings were then received.

THE SILENCE OF SECRECY AND THE OPEN SPEECH OF CHRISTIANITY CONTRASTED.

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, for the sake of Jesus, our Lord, our Strength and our Redeemer.

I speak to you tonight concerning the Silence of Secrecy contrasted with the Open Speech of Christianity. I cannot do better than quote the words of our Lord Jesus, which I have already quoted and emphasized:

TEXT.

I have spoken openly to the World; I ever taught in synagogues, and in the Temple, where all the Jews come together; and in Secret spake I nothing.

The indignation of Christ was very great when He was asked to talk of His disciples and of His teaching. I can understand it personally, because, by His grace, my own teaching has been plain. I have had nothing to say in Secret. I have spoken openly.

One of the striking things in connection with Secrecy is its silence. Its only chance to prolong its life is to keep still.

As I said on Sabbath Day, they have not the spirit of a louse. They have no spirit at all except the Spirit of Fear, and that Evil Spirit is without the courage of a flea. I despise all the millions of Oathbound Secretists for their submission to Fear.

Cowards!

They are afraid to talk.

"Oh," they say, "as Masons we pledge ourselves to Secrecy." That is the biggest lie of all: for they have no Secret which they can pledge.

In 1825 the *Republican*, a paper published in London, England, published every word of the first three degrees of Freemasonry. I hold in my hand a book compiled in England a year or two later by Richard Carlile, and published by Reeves & Turner, 196, Strand. It contains a Manual of Freemasonry. The first part contains the first three degrees with an introductory keystone to the Royal Arch. The second part contains the Royal Arch, Knights Templar and Druids, with explanatory note of introduction.

That was published somewhere about 1835. I find no date upon it, but I know it was about that date, and it refers to the fact in its introductory matter that the *Republican* had published the truth in 1825. Mr. Carlile says:

If we make ourselves acquainted with all that Masons know of their Freemasonry, we shall find a blank, and that, in fact, they know nothing worthy of being called a secret.

He goes on to say: "Of Freemasons, I boldly say that they have no secret."

He says that in 1825 in the *Republican:*

The following forms of opening, working, and closing lodges are literally and truly the formularies of the three common degrees in Masonic lodges, or that secret system which is called Craft Masonry. It has been communicated to me by Masons; it has been confirmed by other Masons. . . . It has made many Masons without the lodge initiation.

The Masons Have No Secrets in Their Lower Degrees.

This declaration also was made by Elder Bernard in "Light on Masonry." It is also my declaration, for I declare to you, and I have again and again declared to you, that Freemasons have vowed to me that ex-Worshipful Master Ronayne's handbook gives all the so-called secrets.

It is a downright lie to say that these degrees are secret at all. You can buy for twenty-five cents in Chicago the whole of the first three degrees of Masonry. Masonic Lodges fraudulently charge large Initiation Fees for Secrets which any one can buy for a quarter of a dollar.

There are twenty-five of our brethren who will work this thing out upon this platform as they used to work it out when they were in a Masonic lodge. If any Mason says that their exemplification is not true, then that Mason lies.

When you accuse Masons of lying, they only smile.

They have promised to lie. They have promised to conceal, and they can only continue to conceal by lying. That is a fact.

Masons, for instance, in this city have had brought to them my own pamphlet on Secret Societies, which has had a very large circulation. It was published in 1898. I should estimate that over 150,000 copies of that have gone out. All over this land, women have gone to their husbands and said: "John, is this true?" and John has only smiled and said, "What does that fellow Dowie know about it? He is not a Freemason."

A lady who is quick and clever said, "John, that is exactly what Dr. Dowie says here you would say."

"Did he say that?"

"Yes."

"Clever fellow, isn't he, to foresee what I would say?"

"Yes; he said that you would say that he knew nothing of Masonry."

"What has he to say to that?"

"He says that many of the ex-Masons who are around him say he knows more about Masonry than they do, and they say that what he says about it is true. They all say that."

"Oh, it is no use talking to me about it. I will not talk to you. There is no use talking to you."

"John, if you have taken these things, you have taken an oath to break the law of God and the law of man. The law of man does not permit anybody to administer an oath, unless he is a magistrate."

The Masonic Oath Contrary to Law Because Not Legally Administered.

When people administer oaths, they must be qualified to administer that oath by the judicial powers of the land. They must have the legislative, and they must have the judicial, and they must have the executive powers—this government all working together—to give them the power to administer an oath. Do you not know that?

No one in the United States has a right to administer an oath unless he be appointed or elected thereto—appointed by the Executive at Washington or elected by the people—and then it must be in conformity with the law, and then that power must be conferred by another judge and one who has the power to administer an oath.

I tell you that, as a matter of law, no one has a right to administer an oath unless he has legislative and judicial and executive authority to *confer that power.*

Now as to the Worshipful Master of a Masonic lodge, do the people give him that power?

Voices—"No."

Dr. Dowie—Who gives him that power? What right has he to administer an oath to a man, making him swear that he will submit to all kinds of indignities, and all kinds of horrible mutilations?

He has no more power to administer it than Jesse James the robber had to administer an oath to his gang. No Masonic gang is any better than any robber's gang in that matter.

I therefore say that they may well keep silent, because, if they were to open their mouths, they would confess themselves to be lawbreakers.

Well may they be silent when they are charged as to the nature of the oath that they have have taken, and administered. They are lawbreakers, both in administering the oath and in inflicting the penalty.

The Silence of Secrecy is the Silence Which Covers Guilt.

It does not cover innocence. It does not cover truth. It does not cover purity. It does not cover that which is right and lawful. It covers the infernal works of darkness. The Silence of Secrecy is only kept up by continual lying.

Deacon Judd told us that among the things that damaged and injured him through being a Freemason was his being led into bad company.

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He thought it was very nice at first to be in company with Dr. Lorimer, the Baptist minister, and others of that kind. But he found that the company which they kept, which he had to keep, was the company of whoremasters, adulterers, drunkards, liars, and dirty dogs who went from the Masonic Lodge to the harlot's house.

He had not been a profane swearer, but he learned how to swear and how to lie. He said he never lied to his wife until he became a Freemason.

The Masons have to tell lies. All over the land tonight, the Masons everywhere have been driven by our exposures, and those of others, to either admit the truth of what we say or to lie, and they lie.

They prefer to lie so that the oath to conceal is really, literally, an oath to lie.

This concealment, therefore, is prejudicial, not merely to the interests of the home and of the man, and of his character and of his family, but it is prejudicial to the commercial interests of the people.

They help each other in lying. It is prejudicial to the transportation interests of the people. I will give you an illustration of it from a railroad point of view.

I do not care to air our personal grievances upon this platform, but there are over one hundred ordained officers in Zion who give their whole time to this ministry. Some of them were Methodist ministers, Baptist ministers, Congregational ministers, before they became lay members of Zion; before they were baptized in Zion and were ordained.

When they were ministers of these denominations they had no difficulty in getting the regular ministerial rates on the railways, but when they came into Zion, not one of these brethren could get ministerial rates.

Why? Two of the controlling Commissioners, who are Methodists and Masons, have lied about Zion to the railways, and are in a position in connection with that matter to refuse these rates. When one of these Commissioners was brought to face the fact that he was committing a great injustice, he said, "I am a damned good Methodist." (Laughter.)

Where did he tell it to you, Overseer Speicher?

Overseer Speicher—"In his own office in the Monadnock Building."

Zion Deprived of Her Rightful Privileges by Masonic Methodists.

Dr. Dowie—He told Overseer Speicher, when he was taxed with this, that he was a "damned good Methodist," and that was one of the reasons he was "not going to give that damned Dr. Dowie and his damned Church any privileges at all."

You see what a fine Methodist and Mason he was.

There is no question at all about it. The Interstate Commerce Commission has been lied to by these men so completely—and they perhaps are Masons themselves—that they have denied Zion the usual privileges. I do not care anything about it, because Zion can send her Messengers wherever she wants to, and can pay the full fare. Indeed, as far as I myself am concerned, I very seldom can afford to travel by the accommodation trains. I nearly always have to go by the limited trains. If I could go by a quicker train, I would take it. I would like to travel in an air ship.

We are robbed in that way of hundreds and perhaps thousands of dollars annually on the railways, just because of this accursed, lying Masonry.

What Mr. D—— said was "Damned good Methodism" is in power. It is shocking to hear the words, but he told the truth. He is a Methodist. So is the Devil.

The Devil is a "damned good Methodist." He is damned, and his goodness is his evil. The light that is in him is darkness.

I desire to press the point, that on every side you will find this silence and lying of secrecy.

I am watching some things down at Washington. I am going to speak about them in due time. You cannot muzzle me.

I utter this warning to the politicians. You look sharply out. You take care what you are about. God answers my prayer. You cannot rob Zion with impunity.

Elijah prayed that it might not rain, and he prayed that it might. God heard him both times. Paul prayed that a man might be healed, and he also prayed that a man might go to the Devil. In fact, he did more than that; he delivered one unto Satan for the destruction of the flesh. There are some people who have to be handed over to the Devil, where they belong. It will take an Apostle to do that, but it can be done. Just as sure as there is a God in the heavens, it has been done.

Zion's Enemies Handed Over to Satan for the Destruction of the Flesh.

Not one editor of all who fought Zion in 1894 and 1895 is is in an editorial chair today. Nearly all of them are dead and in hell. They died as they lived. They were bad, and I said if they did not repent they would die. The editors of this time are going on in the same bad way, and will come to the same bad end.

You cannot play with edged tools and not get cut, you fools. You cannot run up against the Eternal Rock and not get hurt. You cannot laugh at the grinding-stones in the mill of God. If you do not get out from under, you will be ground to powder.

"The mills of God grind slowly, but they grind exceeding fine." You may well be silent over all the land, you Secretists.

Look at the press of this city. Silent as the grave about these Exposures.

It has been trying to get up a great many idiotic lies about me.

Even the lies will not do. This time they will not go off. Something is damp. The powder does not burn.

For two weeks they have been getting out a play. This is the first public mention I have made of it from this platform, because the thing is dead, and I may just as well say a word about it now.

Several weeks ago I was told that there was a play being prepared burlesquing Zion, and asked if I would stop it. "Oh," I said, "no. The idea of stopping it. What a mistake it would be. Let the Devil go ahead."

I saw this play advertised, called "Zowie's Dion." It was to be given in the Lyric Theatre. I took no notice of it. I had letters calling my attention to it. A number of reports appeared in the papers, saying that I was in a dreadful rage about it; that I was just stamping and jumping with rage, and had consulted my attorney, and would get out warrants and injunctions and suits. All these reports were lies.

I was hoping the Devil would advertise effectually. I hoped he would go ahead. It does not matter to me; the more he howls the more everybody of sense can see that he is hurt.

Last Saturday I got a most amusing letter.

It was brought into Zion by a gentleman who came in puffing a cigar. By the time he got to the desk he had been told twice to put that cigar out. The clerk at the desk told him we would not talk to him at all with that cigar in his mouth.

He wanted to see Dr. Dowie.

"You cannot see Dr. Dowie," he was told.

"Well, but I have important business with him," he insisted.

"You cannot see him. I know he has made no engagement with you," said the clerk. The clerk knows that I do not cultivate the friendship of "stinkpots," as we call those who eat and smoke tobacco.

"Well," he said, "anyhow, will he get this letter, if I leave it?"

"Yes, he will get the letter," was the reply.

The letter was brought to me, which is as follows:

Don't permit yourself to be ridiculed. Don't allow Henson and his followers to laugh at the vulgar, bawdy-house jokes and slang that is to be put in the mouths of these "angels and satans." See your lawyer, get your warrants ready and take them off the stage as soon as the angels appear.

CHICAGO, May 19, 1900.

DR. DOWIE (or those who represent him):

The most outrageous insult ever offered to man will be given you Sunday next (tomorrow afternoon) at the Lyric Theatre.

You *can* stop it. Go to Mayor Harrison and have him forbid it. It is called "Zowie's Dion Dames." No doubt you've seen the bills.

You are doing *good work*. *Continue it.* You are making friends.

Have these *naked* women hauled to the station in the patrol wagons. Take them *red-handed*—in their angelic and satanic dresses. Nip it in the bud tomorrow. Your Friend, WILLIAM J. FISHER.

The Mayor have heard of it. He should forbid the giving of the piece.

We see tonight that not only has the play failed, but its failure has closed up the theatre.

These people thought they could do something. The Open Speech of Christianity is far more effective than the Secrecy of Masonry. An insult to myself and Zion was not popular even with the theatre-goers of Chicago.

Who are the men who are reaching the people, and winning men to God in this city. Are they Freemasons?

Voices—"No."

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Dr. Dowie—Where does the largest congregation in Chicago assemble every week?

Voices—"In Central Zion Tabernacle."

Dr. Dowie—When I have gone around to the other Tabernacles in this city on the Sabbath Day, it has been my privilege to speak to about 8000 or 9000 people in a day in this city.

The only reason I did not speak to more on many occasions was because there was not room for them in the buildings.

The Open Speech of Christianity is Its Power.

When John Wesley could not speak in the churches, he spoke on the church-yard tombstones.

What a power those sermons under the canopy of heaven were! What we need is Open Speech. I think that Christianity has been nearly killed in synagogues. It has been nearly killed in churches. It is about time that it burst out again into the open, free air of heaven.

I hope when we get to Zion City we shall have that.

Oh, beloved, what a mighty power there is in Open Speech and an Open Bible.

When that Bible used to be chained to a pillar in an old dim cathedral, it was a power; but what a difference since the Word of God has been unbound, and everybody has been able to read of the wonderful works of God. Now Christianity has no sealed book.

Here is the Book which contains the Word of God in the Old and in the New Wills. The whole Christian religion is stated inside this book. Everybody can read it. You can buy a small copy of it for a few cents. You can buy the New Testament, which is the most valuable part of it, for five cents. I am told that there are Testaments published in England which are sold for one English penny, two cents in American money.

I have been speaking openly, and I have won under God. Masonic-Methodists have been speaking secretly, and they have lost.

Beloved brothers and sisters, whatever we may do, see to it that our light shines. No man lighteth a candle and putteth it under a bushel. He sets it on a candlestick that it may shine to all who are in the house.

A great many people say, "Oh, Dr. Dowie is too plain. He talks too openly; too freely." Those who talk in that way are people who are given to Secrecy. Or they defend Masons because their relatives belong to that Order, or to some other Order. They do not like plain talking. They do not like open talking.

Does God love us to do things in secret?

Audience—"No."

Dr. Dowie—Does He love us to be affiliated with the infernal works of darkness?

Audience—"No."

Dr. Dowie—He desires us to reprove them, and to fight in the light.

Silence Not Golden.

I am told that speech is silver and silence is golden. That is a lie. Christ is the Eternal Word. His Words are "spirit and life."

Speech, words, are the mightiest powers on earth. One word has been known again and again to create war, and another word peace.

Thirty years ago, in Edinburgh, Scotland, in 1870, I had all my books and clothes packed, all my plans settled up. I looked at my boxes which had come with me from Australia, and said, "I am on the wing again."

I was going to ship all that I carried with me. I had been a student in Edinburgh University, and was going to ship all my things over to Hamburg. There I was going to speak in English for about nine months to an English-speaking congregation in that German City. I stipulated with my friends while there to preach in English, but they were always to talk to me in German, so that I might learn the German language, and be able to go to Berlin the following year to study.

I had been preparing all my course in Edinburgh with a view to taking the degree of Doctor of Philosophy at Berlin, and I remember looking that morning at my trunks, as I sat at breakfast, and thinking that in two days I should be on the Continent.

I was wrong. I took up my morning paper, and there was the story of Count Benedetti talking to King William of Prussia. There has been much contest as to what he did say. The probabilities are that the King was only too willing to insult the Count and to insult France. There is scarce any doubt about that. It was, no doubt, a part of Bismarck's scheme to provoke France. Bismarck knew that France was not ready for war. He knew better what the conditions of the French army were than the French Emperor did.

Count Benedetti, I read, had grossly insulted the King the previous day. Count Benedetti denied it, and said that it was the King who grossly insulted him, and France in his person.

It went back to Paris, and the Duke de Gramont in the Corps Legislative arose and said, "We must resent this insult," and the whole legislative body cried, "War! War! War!"

Within twenty-four hours war was declared. In fact, it was practically declared that night, and the French troops were marching at the time I was reading that paper. They were marching on the frontier, and the German troops had been there long ago.

I could not go across to the Continent. The Continent was closed. Hamburg was closed. My friends wrote to me and said, "Everything is closed. The Elbe is full of torpedoes. You cannot come in from Leith by steamer. You will have to go around by Rotterdam."

I saw that my plans were all changed. It was just in a night by one word these nations were plunged into war.

That one word, before the war was over, had cost France two of her fairest provinces, the blood of tens of thousands of her sons.

It cost her the humiliation of the siege of Paris. It cost her the humiliation of the Commune. It had cost her everything that a nation can pay for the price of a foolish word.

The Mighty Power of the Word of God.

It seems to me when I hear people talking about speech being silver and silence golden, that they do not know what they are saying. When God speaks all the hosts of heaven are moved. If God says, "Let there be light," there is light.

The chaotic darkness of this world, at the beginning, was illuminated at once by the light which God put around the world before the sunlight reached it.

The electric rings encircled the earth like those rings of Saturn and made light in a moment all around this earth.

When a man who knows how to pray, prays to God; when a man who is living in accordance with God's commandments prays; when a man wholly and perfectly consecrated to God prays, then the words spoken are mightier than the decisions of legislatures, councils of war or executive powers. And God is mightier than all beside. God encircles that man with Light.

The day is coming when the words spoken will be a mighty power; when a quiet word spoken in the throne-room of Zion will reach in a moment throughout all the earth, when the King Himself speaks it.

Here even now in Zion's offices my word goes a long way. If I go to my office tonight and sit down and write a certain cablegram, it will be in England in a few minutes. If I write a certain reply to the cablegram which is in my pocket now, it will make a wonderful difference. If I utter a certain word in reply to this cablegram, there will be lathes turning, and men working, and there will be work for a large number of men for months and months to come; just by a word sent in a cablegram under the Atlantic Ocean.

The Marvelous Effect of the Words Sent Out as Zion Literature.

The word of a man can go far. When President McKinley speaks a certain word, it goes throughout the whole land.

These open words which we can speak for God, what are they not doing? Let me just show you. Here is a letter sent to me tonight:

DEAR DR. DOWIE:—I herewith send you the applications for membership in the Christian Catholic Church of Mr. and Mrs. K——. These persons were converted through reading Zion Literature. The brother had become an infidel through the inconsistencies of the teachings and evil practices of the denominations.

This is signed by Elder S. A. Walton, our Elder in Oak Park. The applications which I hold in my hand are of a brother and sister living at Green Ridge, Missouri, whom I presume are in the city now.

One was an infidel, but the word spoken from this platform reached them down in Green Ridge, Missouri, and knocked the infidelity out of them.

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What God has done by this word we cannot tell. We can only say, it is going on and on, through the word spoken by the Voice to Zion.

Everybody who hates the Silence of Secrecy, and is determined to speak the plain Open Speech of Christianity, and follow Jesus, stand to your feet. (With some exceptions the entire audience arose.)

All who will keep on muttering secret words in the dark, and disobey the Lord, sit still and the Devil will know where to find you. All who are determined to live in the Light, and walk in the Light, and speak in the Light, I again say, stand.

God knows you who are sitting. I would not be in your shoes for all the gold of Ophir. 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. Give me Thy Holy Spirit, that I may speak, love, and walk in the Light, in the Life, in the Love of God. Give me power to rebuke the unfruitful works of darkness, and to have no fellowship with them, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

The meeting was then closed with the

BENEDICTION.

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

THE CHRISTIAN'S DUTY IN BREAKING A BAD OATH.

THE crowning event of Zion's great Conflict with Methodist Apostasy, especially in connection with Freemasonry, was the service held in Central Zion Tabernacle on Thursday evening, May 24th, when two score ex-members of Secret Societies exemplified a portion of the so-called "secret work" of their lodges. By means of this Exposure, the General Overseer clinched all the arguments which he has made during the eight previous Discourses in this Series, by showing the utter unchristian and antichristian nature of Freemasonry and the other Secret Orders which are, for the most part, founded upon it.

When he announced this meeting, the General Overseer wisely qualified his invitation to the public to attend by limiting admission, before the hour set for opening the service, to ticket-holders only. These tickets were, of course, issued free, as long as there were any left.

As soon as it became known, however, that tickets would be required for admission, there was a rush for these bits of pasteboard, and although 4500 of them had been printed, they were practically all issued in one day, several days before the meeting. Then began a clamor for tickets from all parts of the city, and even from neighboring cities. He who had two gave one to his neighbor, so that it is probable that nearly every ticket printed was used.

In the early twilight of that memorable Thursday evening twelve stalwart, blue-coated policemen might have been seen gently but firmly restraining and forming into lines an earnest, determined but good-natured crowd on the broad pavement in front of Central Zion Tabernacle. So large was this crowd that the great space in front of the doors was filled and the black swarm of human beings extended out to the curbing.

From the crowd a steady stream flowed into the great auditorium of the Tabernacle, spread itself over the ground floor, rose to the great broad arc of the first galleries, filled them, and then mounted to the topmost tiers of seats in the highest galleries.

Still that stream flowed in. Nooks and corners were rapidly filled; men and women gathered in the wide places in the aisles and filled the choir gallery.

Outside there seemed to be no diminution of the crowd. Newcomers were constantly adding to it to supply the places of those who entered the building, or, becoming weary, went away. Others, merely seeing the crowd outside, went away without attempting to get in.

It is estimated that 10,000 people thus either entered the Tabernacle, or came to it with the intention of entering.

Those who found places within numbered over 4000.

The sight which met their eyes, as they looked upon the platform, was a strange one for Zion Tabernacle. There sat twenty-six full-grown men, some of them with the snows of winter upon their brows, trying to look solemn and dignified, with short white bibs, or aprons, tied across their abdomens, over the conventional black of their ordinary clothing.

The ordeal was especially trying to them, inasmuch as they had received light by which they saw the silliness of the proceeding. They were imitating the follies from which they had been delivered, which millions of otherwise intelligent men still practice.

These men were arranged in the form of a Master Mason's Lodge, with regulation lodge furniture and paraphernalia, which will be described later.

Promptly at 8 o'clock the General Overseer came upon the platform. The brief address which he then delivered was not only a fitting prelude to the exposures which followed, but a clear, logical, masterly argument against Masonic administering and making of oaths, vows and penalties.

The skill with which he handled his subject, and the inspiring eloquence with which he outlined his position, won for him and for Zion the attention and respectful interest of the vast throng from the very first.

Central Zion Tabernacle, Thursday Evening, May 24, 1900.

As the General Overseer appeared upon the platform he was greeted with hearty applause, whereupon he said: I thank you for your very kind welcome.

After announcing the hymn, Number 151, the General Overseer commented upon the words, "We're marching through Immanuel's ground," as follows:

The ground through which we are marching does not belong to America, or to Great Britain, or to Germany, or any other political power.

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 floods.

Let us feel that this is God's earth. The Devil shall not possess a foot of it. It was beautiful when God made it.

May God grant that every inch of it which has been usurped by the Devil shall be taken back. (Amen.)

We desire the Kingdom of God to come on earth.

The Gospel is the Gospel of the Kingdom of God.

Scripture Reading and Exposition.

At the close of the hymn Dr. Dowie read from the book of Leviticus, fifth chapter, and commented upon the fourth verse as follows:

Or if any one swear rashly with his lips to do evil, or to do good, whatsoever it be that a man shall utter rashly with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these things.

I ask you to think what these words mean. If a man has sworn, pronouncing with his lips to do evil, and the thing be hid from him; when he knoweth of it, he shall be guilty if he does not put the thing away; if he does not break that bad oath.

If a man has been tricked, or when in a state of sin has wilfully taken a Bad Oath, it is his duty to break it. He must make confession to God and ask forgiveness for having made that Bad Oath.

May God help every man here tonight who in secret has taken a Bad Oath to break it and do right. (Amen.)

The twelfth chapter of the Gospel according to St. Luke was then read by the General Overseer; also from the Epistle

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of Paul to the Ephesians, fifth chapter, commenting as follows upon the eleventh verse:

And have no fellowship with the unfruitful works of darkness, but rather even reprove them.

Now the word "reprove" is more properly translated in modern English, "convict." The old idea of reprove was to prove back again, just as a boy who has worked an example proves it back again into its original proposition.

So these brethren have come here to show you the things out of which they have come, and to reprove them; to prove back again; to convict them.

I know of no better way to convict the Masonic-Methodist and other churches which are full of this dark Wickedness, than to let the thing appear as it is. Tonight they shall be convicted out of their own mouths.

Those who are to take part in this Mock Lodge tonight will take part in it as seriously as they can. They will do it just as they used to do it in the lodges.

We Shall Convict Masonry by Showing Its True Character.

Tonight, if never before in this great city, there shall be placed before this vast audience the Truth.

Brothers, have you not said in the lodges what you intend to say tonight?

Answer—"Yes."

Dr. Dowie—Will it be an exact representation of the secret work?

Mr. Ronayne—"An exact representation."

Dr. Dowie—There will be nothing added and nothing taken from it?

Mr. Ronayne—"No, sir. It will be according to the Standard Work."

Dr. Dowie—We shall reprove, we shall convict Masonry tonight. May God send that wretched, accursed system back to hell, from whence it came, and let all the Masons and the people go free.

We are going to convict it tonight and prove that it belongs to the Devil.

Prayer was then offered by Deacon W. S. Peckham.

THE CHRISTIAN'S DUTY IN BREAKING A BAD OATH.

Dr. Dowie then delivered the following address:

This is the ninth meeting of a series in which I have been dealing, as God has given me grace, with Methodist Apostasy, especially in its connection with Freemasonry.

I am to say a few words, and they will be very few, concerning the Christian's Duty in Breaking a Bad Oath.

It is a common statement by unthinking people that any man who would break a vow can never be believed. Such a statement is most foolish.

I have known men to register a solemn vow, when they have been disappointed in a young lady's affections: "I will live and die unmarried." They break that vow (laughter), hundreds of them.

I have heard people make vows, and even confirm them by oaths, which they afterwards saw it was very proper for them to break.

The matter of breaking a vow depends upon what that vow is. If that vow is a good vow, the man is a bad man who breaks it.

If that vow is a bad vow, the man is a bad man who keeps it.

I ask this large audience for one expression of opinion: Was George Washington a good man?

Voices—"Yes."

Dr. Dowie—I will tell you something about George Washington. He was a British army officer. He had drawn his sword and sworn by the Ever Living God that he would draw that sword only in defense of King George III of England, and his successors upon the British throne; that he would draw that sword to defend the rights of Great Britain upon American soil; that he would never break that vow, and that he would hold himself guilty if he ever broke it. It was a long vow. I published it in last week's LEAVES OF HEALING. (See Volume VII Number 4, page 106.) Did George Washington break that vow?

Voices—"Yes."

Dr. Dowie—He broke that vow because he found it was a bad vow. When he made it, he made it honestly. He thought it was a good vow. He thought that King George III was a good monarch; that Great Britain had a right to rule over America, and do what she liked upon this Continent.

The day came when he saw that liberty, life and property were all crushed beneath the feet of unbridled tyranny. Then he broke the sword and broke his vow, and drew a sword in behalf of the independence of the United Colonies, to help to make them the great nation they became, the United States of America.

Did he do right?

Voices—"Yes."

Dr. Dowie—I point out to you that it is a right thing for a man to break a bad vow.

The Vows Made in Secret Lodges are Bad Vows.

The Oaths which will be shown you tonight are tricks and lies, inconsistent with common honesty and the best interests of this country.

Young men and women, ever remember that the right to administer an oath is very properly safeguarded by the Constitution of the United States of America.

All the three great arms of government, Legislative, Executive and Judicial, must be united to give a man the power to administer an oath.

The law must be passed by Congress, and under that law the Executive may appoint, or the people may elect, a magistrate, or a judge; but if that magistrate or judge is to take office and have the power in his turn to administer an oath, that power must be given to him by a judge who administers an oath in accordance with law.

Is that not a right principle?

Voices—"Yes."

Dr. Dowie—Who gives this wretched fellow here the right to administer an oath? (Referring to Mr. Ronayne, in his capacity as Worshipful Master of Red Dragon Lodge Number 666, A. F. and A. M.)

Mr. Ronayne—"Nobody." (Laughter.)

Dr. Dowie—Does the law?

Voices—"No."

Dr. Dowie—Who gives him the right to inflict a penalty? Does the law?

Voices—"No."

Dr. Dowie—Apart from religion altogether, it is right to affirm the principle that no private citizen has any right to administer an oath, or to inflict a penalty.

I therefore claim that Secretism and the oaths they administer and the penalties which they assume to inflict are all in violation of civil law.

It is wicked and base for any man to assume the right to administer oaths and to inflict penalties.

This gang of Freemasons (referring to the gentlemen on the platform)—excuse me. (Laughter.) I am talking of you as you used to be. This wretched gang of Freemasons has no more right to administer an oath than a Jesse James robber gang, or any other gang.

Is that not good logic?

Voices—"Yes."

Dr. Dowie—By the Grace of God, we are in a very beautiful way to smash up this whole business. (Amen.) These brethren have taken very kindly my assailing of them. Some of them have been out of Freemasonry for many years; one for twenty years, and another for more. But I was the means in God's hands of bringing the great majority of them out of it.

It Takes Courage to Expose These Murderous Organizations.

I am very glad that they have the courage of Zion men.

Did not George Washington risk his neck when he drew his sword in behalf of the liberties of America?

Voices—"Yes."

Dr. Dowie—He did, and if they had caught him, they might have hanged him as a traitor to his vows.

The Masons have threatened that all these men now upon this platform will be murdered.

I have noticed that threatened men live long, because I am one of them. (Laughter.)

The Masons are too great cowards to dare to do anything of the kind, for they can see the hangman's rope before their eyes. They are a little more careful than they used to be when they murdered Morgan.

We despise their threats. We have a right to expose their wicked secrets, which are antagonistic to the national interests,

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antagonistic to the home interests, and antagonistic to all the interests of the Church of God. We will fight the Devil, but we will not fight him in the darkness.

We will fight him in the light. We are not afraid. I am thankful that these men, twenty-five of them, gather around me and are not afraid to expose these secrets even at the risk of their lives. May God bless these men.

We have no unkind feeling to the Masons or the Methodists, because it has come to the point that when you say Mason, you might almost say Methodist, and when you say Methodist, you might almost say Mason, except in a few very great and good cases.

When Dr. Buckley was asked the question, he answered in the New York *Christian Advocate*, saying that Freemasonry was not in accordance with Christianity, and that those who were Freemasons were suffering from an aberration of judgment.

Aberration means a wandering away.

I present that remark of Dr. Buckley's and that definition to the members of the Masonic-Methodist Episcopal Conference.

I have no unkind feeling. I would God that every man of them were out of Masonry and all its kindred iniquity, and that they were giving attention to the Salvation and the Healing and the Holy Living of the people

May God grant that they be delivered.

I desire to say a word or two concerning what you are about to see.

Concerning the Exposure About to be Given.

Ex-Worshipful Master Ronayne was the Worshipful Master of Keystone Lodge Number 639, A. F. and A. M., in this City of Chicago. He has initiated many who are now high in office and have been in the Grand Lodge.

Others sitting around me are ex-Masons of high degree.

Here is one ex-sinner who had thirty-two degrees. There is another who was a Knight Templar and a Mystic Shriner. He was the dirtiest dog of all the lot. (Laughter). He is not that now, for he is clean and in Zion, thank God.

Now these brethren are simply going to attend, as it were, to duty.

When the General Overseer had finished his address, he retired to the officers' gallery, from which point he witnessed the strange scenes which followed and controlled the great audience with an occasional word of warning, lest the ridiculous side of the mock solemnities should cause too great laughter and thus rob the exposure of the great lesson it was intended to teach.

The mock Masonic lodge which now "opened for work" was, owing to the shape of the platform, compelled to call the south end of the platform the east end of the lodge, and the other points of the compass were similarly transposed to correspond. Otherwise it was, in all essential respects, like a regular Masonic lodge.

In the East sat the venerable Edmond Ronayne, ex-Worshipful Master of Keystone Lodge No. 639, A. F. and A. M., of Chicago, a veteran in the battle against Secretism and a true friend of Zion. He was, on this occasion, Worshipful Master of Red Dragon Lodge No. 666, A. F. and A. M., a mock lodge.

In the West sat an ex-thirty-second degree Mason, on this occasion Senior Warden of Red Dragon Lodge.

In the South, with his back to the audience, as Junior Warden of Red Dragon Lodge, sat an ex-Mason of three degrees.

At the right of the Worshipful Master sat an ex-Knight Templar, who took the arduous position of Senior Deacon and repeated its lengthy ritual with an ease which betokened his familiarity with it, having officiated in the same capacity many times before in different lodges. Indeed, all the members of Red Dragon Lodge took their parts so well that a Chicago morning paper commented upon the fact, even while stating that the affair was a "pretended exposure."

At the right of the Senior Warden was stationed the Junior Deacon, another ex-Mason.

Outside an improvised wooden door stood an ex-Master Mason, who served Red Dragon Lodge in the capacity of Tyler.

On the right and left of the Worshipful Master, respectively, sat the Treasurer and Secretary, both chairs being filled by ex-Masons.

In the center of the platform stood a wooden "altar," about three feet in height, and at three of its corners stood tall candlesticks bearing lighted candles. Upon it lay a Masonic Ritual, in place of the usual Bible, and a square and compasses.

At the right of the Worshipful Master and the Senior and Junior Wardens were short pillars, upon the tops of which lay gavels and other instruments, emblematic of "the craft."

The Senior and Junior Deacons were armed with the long, slender rods of their office, surmounted with emblems of Masonry.

Many of the furnishings and instruments were purchased from a regular Masonic supply house in Chicago, and hence were of the regulation size and pattern.

The Lodge Opened With References to Sun-Worship.

Worshipful Master Ronayne, his head adorned with the "plug" hat which is a part of the foolery of Masonic custom, with the assistance of the others, opened Red Dragon Lodge No. 666, for work in the Entered Apprentice Degree, with prayer to some unnamed "Great Architect of the Universe," the white-bibbed "brethren" responding to the Amen with a solemn "So mote it be."

In the further opening exercises of the lodge, the real sun-worshiping nature of Masonry was revealed by the glib repetitions of the various Worshipful Master and Junior and Senior Wardens to the effect that they held positions in the East, South and West, respectively, because the sun rose in the East, reached its meridian in the South and set in the West.

The Secretary was sent to the "preparation room" to collect a fee from the candidate in waiting, but, quickly returning, stated that inasmuch as the candidate was a clergyman, the fee was remitted.

After more solemn clap-trap, there were three loud raps at the wooden door.

The Senior Deacon arose and announced that there was an alarm at the door.

Being instructed by the Worshipful Master to attend the alarm, he went to the door and gave three raps. The door was then opened and the following conversation took place:

Methodist Bishop "A Poor, Blind Candidate."

Senior Deacon—"Who comes here?"

Junior Deacon (who was with the candidate)—"The Right-Reverend Charles H. Birdhunter, D. D., Bishop in the Masonic-Methodist Episcopal Church, who has long been in darkness, and now seeks to be brought to light, and to receive a part in the rights and benefits of this Worshipful Lodge erected to God and dedicated to the Saints John, as all brothers and fellows have done before."

Senior Deacon—"Bishop Birdhunter, is this of your own free will and accord?"

Bishop Birdhunter—"It is."

Senior Deacon—"Brother Junior Deacon, is the candidate worthy and well qualified!"

Junior Deacon—"He is."

Senior Deacon—"Is he duly and truly prepared?"

Junior Deacon—"He is."

Senior Deacon—"Is he of lawful age, and properly vouched for?"

Junior Deacon—"He is."

Senior Deacon—"Who vouches for this?"

Junior Deacon—"A brother."

Senior Deacon—"By what further rights and benefits does he expect to gain admission?"

Junior Deacon—"By being a man, free born, of good report, and well recommended."

Senior Deacon—"It is well. Bishop Birdhunter, you will wait with patience until the Worshipful Master is informed of your request, and his answer returned."

The door was then closed; the Senior Deacon returned to the altar, gave one rap on the floor with his rod, made the due guard of an Entered Apprentice, and reported:

Senior Deacon—"Worshipful Master, the alarm is caused by Right-Reverend Charles H. Birdhunter, D. D., a Bishop in the Masonic-Methodist Episcopal Church, who has long been in darkness, and now seeks to be brought to light and to receive a part in the rights and benefits of this Worshipful Lodge, erected to God, and dedicated to the Saints John, as all brothers and fellows have done before."

Worshipful Master—"Brother Senior Deacon, is this of his own free will and accord?"

Senior Deacon—"It is."

Worshipful Master—"Is the candidate worthy and well qualified, duly and truly prepared?"

Senior Deacon—"He is."

Worshipful Master—"Is he of lawful age, and properly vouched for?"

Senior Deacon—"He is."

Worshipful Master—"Who vouches for this?"

Senior Deacon—"A brother."

Worshipful Master—"By what further rights and benefits does he expect to gain admission?"

Senior Deacon—"By being a man, free born, of good report, and well recommended."

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Worshipful Master—"It is well. Since he comes endowed with all these necessary qualifications, it is my order that he enter this lodge in the Name of the Lord, and be received in due form."

Methodist Bishop Stands Nearly Naked in the Lodge Room.

The door was then thrown open and Elder H. D. Brasefield, "made up" to represent "Bishop Birdhunter," was conducted into the lodge by the Junior Deacon.

As he stepped out into the light of the lodge-room, there was a murmur of mingled horror and disgust at the diabolical system which he was aiding to expose, and sympathy with him that he was obliged to undergo such indignities in order to expose it.

He was stripped to his undervest and a pair of light trousers. The sleeve on his left arm was rolled to his shoulder, his left breast was bare, his left foot was bare, and the left leg of his trousers was rolled up above the knee. Over his eyes was tied a hoodwink and around his neck was tied a blue rope, called a cable-tow.

There he stood, an impersonation of a Methodist Bishop, a living rebuke, in the eyes of thousands, to a million American citizens, many of them professed followers of Christ, some of them claiming to be His ministers, who have thus degraded their manhood.

The ritual of these mock Baal-worshipers then went on.

The Senior Deacon received the candidate on the point of compasses, pressed to his naked left breast, and addressed him as follows:

Senior Deacon—"Bishop Birdhunter, on your first admission into a Lodge of Masons, I receive you on the point of a sharp instrument pressing your naked left breast (here he pressed the point of the compasses against the left breast of the candidate), which is to teach you that, as this is an instrument of torture to your flesh, so should the recollection of it be to your conscience, should you ever presume to reveal any of the secrets of Freemasonry unlawfully."

The Senior Deacon then passed the compasses to the Steward and taking the candidate by the right arm, conducted him a little further inward, and towards the center of the lodge, where he was halted. The Junior Deacon, in the meantime, retired to his proper place, and the Stewards marched behind the candidate. The Senior Deacon then addressed the latter as follows:

"Bishop Birdhunter, as no man should ever enter upon any great or important undertaking without first imploring the blessing of Deity, you will therefore kneel where you now stand, and attend prayer."

Methodist Bishop Kneels While a Heathen Prayer is Said.

Then the candidate, representing a minister and a Bishop in a so-called Church of Christ, knelt as if in prayer, and the members of the lodge arose, while the Worshipful Master addressed an alleged prayer to the "Almighty Father of the Universe." This heathen prayer was not offered in the Name of Jesus, as Jesus directed His disciples to pray after His ascension.

The Worshipful Master then replaced his hat, which he had removed, and approaching the candidate said:

Worshipful Master—"Bishop Birdhunter, in whom do you put your trust?"

Candidate—"In God."

Worshipful Master—"Give me your right hand. Your trust being in God, your faith is well founded. Arise! follow your conductor, and fear no danger." (Helps the candidate to his feet.)

The Master then retired to his seat in the East, gave one rap, and the members of the lodge took their seats.

The Senior Deacon then took the "Bishop" by the arm and conducted him slowly around the lodge-room. As they passed the Master and Wardens, these officers each gave one loud rap with his gavel.

Finally they stopped before the Junior Warden and the Senior Deacon gave one loud rap on the floor with his rod. The Junior Warden arose to his feet and "examined" the "Bishop" with the same questions which were propounded to him when he knocked at the door of the lodge. He then directed the Senior Deacon to take him to the Senior Warden for further "examination." The Senior Warden, having similarly examined the candidate, passed him on to the Worshipful Master, who concluded the examination, and then said:

Methodist Bishop Taught How to Approach the Altar of Baal.

Worshipful Master—"It is well. Since he comes endowed with all these necessary qualifications, it is my order that you reconduct the Bishop to the Senior Warden in the West, who will teach him to approach the East by one upright, regular step, his feet forming the angle of an oblong square, his body erect, at the altar, before the Worshipful Master."

The candidate was reconducted to the Senior Warden, and halted about five feet from that officer's station, where the following ceremony occurred:

Senior Deacon—"Brother Senior Warden, it is the order of the Worshipful Master that you teach the Bishop to approach the East by one upright, regular step, his feet forming the angle of an oblong square, his body erect, at the altar, before the Worshipful Master."

Senior Warden—"Brother Senior Deacon, you will face the candidate to the East. (The candidate was faced about.) Bishop Birdhunter, you will now take one step with your left foot, bringing the heel of the right to the hollow of the left, forming the angle of an oblong square. (The Senior Deacon placed his feet as required.) Stand erect.—In order, Worshipful."

The Master then arose to his feet, and addressed the candidate with the following lie:

Worshipful Master—"Bishop Birdhunter, you are now standing before the altar of Masonry for the first time; but before proceeding further it becomes my duty, as Master of this lodge, to inform you that it will be necessary that you take upon yourself a solemn oath or obligation pertaining to this degree. But I can assure you, upon the honor of a man and a Mason, that in this obligation there is nothing that will conflict with any duty you owe to God, your country, your neighbor, your family, or yourself. In your advancement thus far, you have repeatedly assured us, it was of your own free will and accord. If you are still of the same mind, you will advance to our altar. (He was led to the altar by the guide, the Senior Deacon.) Kneel on your naked left knee, your right (knee) forming a square, your left hand supporting the Holy Bible, Square and Compasses, your right resting thereon (the Senior Deacon placed the candidate in these different positions), in which due form you will say 'I'—repeat your name in full—and say after me."

Kneeling thus, half-naked, at the altar of Baal, "Bishop Birdhunter" repeated after the Worshipful Master the words of the following horrible oath:

Methodist Bishop Takes an Illegal Oath.

"I, Bishop Birdhunter, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to him and dedicated to the Holy Saints John, do hereby and hereon (here the Master placed his right hand on that of the candidate) 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 to 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 promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark nor 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 any person under the canopy of heaven, and the secrets of Freemasonry thereby be unlawfully obtained through my unworthiness.

"To all this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under a no less 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 twenty-four hours, should I ever knowingly or wilfully 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.

"Bishop Birdhunter, in token of your sincerity, you will detach your hands and kiss the Bible."

The Deacon removed the candidate's hands from the book and he kissed it.

Worshipful Master—"Brother Senior Deacon, you will now release the brother from the cable-tow, as he is bound to us by an obligation,—a tie stronger than human hands can impose."

The Senior Deacon removed the rope from around the candidate's neck and threw it aside. The Master resumed his hat, stepped back a few paces, and asked the candidate:

Blasphemous Travesty on God's Word.

Worshipful Master—"Bishop Birdhunter, in your present condition, what do you most desire?"

Candidate (prompted by Senior Deacon)—"Light."

Worshipful Master—"Brother Senior Deacon and brethren, you will assist me in bringing the brother from darkness to light."

Then followed a blasphemous ceremony in which the Worshipful Master spoke the words of God, "Let there be Light," and the hoodwink was removed from the "Bishop's" eyes.

The Worshipful Master then explained that the Bible, Square and Compasses were the "three great lights in Masonry," and that the three candles, the three lesser lights, represented the sun, the moon, and the Master of the lodge, thus again making veiled allusion to the real religion of Freemasonry: sun-worship.

The Worshipful Master then taught the candidate the step, due guard and sign of an Entered Apprentice.

The Entered Apprentice grip and word were then given the candidate, with much solemn mummery, the word being *Boaz*.

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The candidate was then led to the Junior and Senior Wardens, respectively, whom he saluted with the Entered Apprentice "due guard and sign."

These officers, in answer to the Worshipful Master's questions, reported that these signs were correctly made, and the Worshipful Master then said:

Methodist Bishop Given a Masonic Apron as a Badge of Innocence.

Worshipful Master—"Bishop Birdhunter, I have now the pleasure of presenting you with a lambskin, or white leather apron. It is the emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that could be conferred upon you at this, or any future period, by king, prince, potentate or any other person, except he be a Mason; and it is to be hoped you will ever wear it with equal pleasure to yourself and honor to the fraternity. You will carry it to the Senior Warden in the West, who will teach you how to wear it as an Entered Apprentice Mason."

The Senior Deacon then conducted the candidate to the Senior Warden, and after giving one rap with his rod, said:

Senior Deacon—"Brother Senior Warden, it is the order of the Worshipful Master that you teach the Bishop how to wear his apron as an Entered Apprentice Mason."

The Senior Warden then took the apron from the Bishop and went through the foolery of "teaching him how to wear his apron," that is, with the bib turned up.

This done, "Bishop Birdhunter" was again brought before the Worshipful Master and asked to contribute "something of a metallic kind." As everything metallic had been removed in the preparation room, he was, of course, unable to comply. The Worshipful Master then said:

Worshipful Master—"Bishop Birdhunter, you are helpless indeed. But this has not been done to trifle with your feelings, but to teach you that should you ever meet a friend, and more especially a brother Mason, in like destitute circumstances, you will cheerfully contribute to his relief, so far as his necessities may require and your ability permit, without material injury to yourself. You will now be reconducted to the place from whence you came, and be there invested with what you have been divested of, and return to the lodge for further instruction."

The "Bishop" was accordingly conducted to the preparation room.

The second and third sections of the Entered Apprentice and all of the Fellow Craft degrees were omitted by the Red Dragon Lodge, and the brethren proceeded at once to the work of the Master's degree.

The lodge was opened and the preliminary work carried out in somewhat the same manner as in the Entered Apprentice degree, the details of the ritual being slightly different.

Then there was an alarm at the door, which the Senior Deacon attended, and the following dialogue took place:

Methodist Bishop Desires Further "Light" in Masonry.

Senior Deacon—"Who comes here?"

Junior Deacon—"The Right-Reverend Brother Charles H. Birdhunter, D. D., Bishop in the Masonic-Methodist Episcopal Church, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellow Craft, and now seeks further light in Masonry by being raised to the sublime degree of Master Mason."

Senior Deacon (looking at candidate)—"Brother Bishop Birdhunter, is this of your own free will and accord?"

Candidate—"It is."

Senior Deacon—"Brother Junior Deacon, is the candidate worthy and well qualified?"

Junior Deacon—"He is."

Senior Deacon—"Is he duly and truly prepared?"

Junior Deacon—"He is."

Senior Deacon—"Has he made a suitable proficiency in the preceding degrees?"

Junior Deacon—"He has."

Senior Deacon—"Who vouches for this?"

Junior Deacon—"A brother."

Senior Deacon—"By what further right or benefit does he expect to gain admission?"

Junior Deacon—"By the benefit of the pass."

Senior Deacon—"Has he the pass?"

Junior Deacon—"He has it not, but I have it for him."

Senior Deacon—"Give me the pass."

The pass, "Tubal-Cain," was given, the Senior Deacon made his report as before, and at the order of the Worshipful Master the candidate entered the lodge.

Methodist Bishop Further Humiliated by Nakedness.

This time he appeared in an even more shameful condition than before, having his breasts, arms and legs entirely naked. Had he appeared as prescribed by the Masonic Ritual, with the cable-tow three times around his naked body, his knees and feet bare, it would have been too shameful for an audience to witness.

The two points of the compasses were pressed to his two naked breasts and a mass of hypocritical cant concerning Friendship, Morality and Brotherly Love was repeated to him.

He was then led around the lodge three times by the Senior Deacon, the Junior and Senior Wardens and Worshipful Master giving each one rap as he passed on the first circuit, two on the second and three on the third.

He was then "examined" by the Junior and Senior Wardens and the Worshipful Master, with the same questions as at the door.

He was then taught by the Senior Warden, "how to approach the East by three upright, regular steps, his feet forming the angle of a square, his body erect, before the Worshipful Master in the East."

The Worshipful Master then told him the following diabolical lie:

Worshipful Master (addressing candidate)—"Bishop Birdhunter, you are now at the altar of Masonry for the third time; but before proceeding further, it becomes my duty, as Master of this lodge, to inform you that it will be necessary that you take upon yourself a solemn oath or obligation pertaining to this degree. It is one similar in character to those which you have taken in the preceding degrees; but I assure you, upon the honor of a man and a Mason, that in this obligation there is nothing that will conflict with any duty you owe to God, your country, your neighbor, your family, or yourself. In your advancement thus far you have repeatedly assured us it was of your own free will and accord; if you are still of the same mind, you will advance to the altar. Kneel on your naked knees, both hands resting on the Holy Bible, Square and Compasses."

The Wicked Oath of a Master Mason.

When the "Bishop" had thus again knelt before the Worshipful Master, at the altar of Baal, he was directed to repeat the following wicked, illegal and unchristian oath, with its horrible penalty:

"I, Charles H. Birdhunter, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to him and dedicated to the Holy Saints John, do hereby and hereon (the Master at these words places his right hand upon those of the candidate) 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 Master Mason's degree to any person or persons whomsoever, except it be to a true and lawful brother Master Mason, or within a regularly constituted lodge of Master 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 promise and swear, that I will conform to, and abide by, all the laws, rules and regulations of the Master Mason's degree, and of the lodge of which I shall hereafter become a member, and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be holden, so far as the same shall come to my knowledge.

"Furthermore, that I will answer and obey all due signs and summonses sent to me from a lodge of Master Masons, or given to me by a brother of this degree, if within the length of my cable-tow.

"Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to and received by me as such, murder and treason excepted.

"Furthermore, that I will aid and assist all worthy distressed brother Master Masons, their widows and orphans, so far as their necessities may require and my ability permit without material injury to myself.

"Furthermore, that I will not sit in a lodge of clandestine Masons, nor converse upon the secrets of Freemasonry with a clandestine Mason, nor with one who is under the sentence of suspension or expulsion, to my knowledge, while under such sentence.

"Furthermore, that I will not assist in, or be present at, the initiating, passing or raising of a woman, an old man in his dotage, a young man under age, an atheist, a madman, nor a fool.

"Furthermore, that I will not cheat, wrong or defraud a lodge of Master Masons, nor a brother of this degree, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger.

"Furthermore, that I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger, except it be in the necessary defense of my person, family or property.

"Furthermore, that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it.

"Furthermore, that I will not give the Grand Hailing Sign or Sign of Distress of a Master Mason except in real distress, in cases of the most imminent danger, within a regularly constituted lodge of Master Masons, or in a secure place for Masonic instruction; and should I see the sign given or hear the words accompanying it, I will immediately repair to the relief of the person so giving it, should there be a greater probability of saving his life than of losing my own.

"Furthermore, that I will not give the Grand Masonic word in any other manner or form than that in which I shall hereafter receive it, and then only in low breath.

"To all of this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly

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or wilfully violate this my solemn obligation as a Master Mason. So help me God, and keep me steadfast in the due performance of the same."

The "Bishop" then kissed the book and the cable-tow was removed.

The Worshipful Master stepped back and the rods of the Senior and Junior Deacons were crossed over his head. He then repeated again the words, "Let there be Light," and the hoodwink was removed.

The Worshipful Master then illustrated to the "Bishop" the Master's step, due guard and sign, grip and word, *Tubal-Cain.*

Then the candidate made these various signs before the Junior and Senior Wardens, and was afterward "taught how to wear his apron as a Master Mason," by the Senior Warden.

The brief lecture on the working tools of a Master Mason was omitted, and after saluting before the altar, the "Bishop" was allowed to retire to the preparation room and resume his clothes.

When he had again entered the lodge the Junior Warden's jewel, a small plumb, was hung about his neck by a blue ribbon and he took his seat among the "brethren."

The usual closing ceremonies of a Master's Lodge were then performed up to the moment of closing, when the Worshipful Master said:

The Beginning of the "Second Section" of the Master's Degree.

"By the way, is the Right Reverend Brother Charles H. Birdhunter, D. D., Bishop in the Masonic-Methodist Episcopal Church, present?"

Bishop Birdhunter—"Here."

Worshipful Master—"Bishop Birdhunter, you will please approach the East."

The candidate approached the East and stood in front of the Master's chair.

Worshipful Master—"Bishop Birdhunter, you now no doubt consider yourself a Master Mason, and as such entitled to all the rights and privileges of a Master Mason?"

Bishop Birdhunter—"Yes, sir."

Worshipful Master—"I presume you do, from the jewel you wear (alluding to the small plumb hanging from his neck). But, my brother, it becomes my duty to inform you that you are not yet a Master Mason, and it is doubtful whether you ever will be. You have yet a rough and rugged road to travel, beset with ruffians and it may be with murderers, and should you lose your life in the conflict yours will not be the first. But remember in whom you put your trust, 'he that endureth to the end shall be saved.' On a former occasion you had some one to pray for you, but now you must pray for yourself. You will therefore suffer yourself again to be hoodwinked; kneel where you now stand, and pray, either mentally or orally as you choose; when done, say 'Amen' aloud; arise and make your progress."

The Senior Deacon adjusted the hoodwink over the eyes of the astonished "Bishop" and then, surrounded by these brothers who had been leading him into the light of Masonic regeneration, this representative of the Church of God knelt, with no one to pray for him but himself, directed to pray for Divine protection from these "ruffians and murderers" whom he was about to meet, who were in reality his "brothers."

Bishop Birdhunter Attacked by a "Ruffian."

When he had said Amen, he was conducted rapidly around the lodge by the Senior Deacon. At the Junior Warden's station the first ruffian, representing Jubela, seized him roughly, shook him and said:

Jubela—"Grand Master Hiram, I am glad to meet you thus alone: this is an opportunity I have long sought. You know you promised us when the temple was completed that we should receive the secrets of a Master Mason, or Master's word, whereby we might travel in foreign countries, work and receive Master's wages: behold the temple is well-nigh completed and we have not obtained that for which we so long sought. I therefore demand of you the secrets of a Master Mason."

The following conversation then took place between the Senior Deacon, speaking for the candidate, and Jubela:

Senior Deacon (for candidate)—"My brother, this is an unusual way of asking for the secrets of a Master Mason, neither is it the proper time nor place. You keep your promise and I will keep mine. Wait until the temple is completed, when if found worthy you will doubtless receive them, otherwise you cannot."

Jubela (shaking candidate rather roughly)—"Talk not to me of time nor place; at first I did not doubt your veracity, but now I do. Give me the secrets of a Master Mason, or I'll take your life."

Senior Deacon—"I shall not, neither can they be given until the temple is completed, and then only in the presence of three: Solomon, King of Israel; Hiram, King of Tyre; and myself."

Jubela (shaking and pushing candidate about still more violently)—"Grand Master Hiram, I'll have no more of your parley; give me the secrets of a Master Mason or the Master's word or I'll take your life in an instant."

Senior Deacon—"I will not."

Jubela (to candidate)—"Then die."

Jubela then drew a gauge across the "Bishop's" throat and he passed on.

At the Senior Warden's station he was seized still more roughly by the second ruffian, representing Jubelo, and the following conversation took place:

Jubelo (shaking candidate with some violence)—"Grand Master Hiram, give me the secrets of a Master Mason."

Senior Deacon (for candidate)—"I cannot."

Jubelo (still more angrily)—"Give me the secrets of a Master Mason or the Master's word, or I'll take your life."

Senior Deacon—"I shall not."

Jubelo (shaking candidate with greater violence)—"Grand Master Hiram, give me the secrets of a Master Mason or the Master's word, or I'll take your life in an instant."

Senior Deacon—"I will not."

Jubelo (to candidate)—"Then die."

Jubelo struck poor Hiram in the chest with a square and he proceeded to the East, where he was seized by the third ruffian, representing Jubelum. Six of the "brethren" held a canvass sheet behind him and the following conversation took place:

The "Murder" of Hiram Abiff.

Jubelum (shaking candidate with more violence than did any of the others)—"Grand Master Hiram, give me the secrets of a Master Mason."

Senior Deacon (for candidate)—"I cannot."

Jubelum—"Jubela and Jubelo you have evaded, but me you cannot escape. My name is Jubelum. What I purpose that I perform. Give me the secrets of a Master Mason or the Master's word, or I'll take your life."

Senior Deacon—"I shall not."

Jubelum (taking setting maul and touching candidate's forehead with the short wooden handle)—"In my hand I hold an instrument of death, with which, if you do not give me the secrets of a Master Mason or the Master's word, I'll take your life in an instant."

Senior Deacon—"I will not."

Jubelum (to candidate)—"Then die."

Then followed the "murder" of Hiram Abiff, Jubelum striking him in the head with the padded "setting-maul," and at the same time giving him a strong push which sent him backwards into the canvass sheet.

There lay the Masonic-Methodist Bishop, playing "dead," like a small boy in his games with his playmates! The great audience looked with disgust upon the silly play which a million men nightly enact with as much gravity as if it were really a most important piece of business.

Then followed the alarm of the three ruffians at the fatal consequence of their action, their hastily made plans for the disposal of the body and their temporary burial of it under the rubbish of the unfinished temple (lodge-room chairs).

Jubelum remained to watch the body while Jubela and Jubelo went to dig a "grave." This was done in pantomime with pick and shovel, near the Senior Warden's station. While they were digging, the Worshipful Master gave twelve strokes, very slowly, upon a bell before him.

"Burial" of Hiram Abiff.

At the stroke of twelve, which they called "low twelve," Jubela and Jubelo again approached and the following conversation took place:

Jubelum—"Is that you, Jubela?"

Jubela—"Yes."

Jubelum—"Is that you, Jubelo?"

Jubelo—"Yes."

Both together—"Is that you, Jubelum?"

Jubelum—"Yes; low twelve and not yet discovered. Now what shall we do with the body?"

Jubela—"Let us convey it a westerly course from the temple to the brow of a hill west of Mount Moriah where we have been and dug a grave due East and West, six feet perpendicular, and there bury it."

Altogether—"Agreed."

The canvass and the body were then lifted to the shoulders of the three ruffians and borne slowly to the place where the "grave" was dug. There they were "buried" and an "acacia tree" (Senior Warden's column) was planted at the head of the grave to conceal it and mark the spot.

The ruffians then passed out to the preparation room. They soon reëntered and saluted one who represented a sea-captain, with whom they held a conversation, asking him to take them with him to Ethiopia. He said that he would, but asked them whether they had King Solomon's pass.

They said they had not, but had plenty of money. This he refused, and they returned to the body.

After discussing plans for escape, they decided to secrete themselves in the mountains, and left the lodge-room.

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King Solomon's Consternation at the Absence of Hiram Abiff.

Then there was a moment's confusion in the lodge-room, and the Worshipful Master, impersonating King Solomon, called the brethren to order and the following questions and answers were given:

Worshipful Master (as King Solomon)—"Brother Grand Senior Warden, what is the cause of this confusion, why are not the craft pursuing their labors?"

Senior Warden (rising and making due guard of Fellow Craft)—"Most Excellent King Solomon, there are no designs upon the trestle board."

Worshipful Master (in astonishment)—"No designs upon the trestle board? Where is our Grand Master Hiram Abiff?"

Senior Warden (making due guard)—"Most Excellent King Solomon, he has not been seen since high twelve yesterday."

Worshipful Master (in greater astonishment)—"Not been seen since high twelve yesterday! Then I fear he is indisposed. Let strict search and due inquiry be made in and about the several apartments of the temple and see if he cannot be found."

Senior Warden (making due guard)—"Most Excellent King Solomon, strict search and due inquiry have already been made and our Grand Master Hiram Abiff can nowhere be found."

Worshipful Master (sorrowfully)—"Then I fear some fatal accident has befallen him. (Turning to Secretary) Brother Grand Secretary, you will cause the several rolls of the workmen to be called to see if any are missing."

The Master retired to his seat.

The Secretary then called a roll of Jewish names, the brethren answering "Here!" in all cases except when the names Jubela, Jubelo and Jubelum were called.

The Secretary returned and reported that these three were absent.

Twelve Fellow Crafts Confess Premeditated Guilt.

Then three Fellow Crafts entered, wearing their aprons and having on their hands white gloves, as tokens of innocence. They approached King Solomon and stated that they were twelve out of fifteen Fellow Crafts who had determined to extort from Hiram Abiff the Grand Master's secrets or kill him. They said that they twelve had recanted, but feared that the other three had persisted in their murderous design. They acknowledged their premeditated guilt and most humbly implored his pardon.

King Solomon directed them to divide into four parties and search the four points of the compass for the ruffians.

The three Fellow Crafts then retired to the preparation room, but quickly returned, and meeting one who represented the wayfaring man, asked him if he had seen any strangers pass that way. He replied that he had, and described the three who looked like workmen from the Temple of Jerusalem, saying that they had desired passage into Ethiopia, but not having King Solomon's pass had turned back into the country.

The three Fellow Crafts, believing that these three must have been the ruffians who slew Grand Master Hiram, reported the matter to King Solomon. He sent them out on a still further search.

While on this search, one of the Fellow Crafts, becoming weary, reclined to rest near the head of the "dead" Bishop's grave.

Upon attempting to arise he seized the "play" acacia tree and tore it up by the roots. This seeming to him a suspicious circumstance, he called back his companions, who were continuing their mock search, and the new-made "grave" was discovered.

Just then, in a wailing tone, the voice of Jubela was heard coming from the cleft of a rock near by (the preparation room):

Jubela, Jubelo and Jubelum Bewail Their Guilt and are Captured.

Jubela—"Oh, that my throat had been 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 twenty-four hours, ere I had consented to the death of so great a man as our Grand Master Hiram Abiff!"

The Fellow Crafts excitedly agreed that the owner of the voice must be Jubela.

Then Jubelo uttered his wail:

Jubelo—"Oh, that my left breast had been torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air, ere I had been accessory to the death of so good a man as our Grand Master Hiram Abiff!"

The Fellow Crafts having identified Jubelo's voice, Jubelum was heard:

Jubelum—"Oh, that my body had been severed in twain, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven, so that no more trace or remembrance might be had of so vile and perjured a wretch as I, ere I had caused the death of so great and so good a man as our Grand Master Hiram Abiff! Ah! Jubela and Jubelo, it is I who am more guilty than you both; it was I who struck the fatal blow, it was I who killed him."

The Fellow Crafts then argued that, although these ruffians were desperate men, they (the Fellow Crafts) had truth and justice on their side, and hence they rushed in and seized the murderers.

Pretended "Execution" of the Murderers.

Amidst the laughter of the audience, they dragged them before King Solomon and reported what they had heard them say. Solomon secured from each trembling culprit an admission of his guilt and sent them out to execution. They were dragged out by the three Fellow Crafts, who were supposed to execute each of them with the horrible mutilations he had mentioned in his confession.

The pretended execution was quickly over and the three Fellow Crafts reported the fact to King Solomon.

They were then sent to find the body of the murdered Grand Master, "His Majesty" directing them to "observe whether the Master's word, or a key to it, or anything appertaining to the Master's degree, be found on or about the body."

The three Fellow Crafts then found the "grave" by hunting up the supposed "acacia tree," and proceeded to "dig down to see what they could find." This process consisted in rolling back the canvass, which had all this time been wrapped about the body of the "Bishop." This done, they arose and, spreading their hands over the body, turned their heads to the right, as if "smelling the stinking bones of Hiram Abiff," and exclaimed:

"This is indeed the body of our Grand Master Hiram Abiff."

Then they conversed as follows:

Fellow Craft No. 1—"What was it that King Solomon ordered us to do?"

Fellow Craft No. 2—"To observe whether the Master's word or a key to it or anything appertaining to the Master's degree be on or about the body."

Fellow Craft No. 3—"What do we know of the Master's word or a key to it? We're only Fellow Crafts."

Fellow Craft No. 1—"True, but we must obey orders."

Fellow Craft No. 2—"Well, let us examine and see what we can find."

After searching about the body the Fellow Crafts found the jewel suspended from its neck and decided to convey it to King Solomon, saying nothing about the word, key, etc., unless questioned. When they reported to the king that they had found the body, he asked them about the Master's word, etc., but they replied that they were only Fellow Crafts and knew nothing of these things. One of the Fellow Crafts then handed the king the jewel, upon which he exclaimed:

King Solomon Goes to "Raise" the Dead Hiram Abiff.

Worshipful Master (receiving the plumb)—"This is indeed the jewel of our Grand Master Hiram Abiff. There can be no longer doubt of his untimely end. You Fellow Crafts will now form a solemn procession and go and assist me in raising the body; and my worthy companion of Tyre (addressing the Senior Warden, as Hiram, King of Tyre), since the Master's word is now lost I propose that the first sign made upon arriving at the grave and the first word spoken after the body shall be raised shall be adopted as the sign and word for the regulation of all Master lodges until future generations shall find out the right."

The Worshipful Master then gave three raps, which called the "brethren" to their feet, and they gathered in a circle about the prostrate "Bishop." As they did so, the Senior Warden slipped the hoodwink from his eyes in order that he might see the rest of the performance.

The Worshipful Master and all the "brethren" then spread their hands over the body, making the "due guard" of a Master Mason. They then raised their arms to a vertical position, brought them down until the elbows formed a right angle, then down to the sides. This motion is the grand hailing sign, or sign of distress, of a Master Mason.

The mock Masons then marched three times around the "dead" body, singing the following dirge to the tune of Pleyel's Hymn:

"Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below
Through a pilgrimage of woe.

"Mortals now indulge a tear,
For mortality is here.
See how wide her trophies wave
O'er the slumbers of the grave.

"Here another guest we bring;
Seraphs of celestial wing,
To our funeral altar come,
Waft our friend and brother home."

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The Shameful and Blasphemous "Raising" of Hiram Abiff.

The procession stopped with the Worshipful Master at the head of the "grave." At the direction of the Worshipful Master (King Solomon), the Junior Warden, in the capacity of an Entered Apprentice, attempted to "raise" the "Bishop" by the Entered Apprentice grip. His hand slipped from that of "Hiram" and he reported to the king that "owing to the high state of putrefaction, the body having been already dead fifteen days," the skin slipped from the flesh and the body could not be so raised.

The grand hailing sign and these words accompanying it were uttered:

"O Lord, my God, is there no help for the widow's son?"

The Senior Warden, representing Hiram, King of Tyre, then attempted, with the Fellow Craft's grip, to raise the Grand Master Hiram. His hand also slipped off and he reported to Solomon that "owing to reasons already assigned, the flesh cleaves from the bone and the body cannot be so raised."

The sign of distress was again given, this time with the exclamation, "Oh Lord, my God, I fear the Master's Word is forever lost!"

King Solomon then addressed King Hiram of Tyre, saying, "My worthy companion of Tyre, what shall we do?"

The Senior Warden, representing King Hiram, answered, "Let us pray."

Masons Make a Mock of Prayer.

A blasphemous and horrible mockery of prayer was then represented, the "brethren" all kneeling about an alleged open grave, containing the stinking body of the mythical Hiram Abiff, the son of the widow of Tyre, the Worshipful Master reading the so-called prayer.

After the alleged prayer, they all arose and the Worshipful Master (King Solomon) said:

Worshipful Master—"I now command the most perfect silence. And my worthy companion of Tyre (to Senior Warden), with your assistance I will now take the body by the strong grip of a Master Mason, or 'lion's paw,' and raise it upon the 'five points of fellowship.'"

The Master then stepped forward, and taking the candidate by the right hand—grasping it firmly—pressed the tops of his fingers very strongly against the joint of the candidate's wrist where it unites with the hand, the candidate pressing his fingers against the corresponding part of the Master's hand and the space between the thumb and first finger of each being interlocked. (This is a very firm grip and is called the "strong grip of a Master Mason," or "lion's paw.") The Master also with his left hand laid hold of the candidate's right arm near the shoulder, while the Senior Warden took him by the left arm, and then both Master and Senior Warden, exerting considerable force, lifted him to his feet, on "the five points of fellowship."

This was done by the Master still retaining his grasp of the candidate's right hand, and placing the inside of his right foot against the inside of the right foot of the candidate, the toe of the one being towards the heel of the other, his right knee against the candidate's right knee, the right breast of the one close against the right breast of the other, the Master's left hand against the candidate's back and the candidate's left hand against the Master's back, also the Master's right cheek against the right cheek of the candidate, or the mouth of the one to the ear of the other.

Thus, in the close embrace of the Worshipful Master, who might have been an unclean villain, and is such in many lodges, the newly-made brother, Right Reverend Charles H. Birdhunter, D. D., had spoken into his ear the grand Masonic word, "MAH-HAH-BONE!"

The Great Audience Cries "Shame!"

The bogus "resurrection" having thus been accomplished, the audience sat horror-stricken at the awful blasphemy of it. The General Overseer spoke a few ringing words upon this travesty upon our Lord Jesus Christ. Then he said, "Shame! Shame!" In an instant the reply came back from the great audience in a perfect roar of indignation, "SHAME!"

This closed the degree work of Red Dragon Lodge No. 666, the third section being omitted.

The General Overseer then said:

There are said to be a million Masons in America who go through that shocking, shameful lie of the death and resurrection of Hiram Abiff. That is all there is in the first three degrees of Masonry, usually called the Blue Lodge. There is no Jesus Christ in it.

There are more than a hundred other Secret Orders in America which number no less than 7,000,000 members. There are over 8,000,000 altogether.

The churches have lost their power. Lodge-rooms have taken the place of the Church of God.

Now you are going to see that which is a good deal more interesting and ludicrous, but which covers in a large degree 7,000,000 members of Secret Societies.

The work of the second section of the Golden Rule degree in Odd Fellowship, varied with some work from other Secret Orders, was then given.

Ridiculous Work of the "Golden Rule Degree" of Odd Fellowship Exposed.

With the exception of a few chairs along the east wall, the lodge-room was cleared of furniture. Clothed in flowing robes, highly colored, and bearing a shepherd's crook, the Chief Patriarch stood at first on the platform alone, beating time on the floor with his rod.

Marching in time to the resounding thumps of that rod, the Odd Fellows and others marched upon the platform disguised as Jews, Mohammedans, Hindus, Chinese, Indians and negroes, each with the characteristic weapon of his race.

At the direction of the Chief Patriarch, another ex-Odd Fellow, fantastically robed to represent the Senior Warden of the Camp, brought in the candidate. This candidate was divested of all clothing except his shirt, trousers and shoes, and his eyes were hoodwinked.

When he reached the center of the lodge, the hoodwink was removed and he beheld the strangely-robed "patriarchs" facing him.

The Senior then explained to him the various races and religions represented by these characters, the representatives of each race bowing to the patriarch as they were mentioned. The candidate was then roughly treated by the bogus Mohammedans for being a Christian. A little work from another order was here introduced, and the "patriarch" was forced to pass through an arch, made by the joined hands of his brethren, who pressed him to the floor as he made his progress, crawling upon his hands and knees.

The Candidate Bound by a Chain.

At the end of the arch he was bound about the body with a chain by the Mohammedans.

All this was accompanied with a great deal of noisy shouting and "horse play." Suddenly the Chief Patriarch called the lodge to order and demanded to know the trouble. The Senior Warden informed him that the Mohammedans had bound the "patriarch" and the Chief Patriarch ordered all concerned to be brought before him.

The "patriarch" was again hoodwinked, and as he stood bound before the Chief Patriarch, the various characters seated themselves on either side of that officer in attitudes of peace and brotherly love. The hoodwink was then removed and the Chief Patriarch gave a lecture, the chief point in which was that under the "Golden Rule" Christian and Jew, Mohammedan and Pagan met on terms of equality.

The General Overseer pointed out, at this juncture, that Odd Fellowship dragged Christ down to the level of the filthy, bestial gods of the vilest pagans.

The "Day Mare of the Desert" Exhibited.

The "patriarch" was again hoodwinked and informed that a steed was about to be brought to carry him on a perilous journey. An ex-Odd Fellow, robed fantastically, then brought in the now famous "Day Mare of the Desert," which is used in the "rough work" of various orders. The candidate was roughly seized, passed from hand to hand over the heads of the "brethren," and finally placed upon this absurd "steed." A paper cap marked I. O. O. F., which the General Overseer explained stood for 100 Fools, was placed upon his head, and in his hand was placed a stuffed club, which he was told was the sabre of his sire, "The Sword of Bunker Hill."

Then, amidst the laughter of thousands of people, the "patriarch," representing, perhaps, a minister of the Gospel, was wheeled around the platform on the "Day Mare," surrounded by what might well be a group of yelling savages.

Then the handle was pulled out, the vehicle was overturned

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and the "patriarch" "spilled" upon the floor. Rolling to the edge of the platform, he sprang over the reporters' table and ran down the center aisle into the vestibule.

Thus ended the utterly silly and nonsensical rot upon which 7,000,000 people, who claim to be intelligent, sane and of lawful age, spend years of valuable time and thousands of dollars of money, which is thus diverted from its rightful use in the feeding, clothing and educating of the young, the hope of Home, Church and Nation.

The General Overseer then said:

Every one in this meeting who desires to be free from sin and to fight for right with the witness of the Spirit, please to stand. All who desire to serve God fully, 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 do right; that I may restore wherein I have done wrong; that I may confess; that I may trust in Jesus the Lamb of God that taketh away the sin of the world. Give me power to overcome the infernal works of darkness; to reprove them, and to fight against these lodges which destroy Home, destroy the Church, destroy the Nation; which defile the earth, and bring a curse and not a blessing, for Jesus' sake. Deliver me and bless me and help me to be a blessing to others. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Now did you mean it?

Voices—"Yes."

Dr. Dowie—Will you live it?

Voices—"Yes."

Dr. Dowie—God help you. I am thankful that at half-past eleven o'clock, at the end of this long service, thousands of persons are still left to utter this Consecration Prayer.

Pray for me, and let us sing the Doxology.

After the singing of the Doxology 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.

List of the Brave Men Who Exposed the "Secrets."

The following is a list of those who took part, so bravely and well, in the above startling exposure of the so-called secrets of the first and third degrees of so-called Ancient Freemasonry. There is also given after the name of each the degree in Masonry to which he had attained:

Edmond Ronayne, Chapter Mason.
Arthur A. Fox, Master Mason.
Frank H. West, Chapter Mason.
Burt M. Rice, Knight Templar.
Silas C. Burnett, Knight Templar and Mystic Shriner.
Wm. S. Peckham, Master Mason.
P. W. Zoller, Master Mason.
H. W. Judd, Thirty-second Degree Scottish Rite Mason.
Wade H. Myers, Master Mason.
A. S. Lasley, Chapter Mason.
Henry Bratsch, Master Mason.
John Dow, Master Mason.
A. Schmalgemeier, Master Mason.
Gustav Wolter, Master Mason.
W. A. Raymond, Master Mason.
B. F. H. Stanton, Knight Templar.
W. Y. French, Master Mason.
T. R. Evans, Master Mason.
A. C. Jenson, Master Mason.
John Murdock, Master Mason.
Dr. Matthew Jarvis, Master Mason.
F. O. Eddy, Master Mason.
Louis Lindskog, Master Mason.
Joseph H. Lamond, Master Mason.
J. C. Farnfield, Mason.

The following-named gentlemen participated in the mock conferring of the "Golden Rule Degree" upon a so-called "Patriarch." Among them are ex-members of several Secret Orders:

E. A. Parsons,
R. H. Harper,
W. H. Bogue,
Andrew Peterson,
F. H. Forshall,
W. H. Disbro,
G. W. Smale,
J. H. Cunningham,
Jacob Bollinger,
G. F. T. Murphy,
Dr. W. A. Zeno,
W. A. Starret,
J. E. Daniels,
George Matson,
William Green,
J. F. Porter,
P. T. C. Leise,
A. F. Schaffer,
John H. Shaw,
And others.

ALL-DAY PRAISE AND TESTIMONY MEETING.

Central Zion Tabernacle, Lord's Day Morning, May 27, 1900.

Evangelist E. P. Fisher took charge of the services, which were opened by the congregation singing Hymn Number 425:

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' Name.
CHORUS—On Christ, the Solid Rock, I stand;
All other ground is sinking sand.

The Scripture Lesson was then read from the fourth chapter of the Acts of the Apostles. Evangelist Fisher then offered prayer and made the announcements. After the tithes and offerings had been received, the meeting was devoted to the giving of testimonies.

INVOCATION.

Our Father, we pray Thee that Thou wilt bless those who have come up to give their testimonies to what God has done for them. We pray Thee that Thou wilt fill them with Thy Spirit. Give them a Message, and grant that we may be edified, that they may be blessed, and that Thou mayest be glorified. We ask it for Jesus' sake. Amen.

Healed of Constipation, Partially Healed of Stiff Leg, and Spiritually Blessed.

Deaconess Marie Brieger, Zion Home (Meran, Austria), said: "Fifteen years ago the Lord guided me out of the darkness; but now that the Lord has guided me out of the Lutheran Church into the Christian Catholic Church in Zion, it has been like the sun rising in my life. I praise the Lord for all His blessings. The Lord has guided me from Europe to America in a wonderful way The details are too many to give now, but I have to praise Him for His many blessings, spiritual and physical.

"I have been delivered from a very old evil, more than sixteen years old—inaction of the bowels. When I came here Dr. Speicher told me that no remedy was permitted. I gave myself fully into the hands of the Lord. Prayers were offered, but there was no answer. On the sixth day I seemed to be in great danger. Then suddenly the light came into my mind: 'I will have to arise and walk on the water like Peter, but not look on the waves.' From that moment I had the victory.

"I bless the Lord for His infinite goodness to me in delivering me from this sickness.

"I had a partial healing from a stiff limb. I praise the Lord for it. Christ is the solid Rock upon which I stand.

"I have received many letters from Europe from German people, and many eyes have been opened through the German LEAVES OF HEALING. I know that every dollar which is spent for the free distribution of LEAVES OF HEALING brings a very great blessing to those who spend it and to those who receive the literature. It is very encouraging for all the friends of Zion to hear that so many blessings come from this Free Distribution Fund even for the Germans in Europe.

"I feel that the Christian Catholic Church is the Church of God, where God is dwelling. I praise God for Dr. Dowie, that He has raised up this man for the blessing of the whole world."

Evangelist Fisher—Our sister, as you all know, is the translator of the German edition of LEAVES OF HEALING. She leaves very shortly for her home in Austria. We will all pray that the blessing of God may be with her, and that she may come back to Zion.

Healed of Sore Throat, Mumps and Cold.

Miss Williamine Larsen, 9213 Ellis Avenue, Chicago, Illinois, said: "I thank the Lord for His healing and keeping power. He has healed me of sore throat, mumps and a very bad cold. Papa kept praying for me, and the Lord has instantly healed me."

Raised in Health From Deathbed. Husband Converted. Many Blessings in Family.

Mrs. Mary Eisengart, 2131 Wentworth Avenue, Chicago, Illinois, said: "I was in the Valley of the Shadow of Death, although I did not have to pass through it. I had a very acute attack of female trouble. I cannot go into details, but it is sufficient for me to tell you that it was serious. Discoloration had set in; my finger nails were black when the healing came. Dr. Dowie's prayers were answered in my behalf."

"My husband went to Dr. Speicher, who came down to see me. We thought, even though I believed in Divine Healing, that I would surely pass away, I was so near gone. We thought we would have to have Dr. Speicher come and see me before I died in order to get a burial certificate,

"My husband stated the case to Dr. Speicher. He said, 'Oh well, we will pray for her.' At the time he prayed for me I was hardly expecting to be healed, although if I had passed away, I would have died believing in Divine Healing. At that time I saw the power of God.

"But it would have been better had I passed away at that time, had my husband not become converted afterwards, and

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our home entirely changed from what it used to be. For that I praise God most.

"My chief reason for coming on the platform this morning is to praise God for what He has done for me and my whole family. I hope and pray He will preserve the life of our General Overseer for many years."

Student in Zion College Healed of Failing Eyesight.

Miss Ida Fiddis, 16 Sixteenth Street, Chicago, Illinois, said: "I am a student in Zion College. About six weeks ago I had trouble with my eyes. My eyes began to fail. In two or three days I could not read even the largest print in the book. I felt that was not right. I knew God wanted me to go to Zion College. It seemed I could not get the victory, and I stopped College for three weeks. In answer to prayer my eyes got some better; I could read a little at a time.

"I felt that God had answered so far, and that I must step out in faith. So I started to College again two weeks ago last Thursday, although I was unable to read very much; yet I felt when I stepped out in faith God would certainly supply the strength to go on. Inside of a week my eyes were perfectly well. During the last ten days they have been so well that I never knew there had been anything the matter with them."

Delivered From Fifty Years' Slavery to Tobacco and Brought Out of the Apostate Methodist Church.

R. M. Butler, 41 East Sixteenth Street, Chicago, Illinois, said: "I served the Devil until I was nearly fifty years old, all the time contrary to my will and desire. I wanted to be a Christian, wanted to do better, but the Devil would not let me. I used as much as ten cents' worth of chewing tobacco in a day, besides smoking pipes and cigars; sometimes getting up in the night to smoke so I could sleep. I worked very hard and could not rest nights.

"I lost my health and was reduced in flesh and had heart disease, and was losing the power of this arm. It was numb or partially paralyzed. I was liable to drop at any time, and of course if I did I was not prepared. So I gave myself to the Lord the best I knew how, and said I would seek Him until I found Him, and by the Grace of God I found Him.

"I then belonged to the Methodist Church. I objected to a great many of the things which were done in the Church by its members. I took the Bible myself and read it prayerfully. The Word of God became a new Book to me. I saw that God was the Healer of His people, and read along that line.

"Some tracts were brought to my hands. While reading one evening upon this teaching, God healed me of my heart disease, and also of paralysis of the left arm.

"I thought it was my duty then to testify. That soon stirred up the people wonderfully. The Presiding Elder preached a sermon in which he said that he believed that Jesus Christ had the power to heal, but He was not in the business nowadays. I knew that God had healed me.

"I also saw by the Scripture that I should not eat swine's flesh; so I put that aside. They called me a bigger fool than ever.

"About a year after that, LEAVES OF HEALING came into my hands. I read it and re-read it. I thought it was a wonderful thing.

"I subscribed for LEAVES OF HEALING and came out of the Methodist Church.

"God has wonderfully blessed me at different times. Since coming to Chicago I have been healed several different times. About a month ago I was taken with a very severe pain in my left breast. Overseer Piper laid his hands on me, and the pain was immediately taken away, and it has stayed away.

"On the following Sunday night the Devil attacked me with grip, very high fever, chills and sore throat. I sent a request for prayer, and I received blessing again."

God Heals of Grip, Tonsilitis, Chills and Fever.

Mrs. S. H. Depew, 3430 Parnell Avenue, Chicago, Illinois, said: "Last March I was healed of grip, tonsilitis, chills and fever. Evangelist Moody came to pray for me and I went to sleep shortly after he went away. I awoke in the night, felt my body perspiring, and knew that I was healed. My headache had all gone, and the soreness of my flesh had all left. I regained strength in a few days.

"About two weeks ago I was again taken with an attack of grip, and was healed. When the Elder came in the evening, I was healed before he laid his hands on me.

"I do praise God for Zion.

"I thank God that I am out of the Methodist Church."

Delivered From Alcohol and Tobacco Habits and Healed.

W. H. Morrison, Hammond, Indiana, said: "God has delivered me from many bad habits. About five years ago I started out in this Christian life in the Baptist Church. I was not converted, but I cried out for mercy. I asked the Baptist minister to pray for me and teach me how to pray. He told me if I would open my Bible and find some of David's prayers, I could learn them, and in a year I could pray pretty good; but I could not. That was not what I wanted. I had lots of devil in me that had to come out. I had to have a man tell me to get rid of sin. I was a miserable sinner. I was a drunkard, a liar, and I used tobacco in all forms.

"I came up and heard Dr. Dowie, and he knocked the tobacco and all that out of me. He told me how to repent. I had to cry unto God: 'Oh God, have mercy on me a sinner.' Then I knew how to ask God to help me. I am so thankful that I ever heard Dr. Dowie.

"I tried a number of times to quit liquor and tobacco, but I never could quit, only for a little while; then I would be back into it worse than ever.

"I was cut with a piece of rusty sheet-iron and blood-poisoning set in. That night the Doctor laid hands on me, and I got my healing. God has wonderfully healed me and blessed me. I thank Him that He ever led me to hear Dr. Dowie. I am thankful that I have been led out of Secret Societies."

Blessed and Healed of Many Diseases. How Chicago Policemen Lied About Dr. Dowie.

Thomas Houston, Marinette, Wisconsin, said: "When I was in the Methodist Church I was a converted man, but I went according to the works of the Church. I found that I was being driven down stream continually. The members of the Church considered that I was all right, but I did not think so.

"I was taken sick in 1867. I was advised by the Church to go to the best physician that could be got in the country, and I did so, and at the end of two months he gave me up, told me he could do nothing for me. I was healed in answer to my own prayers.

"I had eczema over the whole of my body, and tuberculosis.

"I came to Chicago to hear Dr. Dowie, but when I got to the Northwestern Depot I inquired where Dr. Dowie's Tabernacle was. The policeman I went to told me he did not know anything about Dr. Dowie. Another policeman stepped up and said, 'Oh, Dr. Dowie is in jail. He has been breaking the law. If you go to Dr. Dowie, if you have got any money, he will mesmerize you; he will take every cent out of your pocket before you get away.'

"Another policeman stepped up and said, 'What does this gentleman want?' 'He wants to go to Dr. Dowie,' the second officer said, 'that scoundrel who is robbing everybody. The man has a little money. I expect he wants to get away with it. If you have got any money, put it right in the bank, merely keep what you cannot do without; but Dowie is in jail.'

"That settled the matter. I said, 'Cannot I have the chance of any other man in Chicago to take the place of Dr. Dowie from whom I can learn something about Divine Healing?'

"'No, you can't,' they replied; 'every scoundrel going on with that business is a regular robber; you best go home.'

"So I went home, lost my journey. I came back here last August, broken completely down in health, in body and spirit. At the moment Dr. Dowie prayed for me, a warm glow went through me. I had heart disease, neuralgia, rheumatism, and many other diseases. I felt relief immediately. I cannot say that I was healed of all right away, but that summer I grew in grace and in strength of body, and I got healing.

"Last March I got the grip. One of the Elders prayed with me, but I felt no relief at the time. The next morning the chills and soreness were all gone."

Spiritually Blessed and Restored to Health When Broken Down by Labors in China.

Evangelist Fisher—In Zion the people are being blessed, healed and saved constantly. I have not had an opportunity of bearing personal testimony of what God has done for me physically. I came into Zion about a year ago. I was suffer-

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ing from difficulties which I had received when I was a missionary in China. When in China I suffered from a sunstroke, and that with excessive mental labors, and other labors which came upon me at the same time, completely prostrated me, and for several months I was unable to do anything. I came to America, but a change of continents did not mean a change in health. I realized that there was something wrong with the springs of life which must be attended to soon.

I went to specialists in San Francisco and in Chicago, and from none of them did I get any hope or help. Contrary to their advice, I entered the active ministerial work of the Church, accepting a provisional call from one of the Presbyterian churches of Milwaukee.

I hoped by giving myself to the work of the ministry to forget my physical infirmities and to build myself up and return again to my chosen work. But I had not been connected with that charge but a few months when I was obliged to cease work. I was given a vacation, and started for the southern lands of Texas.

I came through Chicago and met my beloved friend, Elder Kennedy. I came to Zion Home, just for a moment, on Saturday night and attended the meeting. That was the beginning.

It came to me at once that here was a practical application of a principle which I knew to be true.

There is no doubt about Divine Healing. There were many of us ministers who believed it, and could theologically state the case clearly and accurately. But nowhere else can be found the practical realization of the truth.

I stayed over night, and stayed a week, and two weeks.

My activity in the ministry of God today is due to the Christian Catholic Church and her General Overseer. I am very sure that I could never have worked as a minister again after leaving Milwaukee, if it had not been for Zion.

I am here because I have been compelled to come. The hand of God has been behind me, and has brought me here that at the fountains of Eternal Life I might drink and receive first a spiritual blessing, and then a physical blessing. To any one who has felt the streams of power in Zion, there is no question where God is today.

God is not in the Presbyterian Church or in the other denominational churches in any sense as He is here in Zion.

A man who will repent, a man who will obey, a man who will believe in Jesus Christ, may have Salvation and Healing, and live a Holy Life. I never knew what it was to live a Holy Life until I came into Zion. My life as a Presbyterian minister, and as possibly one who was identified with the spiritual element in the Church, if it were written, would not be a credit to the ministry.

In Zion there is life, there is healing for sickness, there is overcoming power, there is the joy and the peace which belongeth unto God.

We must get rid of sin; we must get rid of sickness. We must be a united people separate unto God. There is nothing which cannot be accomplished through a united, purified organization.

All who desire to give themselves to God, spirit, soul and body, rise 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, in spirit, in soul, in body. Help me to repent of all my sins. Help me to restore if I have wronged any. Help me to confess my sin. Give me Thy Holy Spirit. Help me to live a Holy Life. Grant that my witness may be against Sin and for Righteousness, I ask for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Evangelist Fisher.)

After the Doxology had been sung, the services were closed by Evangelist Fisher 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

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Central Zion Tabernacle, Lord's Day Afternoon, May 27, 1900.

The meeting was taken in charge by Overseer Piper, and opened by singing Hymn Number 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!"

Scripture Reading and Exposition.

Overseer Piper then read the first thirteen verses of the forty-third chapter of Isaiah, commenting as follows upon the sixth verse:

I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth.

It is remarkable how that prophecy is being fulfilled: "Bring my sons from far, and my daughters from the end of the earth"; also that in the ninth verse, "Let all the nations be gathered together,"

It might be interesting, if we should take the time to find out just how many different nationalities there are represented here this afternoon.

I am sure that we should find at least a dozen, and probably twenty-five different nationalities.

I have oftentimes looked over the help in Zion Home and found from six to ten different nationalities represented there. Russia is represented there by a man who had been a number of years in the chain gang, a Siberian exile, because he dared to differ from the Greek Orthodox Church. They are brought together by the same old power, in a measure, that brought the people from the ends of the earth on the Day of Pentecost.

The power which was working then is working now. The same blessings are coming now that came then, and the same persecutions are coming now that came then. We are very foolish people if we expect to get the blessings of God which the primitive Church received, and not at the same time get the persecutions which the Church had.

He is just the same good God He ever was, and the other fellow is the same mean old Devil he ever was, too.

Overseer Piper then read to the end of the thirteenth verse, commenting upon that verse as follows:

Yea, since the day was I am He; and there is none that can deliver out of my hand: I will work and who shall let it?

There are many powers who would like to hinder, but thanks be to God they are not succeeding.

May God bless the reading of His Word.

Thanksgiving.

Before we pray, let us thank God for those who have been saved and for those who have been healed, and for those who have been quickened into a deeper spiritual life, and for the extension of the Kingdom of God in general through Zion.

It is a glorious thing that not a single day goes by that God does not save somebody; that not a single day goes by that God does not heal somebody, in Zion.

I am convinced that if we had the sum total of testimony which could be given, we would find that God saves and heals somebody in Zion not only every day, but every hour.

I thank God for the success with which Secretism was exposed, especially on last Thursday night.

You can complete the scenes of last Thursday night, in your imagination, by imagining on one side of the lodge-room the whisky saloon into which many men pass after having spent half or two-thirds of the night in the lodge, and on the other side other places of shame.

I am thankful that we have something practical to thank God for along this line this afternoon.

Overseer Piper then exhibited some badges, etc., which had been surrendered during the week by members of different orders.

Prayer was then offered by Overseer Mason.

Overseer Piper then made the announcements, after which he said:

Blasphemous Resolutions Passed by the United Presbyterian Church.

I am informed that the United Presbyterian Church yesterday passed a unanimous resolution that Divine Healing is not scriptural.

A thing which is not scriptural must be from the Devil. Is not that good logic?

Voices—"Yes."

Overseer Piper—Then those of you who have been healed in hundreds and thousands of cases have not been healed by God, if the United Presbyterian Church is right, but you have been healed by the Devil. Would that not be the fact?

Voices—"Yes."

Overseer Piper—Then he is a very good devil. (Laughter.)

Is it the Devil's business today to do good or to do ill?

Voices—"Ill."

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Overseer Piper—Is it the Devil's business to take away pain or to give it?

Voices—"Give it."

Overseer Piper—The United Presbyterian's resolution is downright nonsense, and too foolish for argument.

There is not a passage of Scripture from Genesis to Revelation, when properly translated, which charges God up with making people sick.

I suppose there are some United Presbyterian ministers here today. They cannot come to Chicago without some of them coming to Zion Tabernacle.

You had better open your Bibles, you ministers.

"Ye do err, not knowing the Scriptures, nor the power of God."

"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."

Did not Jesus Christ come to reveal the will of God?

Voices—"Yes."

Overseer Piper—If sickness is the will of God, did not Christ fail to reveal that will inasmuch as He did not make anybody sick?

Probably No Man Really Believes That God Makes People Sick.

I do not believe that away down deep in his heart any man believes that God makes people sick. There may possibly be exceptions.

He can believe it in his head, because his grandfather, theologically, said so. He can believe that doctors are of God, because the first time he ever saw a man in his life that man was a physician.

Every time he got a pain his mother went to the medicine bottle, and he grew up ready to do the doctor's bidding.

Born, reared, surrounded by doctors and drugs, for the most part not one man in a thousand has ever stopped ten minutes to give the virtue of medicine any real honest consideration. They have all simply swallowed it as they did bread and butter, and never thought anything about its virtuous or poisonous qualities.

In the very verse that I just quoted, it is said that Jesus Christ healed all who were oppressed of the Devil.

The United Presbyterians have resolved that God oppresses people now. At any rate, they say that Divine Healing is unscriptural, and one of the fundamental principles of it is that disease is from the Devil.

The day has come, ye ministers of Baal, when the people know whether you can pray the prayer of faith, or whether you cannot. The time has come when the people know whether you are living close enough to God to get answers to your prayers. You cannot excuse your lack of faith by saying that it is not God's will.

In order to shield yourselves, you lie about God.

Divine Healing Brings the Individual Into Closer Union With God.

Even though you were Christians before, your relationship with God is more glorious and more real now since you know Him as your Healer. Is that not true?

Voices—"Yes."

Overseer Piper—The man who trusts God as his Saviour and Healer must of necessity have more of God than if he trusts Him only as his Saviour.

The tithes and offerings were then received, after which the meeting was thrown open for praise and testimony.

INVOCATION.

Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, helpful unto this people, oh Lord, our Strength and our Redeemer. Let the people say, Amen.

A Sufferer for Eighteen Years, Bent Double and Unable to Walk for Several Years, Healed by the Power of God.

Mrs. Maggie Paul, 1241 Halsted Street, Chicago, Illinois, said: "I have been a great sufferer for eighteen years. A doctor left me in a very bad condition after childbirth. Then I was taken down with female troubles. I was very hard of hearing, and went to the dispensary at the corner of Wood and Harrison Streets to be treated for my hearing. The doctors treated me all right, but a student put instruments up through my nose and touched something in my head. I could not speak and I could not move. The student saw the condition I was in and pulled the instruments out of my nose. I never went back again. The next morning blood flowed from my mouth. The blood flowed from my mouth for months. I always had the soreness in my head until Dr. Dowie laid hands on me in the Name of the Lord Jesus.

"After the World's Fair I was crippled so that I was doubled together. I was bent clear down like this. (The lady illustrated the horrible posture in which she was bound, her head and body being at right angles with her lower limbs.) That is the way I had to walk. Dr. Dowie laid hands on me and the minute he touched me and told me to rise in the Name of Jesus, my back sprung up. When I returned home the lady who came with me carried my crutches, and I got on and off the cars all alone. The next morning I went all around my neighborhood, and every one who saw me said, 'Oh what has happened to Mrs. Paul? Look how she walks!'

"But I did not see the light as I see it now. A Spiritualist woman deceived me, and as the result of her treatment I never walked again until they took me to Buffalo, New York, to die. I came back again in nine weeks' time feeling a little better. Then I grew worse rapidly.

"At last I called upon God. I could not suffer any longer. My agonies were terrible. I would have a heavy weight from my knees to my feet. I could not move off of my chair. Then, a year ago, I was brought out to Zion Tabernacle and prayed for by Dr. Dowie.

"I was baptized last June and joined Zion. I thank God that I am in Zion, and out of the Methodist Church.

"When I received my healing I commenced to get a blessing every day, and to get straighter. I have walked for more than six months without a crutch. I give my crutches to Zion, for I shall never use them again. I have gained in height three inches. My knees were bent over and almost touched the floor. My dresses were cut off three inches so that I would not trip, and now I have had to lengthen them again. I am gaining in height all the time. I came here today all alone, with the help of God. I thank God for all that He has done for me, and Dr. Dowie for his teaching and prayers."

Healed of Several Terrible Diseases When Pronounced Incurable by Physicians. Cataracts of Both Eyes Healed.

Mrs. W. S. Peckham, Calumet Avenue and Twenty-fifth Street, Chicago, Illinois, said: "I was under physicians' care for sixteen years. I was treated by the so-called best physicians. I was under the care of Dr. Ramey at his private hospital for four months, and every day, with few exceptions, I was in the operating room. When I left the hospital he told me I was some benefited, but that I could not be healed. He said, 'I have been as careful and tender of you as I would be of my own wife. Your heart action is so weak that you cannot stand the anesthetic and might die under its influence.' He advised me not to go to any physicians or surgeons.

"I was very much discouraged.

"I believed the surgeon to be an honest man. When he told me that he could not cure me, I believed he meant it.

"I then went under the care of a physician in Lafayette, Indiana, and was under his care almost a year.

"Then I came to Zion, to Divine Healing Home No. 1, six years ago, and from the moment I entered I felt that I was led there by God. I had three or four incurable diseases of a private nature, cancer being one. While in that Home I was healed immediately, in the first prayer, of all except my spinal trouble. I suffered extreme nervousness while there. I had a feeling in the back of my brain as if hot boiling water were there, and it affected me in a nervous way. I could not sleep. I had strange dreams, and at times I felt as if I would take my own life.

"I went back completely healed, as far as I knew, but I thought much of the world in my heart, perhaps, and much of what my friends might say. I did not have the courage to come out of the Church and leave my society friends. All the time I had faith in God as the Healer, and was true to my faith in Him, never returning to doctors or drugs. On account of that, God in His infinite love and mercy blessed me and none of the old diseases ever returned. I suppose on account of my nervousness and other things, however, I was afflicted with cataracts in my eyes. Last fall I went to consult for spectacles, and was told by two oculists in Cincinnati—one, Dr. Ayers, and another, Dr. Saddler—that I had cataracts in both eyes and that I might become blind in a few months. One of them told me to return in a year to have them operated upon. I never for

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one moment imagined I would return to him for such a thing as that. I feel positive that I have received the answer for my eyes. I have been careful in giving my testimony on account of my eyes, because I do so want to glorify Him, and I desired that no mistakes might be made.

"I came to Zion to be one of you, to work with you, to be one of Zion's Seventies."

Deacon Peckham Confirms His Wife's Testimony.

Deacon W. S. Peckham, Calumet Avenue and Twenty-fifth Street, Chicago, Illinois, said: "Every word that my wife has said is true, and a great deal more. Her condition was such that she would not be at liberty to tell you all about it. She was a very great sufferer. But God has wonderfully delivered her. We are very happy in the Lord. I praise God for Zion; for our beloved General Overseer; for the Christian Catholic Church, and that Divine Healing is scriptural."

Instantly Healed of Pneumonia in Answer to the Prayer of Faith.

W. N. McCandlish, Omaha, Nebraska, said: "It is more than twelve years since I have had occasion to have doctors or medicine, and yet in that time I have several times been near the verge of the grave, so that friends had utterly despaired of my recovery. I have had several healings.

"On one occasion I was taken with a serious attack of lung fever. I lay talking with God. I was sinking all the time and experiencing exceeding great pain in my left lung, so that it seemed not only that it was stuck with a knife, but that a fork was jabbed into it every time I coughed. The pain was excruciating and the most severe I have ever suffered in my life.

"Then God showed me what He wanted of me: a consecration such as I had never made; a renewal of former vows, which I had not diligently kept. Then He showed me that I must send for the Elder and be anointed and healed. In a country full of ministers, in a land full of professors of religion, I had to send 200 miles to reach a man who I knew had fellowship with God and believed in the Divine power of Jesus Christ to heal today. He came at once. God showed him that he should. When he got in the house the glory of God came down upon us all. When I had made before God the consecration which He was asking me to make and pledged Him my life, I was ready for the healing. When prayer was offered and the anointing oil touched me, I was healed instantly. I got right up and dressed and was ready to eat for the first time in eleven days."

Broken Ribs Quickly Made Whole.

Henry Henrickson, Johnson, Wisconsin, said: "Five weeks ago tomorrow I fell down and broke two ribs. My neighbors wanted me to send for a doctor and put liniment on it; but, thank the Lord, I had friends there who could pray to God. I was delivered from pain by the next morning. When I got to Zion, Elder Graves prayed for me and I was then able to lie on my right side, which I had not been able to do before. It seems that the broken ribs were torn loose from their places.

"I have been healed of several diseases. At one time I had neuralgia in the face, and God healed me. The Lutheran minister said he could not pray for me. At one time, while working in the woods, I had my knee jammed so that I fainted away. I called upon God and did not need any help to get home, thank God.

"I am very thankful to be here today. I see the difference between the teaching of the Lutheran Church and the Christian Catholic Church. I love Zion."

Perfectly Healed of a Foul Cancer After Nearly Twenty-five Years' Suffering.

Mrs. Mary Clark, 728 Sixty-third Court, Chicago, Illinois, said: "I was a sufferer for the greater part of twenty-five years. I suffered from rectum trouble. Dr. Balcom, of New York, said it was bleeding cancer. For fifteen years, while I had that disease, I could not wear any tight clothing. Elder Cabeen prayed with me. The cancer came down to the size of a large apple and decayed, giving off a most offensive odor. They had to open the doors and windows of the house. It would discharge until they had to take sheets and tear them up to soak up the matter. It required a sheet a day until Overseer Speicher came out and prayed. He anointed me and prayed for the discharge to stop. I did not have to use so many cloths, and began to get well right away. I am perfectly well now; just as well as the day I was born. I have put on my corset and tight clothes and have been wearing them ever since. I had not worn tight clothing for fifteen years."

Healed of Grip and Nervous Headaches. Wife Healed of Whooping-Cough.

F. W. I. Hett, 14 East Sixteenth Street, Chicago, Illinois, said: "We have been healed since we came to Zion of several things. The Devil has been trying us severely. We moved into a house on Michigan Avenue, a furnished room, and found afterwards that the furniture was mortgaged. My wife and I both had the grip, and my two children had the whooping-cough. The man came to move the furniture while we were in bed. He took the bed and left us only some old dirty bedclothes. We moved into another room, and that is the condition Zion's Elders found us in when they came. Elder Holmes came one night, and my wife was healed instantly of the whooping-cough when he prayed. The Lord healed us both of the grip. He also healed me of nervous headache, which used to bother me two and three days at a time."

Overseer Piper—All who have been saved from sin through Zion, say Aye. (The response to this was almost unanimous.) That must be all of you. All who have been saved through Zion, stand. (With some exceptions, the entire audience arose.) All who were saved before you came to Zion, but have been more abundantly saved since you came, stand. (With the exception of four or five, the entire audience now stood.) All who desire Salvation, stand. All who believe that the people who testified told the truth in reference to God's healing power, stand, (Three or four remained seated.) Then I suppose you men think they are lying?

A Voice (supposed to be from a minister)—"I don't think anything about it."

Overseer Piper—You don't think. Well, that is the way ministers are, as a rule.

These people told the truth, whether you believe it or not Did God heal you?

Answer—"Yes."

Overseer Piper—Did He heal you before you repented of your sins?

Answer—"No."

Overseer Piper—Did he heal you while you were stinkpots?

Answer—"No."

Overseer Piper—Did He heal you before you had confessed to the people you had sinned against?

Answer—"No."

Overseer Piper—Did you have to do right first?

Answer—"Yes"

Overseer Piper—Then did you get healing?

Answer—"Yes."

Overseer Piper—Do you love God now more than you did before?

Answer—"Yes."

Overseer Piper—Well, that is the answer for the ministers.

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. Bless those who have risen, wanting to be saved. Convict them fully of sin. Lead them to complete Repentance. Save them, for Jesus' sake. Have mercy upon those who will not trust Thee; will not believe the testimony of those who have been healed. Soften their hearts, Oh God, and bring them to Thyself fully, for Jesus' sake.

Overseer Piper then pronounced the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus 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.

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.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, May 26, 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:

California, Illinois, Iowa, Kansas, Kentucky, Michigan, Missouri, Nebraska, New York, Ohio, Pennsylvania, and Wisconsin.

The following foreign countries were also represented:

Australia, Canada, England, and Japan.

The meeting was then thrown open for testimony.

CHRIS. JOHANNSEN, Zion Home, said: "It is six years since I first heard Dr. Dowie. He was the means of bringing me to God, and I thank him that he has led me to trust God fully.

"I thank God for the healing I have received. I am just recovering from a disease which I have been accumulating for twenty years, scrofula. My legs were like a hog's, and I praise the Lord that he is healing me.

"About six or seven months ago I was dying, nearly suffocated with gas. Overseer Piper prayed for me and I recovered.

"I lost all I had about two years ago. When I was taken sick they cared for me in Zion, and have kept me ever since. Through love I am here."

MRS. M. J. TRIMBLE, San Jose, California, said: "I praise God that He brought me to Zion, and for the blessing He has given me, both spiritually and physically; also for bringing my son. He was very much opposed to Divine Healing when he came here, but now he has been baptized."

W. P. SWEET, Champaign, Illinois, said: "I praise God for the privilege of being in Zion again. I received a letter from a little girl nine years old who had been healed of consumption. I know the people very well, There have been a number healed in our part of the country."

MRS. SILAS C. BURNETT, Florence, Kansas, said: "I thank God for blessings received during the five years since we received our first copy of LEAVES OF HEALING. I had received my healing almost a year before, but Zion teaching had enabled me to hold the blessing I had received.

"I praise Him tonight for the faithful band of Zion people whom we have left behind us. My prayer is that they all may be able to come to Zion City and find a home there, which they so much desire."

SILAS C. BURNETT, Florence, Kansas, said: "Since we first heard of this work, we have been able to keep our experience, and to receive blessing in spirit, soul and body. I received my healing when we received the first copy of LEAVES OF HEALING. The best part of all is that we are here in Zion to stay, for which I am very glad."

Overseer Piper—Mr. Burnett is going to assist in connection with Zion's Financial Institutions.

MRS. C. D. IRVINE, Grand Island, Nebraska, said: "I am very grateful for God's blessing to me. I came here a little over a week ago, scarcely able to get to the train. The Lord blessed me all the way. I have been getting better since the first day I came here."

REV. MRS. LIBBIE VAN HORN, Wolcott, New York, said: "I praise God that He has brought me out of an Apostate Church into Zion. God has answered the prayer of our General Overseer for my husband that there might be a way opened for him to stay here. I believe that prayer was answered, because it was only a day or two after that an opening came. I praise Him that there is a Church of God raised up where unclean things are kept out.

"I praise God that He is healing my body and blessing my spirit, and for the blessed privilege of being baptized."

M. J. ORTH, Portage La Prairie, Manitoba, Canada, said: "I thank God for the way He has led me, the way He has taught me, and for the way I have been blessed in my spirit and body since I have come here."

Overseer Piper—You look a great deal better than the first time you testified.

Mr. Orth—"I feel better; I know I am better. I believe God is going to deliver me."

DEACON E. S. ANDERSON, Zion Home, said: "I thank God for being back in Zion again. I have been away on vacation and rest for about three weeks. I am thankful indeed that I found my mother and sister very much interested in Zion.

"My wife had not been feeling very strong, and exercised herself a little too much, riding and walking, and was quite sick last Sunday night and Monday, being seriously threatened with a miscarriage. We telegraphed to Dr. Dowie to pray for her. Overseer Piper received the telegram and prayed for her. I also prayed for her, anointing her with oil. She was delivered from the attack of the Evil One, and in half an hour she fell asleep and had no more return of the trouble. We are truly grateful to God.

"I visited the old Methodist Church to which I used to belong. I found a minister named Dr. Cleveland, a very brainy man, but with no spirituality. Many of his own people say he is unsaved. He has now been there two and a half years and has not had a single conversion. A Methodist Church of 500 or 600 members, two and a half years without a single conversion! There is great need for Zion there.

"While there I was visited by Mr. Zook, Conductor of Zion Gathering in Abilene, Kansas. He reports a prosperous work there; several healings recently."

OVERSEER GEORGE L. MASON, Zion Home, said: "It was a year ago last week since I first came to Zion Home. This last year has been by far the best year of my life; by far the most satisfactory and blessed,

"The question, 'What kind of a man is Dr. Dowie?' came to me in China, as it comes to all of you. I settled it in prayer. I did not wait to understand all the teaching of Zion. But the Spirit of God said to me: Here is a mighty power for God; there is work done here which the Devil does not do.

"God led me to resign from the American Baptist Union. I did not know what the Lord had in store for me, but two months later I saw my duty to fill out my application for fellowship in Zion. I believe that is what God will say to every man and every woman who gets down on their knees without any fear of man, or any counting of cost. Just ask Him where on earth there is embodied the apostolic teaching and apostolic practice and apostolic power. The Holy Spirit, not the Devil, will tell you it is in the Christian Catholic Church in Zion. You will have a blessed experience if you Go Forward. Fear not!"

The meeting was closed with the Doxology and the following

BENEDICTION.

May the Grace, Mercy and Peace of God the Father, God the Son and God the Holy Spirit, be with you now and forevermore. Amen.

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ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

IS PORK A PROPER FOOD FOR A MISSIONARY?

"A RASHER OF BACON" is named by an esteemed missionary as one of the good things which Zion opposes. He cites passages of the Bible which he thinks are objections to Zion's strict teaching against pork. Below I shall answer these objections verse by verse.

But let me first call attention to a great reason why one should suppose that God would do just what He did do in commanding the people of Israel to abstain from unclean foods.

Ancestry of Jesus.—"All the families of the earth shall be blessed in thee," was the promise made often to Abraham, Isaac and Jacob. The Father was to fulfil that promise, after many centuries, in sending the God-Man Jesus Christ. To prepare for His coming the people of Israel were to be separate from other nations, peculiar in their religion and customs, a holy people. The coming Messiah should spring from a race whose blood for many generations was to be pure, not tainted by unclean food. *In order to produce a perfect Man, God in wisdom prescribed even the diet of His ancestors.* He knew that worms, oysters, clams, hares, hogs, and all the other animals forbidden in Leviticus 11, were by habit unfit, or through Satan's defilement (Genesis 3:14) had become unfit, for the food of the people in whom He was preparing a body for His Son. This wise and holy purpose of God underlies the law of Clean and Unclean Foods.

"But a body didst Thou prepare for Me!" exclaims Christ (Hebrews 10:5). The Father did not prepare that pure, healthy body for His Son by feeding the Holy Blessed Virgin Mother and her ancestors on disease-breeding, lust-producing swine's flesh.

Demonized Swine.—The hog is unchanged. It was filthy and unfit for food even in the healthy mountain climate of Judea in the days of Moses. It is filthy still.

The hog was only fit to incarnate the unclean demons of Gadara; else Jesus, who said, "gather up the fragments that nothing be lost," would not have thus wantonly wasted in one hour many thousands of dollars' worth of good food, by permitting the drowning of 2000 swine. If that act does not teach in language plainer than words that Christ had no use for hogs, pray what does it teach?

The drowning of the hogs was not at all necessary to save the demoniac. Nor was it at all needed to prove that Christ was the Son of God. It stands an immortal object-lesson, teaching Christ's contempt for hog-meat.

"But," says one, "if pork is forbidden because the hogs were cursed, then we must not eat figs, because Christ cursed the fig tree." The two cases are not parallel. Christ let the hogs get drowned because they were not fit to eat. But He blasted the fig tree because it did not produce fruit, not because its fruits would have been hurtful.

Many good men suppose that in some way Christ made clean all foods which were forbidden in the Old Testament. They quote the following passages:

Some Meats Unclean.—Mark 7:19: "Purging all meats," or better, "making all foods clean." But notice, the words, "*This He said,*" in the Revised Version, are supplied by the translators. The text is obscure and may have been corrupted. At any rate, it cannot be absolutely true that Christ made all meats clean, for to this day no one can eat crow-pie or roast buzzard, and few would relish fly soup or mice dumplings.

Christ certainly excepts such things when He says, "whatsoever from without goeth into the man, it cannot defile him." He also cannot include alcohol and tobacco, for our noses discover daily that these things do defile the bodies of men. Christ here uses a common Oriental way of speaking. Any defilement which might enter one's body, is as nothing compared with the moral evils which proceed out of the heart. This passage affords no more excuse for eating swine's flesh than it does for eating poisonous fish, on the plea that Christ has made all meats clean.

Peter's Vision.—Acts 10:14: "Rise, Peter; kill and eat." But this proves too much. If it proves that Peter may eat bacon, it also proves that he may eat all creeping things, lizards, toads and snakes, and that would be *delicatessen* indeed! The whole thing was a vision, not a command about food; only a vision illustrating the great principle stated plainly in verse 28, "Call no MAN common or unclean."

All animals were in the sheet, to show that the Gospel of cleansing must go to all nations, most of which have unclean animals as their symbols.

Pork Not Discussed.—Acts 15:28, 29: "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication."

Our friends ask why the Holy Spirit did not here mention pork if it was not to be eaten. We answer, because they here only make brief mention of important matters which had, apparently, been in dispute. Does the absence of lying, stealing and murder from this list of forbidden things give the Gentiles the right to lie and steal and murder? How vain, then, to make the silence of this verse an apology for pork-chops and pigs'-feet!

Vegetarianism.—Romans 14:2, 6, 20: "One man hath faith to eat all things: but he that is weak eateth herbs." Now in this chapter the question discussed is not *what kinds of flesh* may be eaten, but whether one should eat animal food at all, or only herbs. It is the old question of Vegetarianism, which was a vexed point then, as it still is today in India and China.

Paul says that whether one eats animal foods or herbs "all are clean," verse 20; but that it would be good even to give up the use of animal food if that caused a brother to stumble, verse 21. This chapter gives no approval of swine's flesh.

Food-offerings to Idols.—The passages, 1 Corinthians 8:8, "But meat (food) will not commend us to God," and 10:25, "Whatsoever is sold in the shambles, eat," refer only to the disputed question whether the Christian might eat food which had first been placed on the altars of idols in worship. Some said that such food was polluted thereby. Others said that the idols could not have hurt the food.

Read these entire chapters and see that there is no allusion whatever to swine's flesh. It is simply and only a discussion about foods of any kind which might have been offered to the gods. The hog cannot hide in these chapters.

Unsanctified Bacon.—"Every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; *for it is sanctified through the Word of God and prayer.*" (1 Timothy 4:3, 4.) But where has the Word of God sanctified the swine's flesh which He before pronounced so unclean as not even to be touched? And how dare any one pray for a blessing on pork, since wise men in many lands have noticed the connection between pork-eating and scrofula? In Greek, Latin and Arabic the hog gives the name to the disease.

The passage in question warns those who shall fall away from the faith and be opposed to marriage and to certain foods which God created to be received. This does not describe Zion teachers. It may refer to the vegetarian-free-love-spirit-mediums, many of whom were once professed Christians. At any rate, the *scrofa et scrofulæ*, the dirty sow and her litter, are not found in this chapter.

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ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

BY DEACON C. J. BARNARD.

BLESSED is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.—Psalm 1:1.

WE BELIEVE it is the duty of every member of Zion to cut loose from all worldly associations and deal only with God's children.

WHAT RIGHT has a true child of God to have dealings with Baal-worshipers, all of whom are enemies of Zion?

AN ORGANIZATION of from 50,000 to 100,000 consecrated men and women banded together to fight sin, with a firm grasp upon God's truths and using every talent and every dollar they possess in the conflict, commands the attention and respect of every true man and woman.

PERSONS having money to invest in stocks will do well to remember that a six per cent paying stock, which sells at par and is not subject to the fluctuations of a jobbing market, is a stock that commends itself to a careful buyer.

MONEY IN CIRCULATION.—More money per capita, more gold, more silver, and a larger total of money in circulation than ever before, is the summarization of the "Circulation Statement" issued by the Treasury Department for April 1, 1900. For the first time in the history of the country the per capita circulation has crossed the $26 line, and the year 1900 carried the total for the first time past the two-billion-dollar line, while the amount of gold and gold certificates in circulation is larger than at the corresponding date of any previous year.

The total money in circulation on April 1, 1900, was $2,021,274,506, and on April 1, 1899, $1,927,846,942; while on the corresponding date in 1898 it was $1,756,058,645; on April 1, 1897, it was $1,699,000,694, and on April 1, 1896, $1,528,629,463. This shows an increase in total money in circulation in four years of $492,645,043, or thirty-two per cent. The per capita money in circulation is also larger than ever before, being $26.12, against $25.45 one year ago, $23.69 two years ago, $23.01 three years ago, and $21.33 on April 1, 1896.

ZION LAND AND INVESTMENT ASSOCIATION.

BY DEACON H. W. JUDD.

SING, O Daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. . . . Jehovah thy God is in the midst of thee.

THE Lord our God is in the midst of Zion, for thousands of dollars have been pouring in even in the midst of Zion's severe conflict with the Methodist Apostasy and Secretism.

A STUNNING blow has been struck at Secretism which must and will be annihilated before Christ comes again; for Jesus said: "there is nothing covered up, that shall not be revealed: . . . whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops."

LET THE HONEST, clean, God-fearing Christian look at this category of Zion's bitterest enemies and denunciators, and see if it is the kind of company a conscientious Christian should continue to keep:

Saloonkeepers,	Thieves,
Gamblers,	Liars, especially of the Press;
Murderers,	Secret Society Worshipers,
Druggists,	Heathen Idolators,
Doctors,	Harlots, and most of the de-
Surgeons,	nominational Priests and
Hog-Raisers and Packers,	Ministers.
Whoremongers,	

THE BUILDINGS for two of Zion's Manufacturing Industries will be the first to be begun at Zion City, one being the factory for the Zion Lace Industries and the other a large combination brick and tile plant. Both when in operation will furnish employment to great numbers of our people.

OUR BROTHER WILLIAM F. LOBLAW, now located on one of the farms we have purchased, is provided with a new covered conveyance which will carry nine persons. Parties desiring to see Zion City Site can make arrangements with him by addressing him at Foss Postoffice, Illinois.

GREAT GOOD has been accomplished for Zion and her Financial Institutions by the recent visits of our Assistant, Deacon Daniel Sloan, to Lima, Marion, Mansfield, Cleveland and Toledo, Ohio. Zion has been wonderfully strengthened in consequence and many applications for stock have already been received and many have promised to invest later.

ESTIMATES will soon be in from the different firms who are figuring on the cost of our brick and tile plant. This will be located at once, or as soon as the satisfactory figures and plans are furnished.

UNTIL WE WILL take the lowest place, we never can get the highest blessing. If one gets down humble enough in his own mind, he gets where he can ask anything of the Father in the Name of Jesus.—Notes from Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

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By Rev. O. L. TINDALL, M. A., B. D., Principal Ministerial Training Department.

THE COLLEGE YEAR is nearing its close. The students and teachers have earned well the coming rest, for a time, from their school duties.

We are already hearing of new students who expect to come to college another year.

The students have made good progress in their studies. A few have, perhaps, applied themselves too closely for the good of their health. Zeal sometimes goes before knowledge.

But we have aimed to keep the physical, mental and spiritual man all in a healthy condition.

We think they have been fairly maintained, and there has been a commendable growth.

Our experience, however, in school and college life and our observation have been that the hardest task before the teacher has always been to keep the spiritual life apace with the others. This is seldom done.

There has been great neglect and a great shortcoming at that point in all our education. The spiritual growth has been dwarfed and sacrificed to the physical and mental.

Hear the great cry for physical training: "Give us gymnasiums; give us boat crews; give us football, baseball, etc."

From the hue and cry one would think the modern High School and College were founded to make athletes.

We have heard sad cries of parents who have sacrificed toil and money to educate their boys, lamenting that they were wasting their time and that their education was more in their heels than in their heads. In two sad cases we knew their lives were sacrificed to football.

The appliances and opportunities for education in these days are marvelous and all that heart could wish.

The physical and mental are provided for in a most sumptuous way.

But we contend that the spiritual man was never more neglected. Therefore, the educational system is rotten at its foundation.

The Bible is the only book in all the range of literature that is proscribed by law in this Christian (?) country.

Homer, the heathen, can be read with impunity. Virgil and the whole list of ancient Grecian and Roman writers may be heard.

Shakespeare, Byron and Burns, with all their obscenity, are welcome to our schools.

Jesus Christ, a Teacher come from God, who spake as never man spake, alone must be proscribed, as if His teachings were dangerous for the youth of our land.

Rome and the infidels have said it, and a cowardly Christianity has meekly submitted.

Zion has boldly said: The spiritual nature of the child and young man should have the first place, for the chief corner-stone of the Kingdom of God is Righteousness, Peace and Joy, *not* intellectual training.

How to maintain this and make it a reality, not a mere matter of words, is the question for us to carefully and prayerfully consider. Can Zion do it? Does she do it? are the questions.

Recently we gave before the students in our morning devotions a few Bible readings on the dangers of the Church and the causes of its decline.

We found these in the great chapters of Reproof to the Churches, beginning with Ezekiel 34: the terrible arraignment of false shepherds.

Christ's arraignment of the Scribes and Pharisees was next taken up, and then the arraignment, by Paul, of the great heathen world in his Epistle to the Romans, where he left them without excuse for their unnatural vices.

In Revelation we find the Seven Churches of Asia brought to judgment by God's Messenger.

These were apostolic churches and not yet fifty years old; but they had to be called to account, and commanded in plain terms to repent and do their first works over again.

When we came to the Laodicean Indictment, that they were lukewarm, neither hot nor cold, we said, "That is one of the dangers of prosperity; a deadly disease, and so prevalent; a fruitful source for all other ailments." Its victims are found today in the individual, and in the larger bodies of believers.

A Bishop recently used the term, "dry-rot," which is a modern term and very appropriate.

An antidote for this dangerous malady is Christian Activity. Do not let the water become a stagnant pool.

Remember that eternal life is a fountain, perennial in its flow. It cannot be confined. It overflows.

In Zion College this is illustrated in the Zion Seventy work.

The students go out into the streets and lanes of the city and carry the Messages of Salvation to the perishing.

This is a part of college training. It blesses him who watereth as well as them who are watered.

We must keep the fire burning brightly on the altar if we would not become lukewarm and an offense to our Lord.

This thought calls to our mind a sermon which impressed us very much, ten years ago, by our General Overseer, on the different kinds of Faith: Perceptive, Retentive, Active, and last, but by no means least, Passive.

This is the faith which appropriates the promises.

It is silent and unseen, like the supply pipe laid under the ground, out of sight, through which the subtle gas finds its way to the burning jet which gives light to all who are in the house or in the dark highways of a sinful city.

We are to take care that the supply pipe is kept open and in good order.

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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Sprecher, Private Secretary

MANY SHALL see it, and fear,
And shall trust in the Lord.—Psalm 40:3.

THE Salvation of the Lord is daily being manifested in Zion, and conviction is coming to the hearts of many. Thousands are witnessing how God is working, and they are being led to trust God, also, for their deliverance and blessing.

It is so clearly shown that it is the work of the Lord that is going on from day to day the bigoted, wicked and prejudiced alone remain to decry it.

We give many interesting extracts from the correspondence, and are glad that we can this week head them with so clear and forcible and convincing proof as that which is set forth in the following letter:

No Imagination About God's Direct Answer to Prayer.

MT. STERLING, OHIO, May 26, 1900.

DEAR DR. DOWIE:—It is not imagination that we get better as soon as we send a telegram.

I sent my daughter to town to send a telegram before 6 o'clock last Tuesday morning. We live two miles from town, and I knew about the time she would get there, and of course expected to get better right away.

I waited two hours without much change. I thought I was too unworthy for the healing, when suddenly, about half-past 8 o'clock, the pain left my bowels and I went to sleep.

My daughter said she had to wait for the telegraph operator about two hours; that is the reason I got better no sooner.

The next day I was up as usual and have been working ever since.

I received your letter, stating you had prayed for me at 8:35.

I thank you with all my heart, and give God all the praise.

(MRS.) ELLA DENISON.

God Heals and Strengthens and Blesses in the Midst of Persecution.

MONON, INDIANA, May 18, 1900.

DEAR DR. DOWIE:—On Monday, April 30, my husband was taken very sick with stomach and bowel trouble. His bowels were in a dreadful condition. He believes he was poisoned by eating greens—I do not know.

On Tuesday I wrote to you for prayers and asked others to join us in prayer. He at once got better and on Wednesday went to his work, but became worse Wednesday night.

We both prayed and he was immediately relieved. But he remained very weak.

He is naturally a very frail man, and he looked as if he would never be able to work again.

He had decided to go to Zion Home for a few days' rest, but did not like to close his place of business.

On Friday morning we prayed for strength for him, and God heard and answered.

The next day he worked from 7 o'clock in the morning until midnight, on his feet nearly all the time (he is a barber).

He came home feeling as well as usual and has remained well ever since.

Pray that God will give him something else to do.

Since we came out of the M. E. Church and my husband left the K. P. Lodge, and especially since Elder Reiff was here, we have had to bear bitter persecution, and were told repeatedly that we need never expect to make a living in this place again. Our enemies said they would see that we never should, and for a time it did seem as if we would have to go away from here; but "we cried unto the Lord and He delivered us out of our distresses," and today we are being prospered as well as we have been for years.

It has cost us much to stand for Zion in Monon. Many friends have turned from us, but God is giving us others.

When I was in the M. E. Church I never felt that the members were praying for me. Now it is so sweet to know that every member in Zion is praying for every other member.

Our daily prayer is that God will bless our leader and all the interests of Zion throughout the world, and speedily build Zion City, where the persecuted of His people may find peaceable habitations and sure dwelling-places.

If this testimony will be of service, you may use it as you see fit.

We praise God for Zion and Zion teaching, and for his servant, Dr. Dowie.

Yours in the Master's Service, (MRS.) LIZZIE W. MARVIN.

DEAR DR. DOWIE:—I endorse every word of this, and it is true. If you can, give me something else to do. I have been a barber for about twenty years, and must have a change. FRANK MARVIN.

God Blesses Those Who Do Not Rob Him.

A member of the Christian Catholic Church in Philadelphia, writing under date of May 14, 1900, since the visit of the General Overseer to that Branch, says:

We enjoyed your visit very much, and the Devil is certainly stirred up.

I have three brothers and one sister yet in the Church of Rome. I ask you to lift your heart in prayer to our Father while you read these words. I have claimed the promise for them, and they must come out of her.

The Lord is blessing me and my wife since I have been paying my tithes. I commenced paying my tithes about a month after I joined the Christian Catholic Church.

My salary has been only $5 a week up to last Saturday, May 12th, and out of that $5 I paid fifty cents a week for my tithes and twenty-five cents a week for car fare. The rest, $4.25 a week, we have been living on very nicely.

The Lord has answered prayer and moved my master (I work for a Jew, worth his millions).

Enclosed you will find $1 and a ten-cent piece for two weeks' tithes: one tithe fifty cents and the other sixty cents.

I write this for the glory of God, and you can use it for the same, if you so desire.

I owe fifty cents tithes yet on account of that deceiver (referring to the ex-elder who was in charge of the Philadelphia Branch of the Christian Catholic Church for a time). After he told us a lot of lies and had shaken our confidence in you for a while, I told him not to send any more of my tithes to Chicago. From what you say he has kept back a great deal of money. There is one week I told him not to send my tithe, fifty cents, and I am going to make that up, God helping me.

I was praying that you would come to see us before you went abroad. I thank God He brought you. I enjoyed hearing you and was blessed.

The Lord has shown me by His Spirit, through the Scriptures, that you are the Elijah who was to come and restore all things.

You and all Zion are in my prayers twice a day, when I get to the Throne of Grace, and often through the day.

Family Healed of So-Called Smallpox.

ALDEN, KANSAS, May 18, 1900.

REV. W. H. PIPER.

Dear Brother in Christ:—Your letter received, stating you had prayed for myself and wife and boy.

God heard and answered your prayer.

We were on a visit to our old home, and we ran into so-called smallpox.

In twenty-one days my boy took down with a high fever and my wife took sick and I had begun to feel badly, when I telegraphed to Dr. Dowie from Council Grove, Kansas.

We all ate a hearty supper, and it was the first my boy had eaten for two days.

All well now and at home. Praise God!

We do heartily thank you all for praying for us.

Yours in Christ, J. B. CUNNINGHAM.

God Heals the Little Children.

HULL, IOWA, May 21, 1900.

DEAR GENERAL OVERSEER:—I sent a request for prayer for Lillian, our little girl, some time ago.

She became immediately better when you received the letter and prayed for her, which as I saw by your letter was on the 9th of May.

She is now entirely well. Baby also became some better.

We thank you and all in Zion for your kind prayers for us.

God bless you and your family, and all in Zion.

Yours in Christ, (MRS.) MARY FALCH.

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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.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Six Hundred and Seventy-two Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Six Hundred and Seventy-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 the General Overseer:			
April, 1900, Vol. 6, pages 784, 816, 848	124		
May, 1900, Vol. 7, page 128	38		
Baptized in Central Zion Tabernacle by Overseer Piper	26		
Baptized in Central Zion Tabernacle by Elder Holmes	28		
Baptized in Central Zion Tabernacle by Elder Hoy	12		
Baptized in Central Zion Tabernacle by Elder Kennedy	14		
Baptized in Central Zion Tabernacle by Elder Stith	13		
Baptized in Central Zion Tabernacle by Elder Brooks	17		
Baptized in Central Zion Tabernacle by Elder Bryant	18		
Baptised in Central Zion Tabernacle by Elder Graves	14		
Baptized in Zion Home by Overseer Piper	1	305	
Baptized in British Columbia by Elder Simmons		9	
Baptized in Colorado by Elder Osborn		18	
Baptized in Indiana by Elder Fletcher		6	
Baptized in Iowa by Elder Walton		11	
Baptized in Kansas by Elder Osborn		7	
Baptized in Michigan by Elder Reed		12	
Baptized in Minnesota by Elder Sindall		10	
Baptized in Nebraska by Elder McFarlane		5	
Baptized in Ohio by Elder Bouck		20	
Baptized in Ohio by Elder Reiff		7	
Baptised in Ohio by Elder Moot		1	
Baptized in Washington by Elder Simmons		9	
Baptized in Wisconsin by Elder Jenson		8	123 428
Grand total baptized since March 14, 1897			6672

The following-named fourteen believers were baptized in Central Zion Tabernacle, Wednesday evening, May 30, 1900, by Elder F. A. Graves:

Carr, Mrs. Ann E	1311 Michigan Avenue, Chicago, Illinois
Christenson, Mrs. Anna D	Sturgeon Bay, Wisconsin
Croft, Thomas F	Lancaster, Wisconsin
Davis, Solom	Willows, California
Frost, L. A	Jacksonville, Illinois
Frost, Mrs. Lillie A	Jacksonville, Illinois
Hullinger, Mrs. H. W	5539 Jackson Avenue, Chicago, Illinois
Ingersoll, Mrs. Harriet A	Bayou La Batre, Alabama
Ingersoll, N. James	Bayou La Batre, Alabama
Neilson, Ethel May	34 Walnut Street, Chicago, Illinois
Neilson, Margaret B	34 Walnut Street, Chicago, Illinois
Otteson, Mrs. J	Eau Claire, Wisconsin
Spiegel, Martha	Neillsville, Wisconsin
True, Madison	18 Sixty-Ninth Street, Chicago, Illinois

The following-named six believers were baptized in Lake Calhoon, Minneapolis, Minnesota, Saturday, May 26, 1900, by Elder C. J. Sindall:

Berg, Mrs. Anna Christina	1828 14th Ave. South, Minneapolis, Minnesota
Clausen, Mrs. Agatha L	2627 Oakland Ave. South, Minneapolis, Minnesota
Jacobson, Mrs. Maria	2915 Aldrich Avenue South, Minneapolis, Minnesota
Lillard, Mrs. J. W	335 Nineteenth Street South, Minneapolis, Minnesota
Linne, Mrs. Hulda	1413 Eighth Street South, Minneapolis, Minnesota
Varnberg, Mrs. Sophia	509 24th Avenue South, Minneapolis, Minnesota

The following-named six believers were baptized at Collamer, Indiana, on Lord's Day, May 20, 1900, by Elder D. S. Fletcher:

Cave, Fred. Allen	Collamer, Indiana
Cave, George W	Collamer, Indiana
Cave, Mrs. Mary A	Collamer, Indiana
Shenefield, Mrs. Eliza A	Kinzie, Indiana
Shenefield, Sherman C	Kinzie, Indiana
Smale, Mrs. Margaret	Collamer, Indiana

The following named believer was baptized at Lima, Ohio, May 14, 1900, by Elder Silas Moot:

Tippie, Mrs. Effie	548 South Elizabeth Street, Lima, Ohio

The following-named two believers were baptized in Zion Tabernacle, Cleveland, Ohio, on Lord's Day, May 27, 1900, by Elder R. N. Bouck:

Spencer, Jacob Doll	94 Prospect Street, Cleveland, Ohio
Spencer, Mrs. Jacob Doll	94 Prospect Street, Cleveland, Ohio

The following-named two believers were baptized at Spearville, Kansas, on Lord's Day, May 20, 1900, by Elder S. B. Osborn:

Prather, Frank Noble	Dodge City, Kansas
Shaffer, Edward L	Spearville, Kansas

An Ex-"Methodist Liar" Repents and Confesses.

The following is similar to letters which are being received from those who have been convinced of the truths the General Overseer has made plain recently in his dealings with the Methodist Apostasy. This letter is dated May 11, 1900, and comes from Ohio:

REV. DR. DOWIE.

Dear Brother in Christ.—I would like to make a confession, asking your forgiveness.

I have talked about you; called you a "Fake."

I have been a great hindrance to Zion.

I am going to be baptized. I desire to make all things right first.

I was a Methodist Liar.

Please pray for me.

REV. WILLIAM HAMNER PIPER,

Overseer-at-Large of the Christian Catholic Church in Zion, will conduct Divine Services in

Zion Tabernacle, 1709 Main Street, Marinette, Wisconsin,

And install REV. DANIEL BRYANT as Elder-in-Charge of the Christian Catholic Church, Lord's Day, 10:30 A. M., 3 and 7:30 P. M., June 10, 1900.

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 ourself 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.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 7. CHICAGO, JUNE 9, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

LADY EIGHTY-FOUR YEARS OF AGE HEALED OF PARALYSIS WHEN DYING.

EVEN TO OLD AGE I AM HE, AND EVEN TO HOARY HAIRS WILL I CARRY YOU.

Many most precious promises God has made, in His Word, to the aged who follow and trust Him.

It is not His will that His children should spend their declining years in pain, weakness, suffering and disease, going down finally to death in agony and distress.

He has promised that "at eventide it shall be light," and that those who keep His Word shall never see death.

The true Christian who fully trusts and obeys God does not die a death of lingering torture, by disease, but, as the New Testament so often has it, "falls asleep."

The aged saint of God whose sweet face looks out from this page is a joyous Witness to the blessed truth that God is ever ready, willing and longing to smite disease and death before His children, even in extreme old age.

When in her eighty-fifth year, this Witness was stricken down by that relentless foe of the old, paralysis.

Her bowels and left lower limb were held in that awful bondage, and death seemed near at hand.

Those who did not know God's Way of Healing insisted that the sufferer should take drugs. But God, in His Word, never promised to bless the use of poisonous drugs in the human system, and in this case, as in so many millions of others, they were unavailing, and Death rapidly drew near to claim its victim. The poison was then thrown aside and the aged woman and her daughter turned to God. Faithful members of Zion in Waupaca, Wisconsin, where Mrs. Thompson lives, prayed with one heart and one voice for the Heavenly Father, in Jesus' Name and in the Holy Spirit's power, to heal the "mother in Israel."



MRS. SARAH M. THOMPSON.

That prayer was answered according to their faith, for they were still using mechanical "means."

The Holy Spirit then taught them that every human support must be taken away and that they must rest in perfect trust and confidence on God alone.

The General Overseer was requested to pray with them and, all hindrances being removed, the healing quickly came when these fervent prayers were offered, so many miles apart.

A second request was sent, and, in answer to prayer, the dear mother was given strength to arise and walk.

The Witness regained the use of her limbs, her bowels

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became normal, and soon she was walking about the house, a "living epistle" of love, gentleness, purity, praise and trust.

She has been baptized by Triune Immersion, and is a faithful member of the Branch of the Christian Catholic Church in Zion in Waupaca.

Her daughter, Mrs. J. M. Ogden, also a member of that Branch, has beautifully written the wonderful Story of her mother's healing, and has added her own testimony to God's power and willingness to heal.

We send them forth together, on the wings of the Little White Dove, praying that through them that sweet and blessed "light" which God has promised "at eventide" may come into the lives of many aged ones who trust Him. A. W. N.

TESTIMONY OF MRS. SARAH M. THOMPSON.

Written by her Daughter, Mrs. J. M. Ogden.

WAUPACA, WISCONSIN, April 25, 1900.

DEAR DR. DOWIE:—Mrs. Sarah Merry Thompson passed her eighty-fourth birthday February 5, 1899, and two days after was taken sick with paralysis of the bowels and the left limb, which was useless and very badly swollen from the knee down to the toes.

Her pulse was quick and very feeble, with high fever and great thirst.

The general opinion of those who saw her was that she would soon pass away. Her son-in-law was greatly alarmed and insisted upon her taking Pierce's Pellets, as he said she would die if her bowels did not move very soon. As he was very presistent about it, and she had been in the habit of taking medicines, we submitted and allowed eight pellets to be given her, but without any effect whatever.

Then God's Spirit whispered, "This is not in accordance with Bible teaching, and if you continue to administer medicine she will be taken from earth speedily."

We decided at once that no more should be given her, but that we would trust God for her healing and give her the best possible care and a wise diet, allowing her to eat as freely as she wished of fruit, and also drink freely of water and milk.

A note was sent to our dear Christian Catholic friends stating the very dangerous condition she was in, and earnestly requesting their prayers. We began to realize in a marked degree what a wonderful help their prayers to God were to us, and how thankful we were that He had led us to accept the Full Gospel through their instrumentality.

This unity of spirit, this oneness of soul, this great love which the Christian Catholic people have for each other and for all mankind, is so godlike that it would seem that it ought attract the whole world.

We received new strength and courage, and mother's symptoms were more encouraging.

LEAVES OF HEALING was also a great benefit, as it helped us to understand the Word of God better. The testimonies to Divine Healing seemed to be right in place, particularly that of Miss Sara Leggett, which came out at that time.

We were waiting and praying for her healing, and in our ignorance at the same time using the syringe nearly every day, until it failed to work at all. Then another one was procured and that also failed; and when the third one failed and she had received no benefit whatever from any of them, but was rather made worse, it was made plain to us that we must discard means as well as medicines and depend entirely on God for her healing.

Week after week passed by, until nearly seven long weeks were accomplished, and only two very slight movements of the bowels had occurred.

We were beset with vague fears, and the thought suggested itself that if mother should die, people would say that we had killed her with Divine Healing.

God's Word was read with an anxious, yearning heart, and with tears and earnest supplications we begged for Divine guidance and help.

We were confronted with the passage, Mark 4:40, and also comforted by Luke 1:37 and Joshua 10:12, 13, 14.

It was thought best by our Christian Catholic friends to send a request for prayer to our General Overseer, Dr. Dowie, in her behalf, and at once she was greatly strengthened in spirit, soul and body.

An application for fellowship was also made out and sent to Zion, and another request for prayer to Dr. Dowie, and she was able to sit up, and soon able to go about the house.

Mother Thompson was baptized by Triune Immersion by our pastor, Elder C. J. Jenson, February 18, 1900, and has a perfect healing.

Although she is in her eighty-sixth year, she is a wonderful blessing to our home; an example of Christian purity, and simple, childlike faith and trust in God.

We thank God for this great blessing, this wonderful healing through His Eternal Son, and also for His Messenger of the Covenant, John Alex. Dowie.

May the choicest of heaven's blessings rest upon his dear head, and also upon his precious wife and family; and may they receive the promise in Revelation 2:26, also Revelation 3:21.

Zechariah 2:10, 11: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall join themselves to the Lord in that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent Me unto thee."

Yours in Jesus our Redeemer and Coming King,

(MRS.) J. MERRY OGDEN.

WRITTEN TESTIMONY OF MRS. J. M. OGDEN.

WAUPACA, WISCONSIN, April 25, 1900.

DEAR DR. DOWIE:—During the Winter of 1900 I received gradual healing of eczema of the entire body. I was also healed of a severe attack of grip.

Through the spring months I have been healed of bad colds two or three times, for which I thank God and give Him all the glory through Christ our Mediator and Coming King.

Yours in His Name, (MRS.) J. M. OGDEN.

God's Plain Leading to Bear Testimony. Arabic Version of Zion Tract Blessed.

CASTALIA, SOUTH DAKOTA, May 21, 1900.

DEAR GENERAL OVERSEER:—I wrote to you asking you to pray for our baby, John Dowie, who had eczema.

The healing is complete, all except a redness of the skin, and I am sure that will be all right.

According to a medical work we have, it was a clear case of eczema, and we are very thankful to God for the healing. We also thank you for your kindness in praying for our baby.

I requested prayer for my eyes a few weeks ago, and I believe they were healed, but I have lost the healing. My mother in Iowa wrote me that she did not endorse the doctrine, and told me when I wrote home to write good letters, but leave out our healings.

I wrote after my eyes were healed and did not mention it, and I believe that is the reason the trouble came back. I have written them about the baby's healing.

Your words to a lady in one of the meetings—"Contend and *keep* contending"—helped me in this.

If you will please pray for my eyes again I will bear testimony, God helping me. I also have trouble with one of my limbs, for which I ask you to pray.

There are some Syrians traveling through this country peddling. I gave one of them the translation into Arabic of "Do You Know God's Way of Healing?" I wish you could have seen his countenance, how glad he was! He said he believed it all, and he wants you to pray for him. He has some stomach trouble. His address is Mike Gozie, Olivet, South Dakota.

I am sure if there is any one in Zion who could write them in their language, it would do them good.

I am sorry to take up so much of your time.

May God bless you and your family.

Yours in Christ, (MRS.) C. N. RICHARDS.

Prayer Bridges Hundreds of Miles and God Heals.

23 CLEVELAND AVENUE,
NEW BEDFORD, MASSACHUSETTS, May 24, 1900.

DEAR DR. DOWIE:—I write this to inform you that I am well and strong, and can work as well as I ever could.

I knew that you prayed for me at the time appointed before I received your letter saying so, for on the appointed morning I prayed and felt a change going on all over my body. I know God has healed me in answer to prayer.

I thank you very much.

My husband is home from the Insane Hospital, and is well and at work all right now. He believes in God's Way of Healing.

Please send me an application blank for membership in Zion.

I feel that I cannot praise the Lord enough for His goodness to me.

(MRS.) EMILY E. MILLS.

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.

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WHO THEN offereth willingly to consecrate himself this day unto the Lord. . . . Then the people rejoiced, for that they offered willingly, because with a perfect heart they offered to the Lord.—1 Chronicles 29:5,9.

DAVID, the king, was calling upon the people to offer for the Temple of the Lord not only their gold and silver and other precious gifts, but what was worth more than all besides—themselves. Our Heavenly Father is not satisfied with all that we can give Him while we withhold ourselves.

Reader, have you offered yourself to God? Have you offered willingly, with a perfect heart that loves God and the extension of His Kingdom more than self?

A gift which is not offered willingly with a perfect heart, is already taken back by the heart. We love to sing in Zion the beautiful hymn, one stanza of which follows, which is well known to so many, called

CONSECRATION.

There's surely somewhere a lowly place,
In earth's harvest fields so wide,
Where I may labor thro' life's short day
For Jesus, the Crucified—
So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere,
I'll be what You want me to be.

I 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.

The music of this hymn, which has so often inspired the hearts of Zion's people to fresh courage for work, was written by Mrs. Carrie E. Rounsefell. We are glad to know that the Little White Dove carried blessing to her also, as the following letter to our General Overseer shows. She writes:

You will only know me as the author of music to the little hymn "Consecration," or "I'll Go Where You Want Me to Go," etc.

I wish to thank you for your kindness in sending me the blessed LEAVES OF HEALING. The precious paper is rightly named, for one Monday morn as it came to our house, I could hardly sit up; thought I could not wash; but I began to read the LEAVES, and every pain left me and I did my work with quick step.

The Healing Power in God's Word.

He sendeth His Word, and healeth them,
And delivereth them from all their afflictions.—Psalm 107:20.

The Scripture does not say: God sends medicine or physicians to heal the sick. Healing power is in His Word.

In a letter from Indiana a lady writes:

I read my papers and then hand them to others to read, and I see that they do much good.

One woman has been healed of consumption through reading the LEAVES, when she was so bad that the doctors gave her nothing but cod-liver oil and whisky.

She quit the medicine and trusted the Lord as her Healer. She said she felt like a new person.

Why should people be angry because a person, when sick, prays to God for the healing of disease instead of going to doctors and medicine? Why is the whole world enraged over the teaching of Zion?

Persecuted by So-Called Christians Because of Trust in God.

This story comes to us from various parts of the world.

A gentleman writing from London, England, to our General Overseer, says:

I enclose tithes; also an application for my wife's sister for membership in the Christian Catholic Church, which I trust may meet with your approval.

I may say she has suffered much in the Church she has left since she has accepted Zion teaching; but we thank God that through your clear teaching she has been brought out.

Some of the elders in the Churches in England are kicking up a dust about Zion's teaching. I enclose a letter from an elder. You will see that he says I am causing discord in their gathering; and some others say such silly things that they put me in mind of babes crying. They say, in the Church my wife and I were in, that now we have gone out the Lord will bless them; the Lord could not bless them while we were there.

I am pleased to say many of the poor receive Zion teaching and get blessing, while the professors cavil over it.

We thank you for your prayers, and we pray for all of Zion everywhere daily.

Will you please send me a few forms of application for membership in the Christian Catholic Church? Two or three of our friends seem to have set their faces Zionward.

We trust that you will be spared to visit this land.

Those who "kick up a dust over Zion" may succeed in raising a cloud which will hide God from themselves, and also from some who are earnestly seeking Him; but they cannot hurt Zion.

We have come into perilous times.

Men's hearts are fainting for fear, and for expectation of the things which are coming on the world.—Luke 21:26.

Material things are being shaken and the hearts of the people are crying out for the Rock of Ages, Christ Jesus. He is the "Headstone" in the Christian Catholic Church.

Reading Leaves of Healing Gives Me Such Courage, Hope and Cheer.

We quote from the letter of a missionary in Japan, who says:

I thank you for your letter, and whoever sends them, for LEAVES OF HEALING and the tracts. I praise the Lord, too, for He uses them in blessing to us.

I do not know what way He will lead us in future, but I and my household are prepared to follow Him as His Spirit and Word lead. I know He has sent us here for blessing to all of this province of a million people.

God has given us some wonderful deliverances and has healed many times.

We are one with you in Salvation and Holy Living and Healing, almost. We are just learning what God thinks of drugs.

God bless you all. Reading LEAVES OF HEALING gives me such courage and hope and cheer. I will say no more, for you all know about it.

Dear reader, what are you doing to help save the people? Are you helping them into the light of the Full Gospel?

We must work while it is called today, for the night cometh when no man can work, and it may be near at hand.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending June 2, 1900.

4708 Rolls to	United States.
1699 Rolls to	Hotels of Europe.
1227 Rolls to	England.
105 Rolls to	India and China.
91 Rolls to	Various Foreign Countries.
87 Rolls to	Austria.
60 Rolls to	Canada.
Number of Rolls for the week	7,926
Number of Rolls reported to June 2, 1900	530,030

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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.

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CHICAGO, ILLINOIS, JUNE 9, 1900.

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EDITORIAL NOTES.

"I WILL PLACE SALVATION IN ZION."

TWELVE YEARS ago today, on June 9, 1888, we passed through the Golden Gate at San Francisco into the United States.

With our dear wife and children we stood alone, strangers in a strange land, without a friendly hand to grasp our own and bid us welcome.

"WHAT HATH God wrought?"

WHO CAN MEASURE the effects which have followed the Proclamation of Salvation in Zion during these twelve years?

TODAY, AS these pages are passing through our beautiful presses in Zion Printing Works, we shall stand upon the more than ten square miles which have been secured for Zion City, and at the center of that lovely tract of land, with its two and a half miles of frontage to Lake Michigan, at the site of Zion Temple, we shall give to our Engineer, in all probability, the first instructions for the laying out of the boulevards, parks and streets of the Coming City, the topographical survey of which has just been completed.

We shall also select the exact location of the large area of land which we have agreed to transfer to Zion Lace Industries, which is now incorporated with a million dollars capital stock.

FROM THE Heights of Zion to which we have, by the good hand of God upon us, ascended during these twelve years, we look today across this great American Continent and across the Oceans, east and west, and we see Zion's flag planted on every Continent of the World, and on many of the Islands of the Sea.

To God alone be all the glory.

EVEN THE ATTEMPT to summarize the Story of Zion in these years would be impossible in these Notes.

But, as many ask to know of the way God has led us, who come to hear of Zion for the first time, we would tell them that they can find an answer in LEAVES OF HEALING, Volume VI, Number 16, for February 10th of this year, an issue of forty pages, with scores of illustrations.

The Story of Zion is given therein in outline to that date.

BUT, WHILE we believe that Inward and Invisible Grace will always find Outward and Visible Manifestation, and, while we rejoice in all the Outward Manifestations of God's Power in Zion, and give Him all the praise therefor, it is the Unseen and the Eternal Results which have passed, and are passing onward to the Judgment Seat of God, that we principally rejoice in.

IT IS NOT merely that a score of Zion Institutions already center in Chicago, and that our Little Band of Four Persons who landed twelve years ago on that cheerless wharf at San Francisco have multiplied into Bands of Scores and Scores of Thousands; but it is the fact that a Holy Fire has been kindled, that Zion has been revealed, and that the Message of God's Covenant has been proclaimed, in Jesus' Name and the Spirit's Power, in such a way, and with such results, as make even our enemies to say that the "World is filled with this Doctrine" and this Testimony, and that the effect of Zion's blows for God are manifested daily in the crumbling and passing away of every form of opposition.

"AND JOSHUA set up Twelve Stones in the midst of Jordan, in the place where the feet of the Priests which bear the Ark of the Covenant stood; and they are there, unto this day."

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WE SET UP these Twelve Years as Twelve Stepping Stones over the Jordan, where our feet have trod, as we have borne the Ark of the Covenant of God.

And there the Story of these years shall stand, come what may, as an Everlasting Memorial to the faithfulness of God.

BUT, LIKE JOSHUA, we feel that the Crossing of the Jordan is only the Beginning of the Conflict.

The few enemies that we have met and conquered on the other side of the Jordan are far less in number than the Canaanitish Hosts which confront us in the strong cities, the powerful Armies of the Apostate Churches, and all the other Powers of the World, the Flesh and the Devil.

"AND THE CHILDREN of Reuben, and the children of Gad, and the half tribe of Manassah, passed over armed before the children of Israel, as Moses spake unto them."

"ABOUT FORTY THOUSAND, READY ARMED FOR WAR, passed over before the Lord and to Battle, to the Plains of Jericho."

"ON THAT DAY the Lord magnified Joshua in the sight of all Israel; and they feared Him, as they feared Moses, all the days of his life."

SO FAR AS we can estimate, we believe that fully Forty Thousand in Zion, "*ready armed for war*," are passing "over before the Lord and to battle."

ERE THE Twentieth Century opens, we trust to have the joy of planting the Banner of Zion in many countries of Europe, and in Egypt and the Holy Land.

The close of the first year of the New Century should see hundreds of thousands flocking to Zion.

"WHAT MEAN THESE STONES?"

"THEN YE SHALL let your children know, saying, Israel came over this Jordan on dry land.

"For the Lord your God dried up the waters of Jordan from before you, until you were passed over, as the Lord your God did to the Red Sea, which He dried up from before us, until we were passed over:

"That all the people of the earth may know the Hand of the Lord, IT IS MIGHTY;

"That they may fear the Lord your God forever."

"WHAT MEAN THESE STONES?"

GOD HAS dried up the waters of the Red Sea through which Zion has passed, in these twelve years.

These Twelve Stones in our Jordan witness to God's wonderful work, and to His power and blessing in Zion.

To all the Peoples of the Earth Zion's Message is being carried.

The Voice to Zion and God's people in every land has been heard, and obeyed by tens of thousands of all classes in many nations.

It is known that "the hand of the Lord" is Mighty in Zion, and the "fear of the Lord" is coming upon all the people who have been mocking God.

THESE ARE brave words, and will be scorned as so many others have been, in the past years, by those who have transformed the Temple of God into "a House of Merchandise" and "a Den of Thieves."

These hate us without a cause, other than that we have spoken the truth, and that God has gloriously blessed it and the labors of our hands in the Salvation, and Healing, and Cleansing of Multitudes.

Envy has inspired thousands of ministers to utter cruel and false accusations, which have only recoiled upon themselves.

ON THIS Twelfth Anniversary, therefore, of our arrival in America, we raise our Twelve Ebenezers.

And we pass over Jordan to meet the foe, without fear as to the consequences, knowing that God has "rolled away the reproach of Egypt from us."

The Captain of the Host of the Lord has come, and Legions of Angels, unseen by man, accompany the glorious march of Zion's Victorious Hosts as they sweep onward and conquer everywhere.

BRAVE OLD JOSHUA!

Brave Old Israel!

Brave Priests and Brave People, before whom Jericho fell!

We follow where you led the way to Battles fierce as that on Gibeon, where the sun stood still, when the conflict raged in the Valley of Ajalon, "until the Nation had avenged themselves of their enemies."

Brave Old Israel!

We follow the Story of Victory after Victory, from Makkedah to Libnah, to Lachish, to Eglon, to Hebron, to Debir.

We follow the Victorious Host when "Joshua smote all the Land, the hill country, and the South, and the lowlands, and the slopes, and all their kings; he left none remaining: but he utterly destroyed all that breathed, as the Lord, God of Israel, commanded."

BRAVE OLD ISRAEL and Joshua!

Ye smote them from Kadesh-Barnea to Gaza, to Goshen.

"For the God of Israel fought for Israel!"

AND SO, the Bloodless Battle is being fought, with keener weapons than those that were wrought in finest steel by cunning workmen in the fire: for the Sword of the Spirit is mightier than all.

But the same command rings forth, and we will "Go Forward," let who will scoff or malign.

The Prophetic Time has come when the Times of Ignorance are no longer divinely tolerated; when all men everywhere must repent, believe and obey, or perish, until there does not breathe on earth or sea a single enemy of God.

"FOR HE MUST reign till He hath put all enemies under His feet."

YEA, LORD, we believe that Thou shalt reign o'er all the Earth, and Thy Kingdom shall stretch from shore to shore, and every knee shall bow, and every tongue confess that Thou art Lord, to the Glory of God the Father!

THIS IS THE MESSAGE which, in Love, we shall bear to all the Nations of the Earth.

In Paris, God helping us, at the Gathering of the Nations; in London, where God's Israel finds its center in the Anglo-Saxon race today; in Egypt and in Ethiopia, which God has given to His people for a Ransom; and in the Holy Land, at the Dawning of the New Century, we shall proclaim, as the Messenger of God's Covenant, that "There shall be Delay no longer."

GOD'S PEOPLE must everywhere be prepared for this Message:

"THERE SHALL BE DELAY NO LONGER."

The time is short; the King is Coming!

The Hosts of Heaven proclaim it, and Zion on Earth reëchoes the cry:

"LIFT UP YOUR EYES, FOR REDEMPTION DRAWETH NIGH."

"BUT FOR THE Fearful, and Unbelieving, and Abominable, and Murderers, and Fornicators, and Sorcerers (Pharmacists), and Idolaters, and All Liars, their part shall be in the Lake that burneth with Fire and Brimstone; which is the Second Death."

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THERE IS NO place in Zion for the Coward who leads that procession to Hell.

We proclaim this Truth, that none of these, no matter what their standing in the Apostate Churches may be, can enter Heaven until they have passed through the horrors of that "Second Death."

THE SECOND DEATH has already come to Multitudes.

They are burning with the Fire of Unsatisfied Desire, and they are writhing amidst the Brimstone Fumes of their own filthiness.

THE SECOND DEATH has come:

The Lake that burneth with Fire and Brimstone is a seething spectacle of Horrors, to the eyes that are open to see the dreadful condition in which Fear, Unbelief, Uncleanness, Hatred, Fornication, Drugs, Idolatries, and Lies have plunged the vast majority of Mankind.

BUT THERE is a Deliverer!

"COMING DOWN out of Heaven from God, having the Glory of God, the Holy City, Jerusalem, with her light like unto a stone most precious," is dawning upon the sight of those who are looking upward for that "Glorious City" to come down to earth.

"AND THE NATIONS shall walk amidst the Light thereof: and the kings of the earth do bring their Glory into it.

"And the Gates thereof shall in no wise be shut by day (for there shall be no night there):

"And they shall bring the Glory and the Honor of the Nations into it:

"And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie:

"But only they which are written in the Lamb's Book of Life."

THE RIVER OF LIFE is flowing!

Its waters, bright as crystal, are proceeding out of the Throne of God and of the Lamb.

The Tree of Life, bearing continuous fruit, appears.

"And the Leaves of the Tree are for the healing of the Nations."

"AND HE SAID unto me, These words are faithful and true:

"And the Lord, the God of the spirits of the prophets,

"Sent His Messenger to show unto His servants the things which must shortly come to pass."

STRANGE WORDS are these, and they will offend as similar words did when Jesus was here in the flesh, and as they did in the first apostles' days when these mighty men were on earth in the flesh.

Scoffers and mockers will sneer and cry, "Where is the promise of His coming? for from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."

Wilfully ignorant, or wilfully forgetful, are they of that which is written with the finger of God deeply in the strata of the earth, the Story of the Deluge which overflowed the earth with water and destroyed every mocker in Noah's day.

Wilfully blind to the testimony of astronomical science, which confirms the Word of God, that the earth is "stored with Fire, being reserved against the Day of Judgment and Destruction of Ungodly Men."

Just as when the mockers perished long ago, amid the howling tempest and the dark waters of the Flood, so will these mockers perish when "the Elements shall be dissolved with Fervent Heat, and the earth and the works that are therein shall be burned up."

MOCKERS in the Apostate Churches, Mockers in the Marketplace, Mockers in the Legislature, Mockers in the Press, BEWARE, and remember that God's Infinite Love, amidst all this scene of impending ruin, "is long-suffering to-you-ward, not wishing that any should perish, but that all should come to repentance."

OUR HEART is full of this great Long-suffering Gospel of the Grace of God, as we look upon that Sacrifice of Infinite Love which we have feebly portrayed in our discourse of last Lord's Day, and in the picture on page 200.

We feel an intense desire that in this great city, where we have fought and won so many hundreds of battles, that multitudes should come to repentance.

KNOWING, therefore, the "Love" and the "Terror" of the Lord, we cry aloud to the perishing in these last few weeks of our ministry in Chicago, ere we cross the Ocean for a little time.

We pray that the beginning of a work of repentance, faith and obedience such as Zion has never yet seen will be manifested even ere we consecrate the site of Zion Temple, God willing, five weeks from this day, amid the joyful songs of the many thousands of Zion who will then gather.

AND NOW WE summon all Zion within reach to meet us at that sacred spot to which we have just referred, in Zion City, on Saturday, July 14th.

We shall on that day solemnly consecrate the central point of the Coming City, from whence we hope, in a glorious Zion Temple, to proclaim the Everlasting Gospel as the Messenger of God's Covenant.

WITH GRATITUDE to God, we publish the article on THE MESSENGER OF THE COVENANT which appears in this issue on page 215.

It was sent to us by an esteemed correspondent from Stanford, Kentucky.

It appeared on May 25, 1900, in *The Interior Journal* of that city, and is written by Evangelist George O. Barnes, of Sanibel, Florida, whose face we have never seen, whose hand we have never grasped, and with whom we have had no personal correspondence whatever.

This eminent brother has been greatly used of God in times past, not only in the United States of America and in Great Britain, but in Australasia.

We found many in New Zealand especially who had been blessed by his ministrations.

UPON THIS SUBJECT as to who is the Messenger of the Covenant, it becomes us not to say any more, at least for the present, than has been already spoken and reported in former issues of the LEAVES.

If we have erred in understanding our mission, God will deal with us graciously: for He knows that we have not erred presumptuously or willingly.

We can only say concerning this great matter that wherein any of our brethren or sisters in Christ, in or out of the Christian Catholic Church in Zion, may differ from us, we would remind them that such differences are no justification, either upon their part or upon ours, for any other than the kindliest feelings.

"If any man think otherwise, the Lord reveal even this unto him."

Meanwhile we go forward with the conviction that, as *the Messenger of God's Covenant*, we have a definite work to do for God at this period of the dispensation of His Grace, in the establishment of the Christian Catholic Church in Zion.

These words imply much.

This conviction adds strength to our operations, determina-

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tion to our purposes, and more intensity to our irreconcilable hatred to everything that can hinder the Coming of our Lord Jesus Christ as King of Kings, and the establishment of the Kingdom of God by Him upon this earth.

Every other form of national or ecclesiastical government, be it either Kingdom, Empire, or Republic, or Denominational Church, must disappear from this blood-stained, mind-distracted, sin-pollutted and disease-smitten earth when God's Kingdom comes in its glorious fulness.

Earth groans for its Deliverer.

That Deliverer we know will appear in Zion in accordance with God's sure words of prophecy.

He is the Coming King, the Christ of God, and He will send forth "deliverers" to all the nations upon earth.

It is written, "There shall be deliverers in Mount Zion."

ONCE MORE we summon the Deliverers to Mount Zion.

Under the leadership of Christ, our King, the Mightiest of all Deliverers, we rejoice to know that He makes all in Zion to be Messengers of Deliverance.

Zion Seventies will form into one great column, in fours, and, preceded by Zion's Choir, they, followed by other members of the Church, will march around the Temple Site, and lead the triumphant songs with which, God willing, we shall consecrate the Temple Site at Zion City, as we have already said, on Saturday, July 14th.

Special trains will leave the main Northwestern Depot, on Wells Street, near the river, from an early hour, and, God willing, about 2 o'clock the Consecration Services will begin.

About 3 o'clock we shall deliver the Consecration Address from the words, "Proclaim Liberty throughout the Land, unto all the Inhabitants thereof."—Leviticus 25:10.

On the following Lord's Day, July 15th, Special Services will be held in Central Zion Tabernacle, at 11 A. M., 3 and 8 P. M.

The Morning Service will be given to Praise and Prayer.

The Evening to the Reception of New Members and the Ordinance of the Lord's Supper.

And in the Afternoon, at 3 o'clock, admission to which will be by free tickets only, we shall deliver our

MEMORIAL ADDRESS ON THE FOUNDING OF ZION CITY.

Members of the Christian Catholic Church who desire to be present at this address must apply for tickets at Zion Home.

Intending visitors must make their arrangements early for accommodations in Zion Home, and in the various boarding-houses to which the overflow will be directed.

CONFERENCES will be held on Monday, July 16th, in Central Zion Tabernacle and Zion Hall of Seventies.

Ordinance of Believers' Baptism by Triune Immersion, Tuesday, July 17th, at 2 P. M.

SPECIAL Excursion Rates on all Railways on Consecration Day from are announced by Deacon Sloan on page 219.

THE EXCURSION RATE to and from Zion City will be announced in our next issue.

FRIENDS in Michigan will please note the Baptism at Ben MacDhui on Lord's Day, June 24th, as announced on page 219.

WE REJOICE to tell our friends far and near that as the summer opens large numbers of Friends of Zion are coming to the city to attend our ministry during June and July and the first days of August, to visit the site of Zion City, and to invest in Zion's Financial Institutions.

NEVER WAS the outlook for Zion brighter, and never was the joy of the writer greater as he looks upon the fields that are ripening, springing up everywhere, betokening, ere long, a glorious harvest.

WE ARE REJOICING, personally, in great spiritual, psychical and physical strength, although the labors connected with our office were never greater.

THE JOY OF THE LORD IS OUR STRENGTH.

AND NOW we have an explanation to make to the subscribers for THE COMING CITY as to the delay in the issue of the first number of that new fortnightly paper

Many unexpected difficulties have arisen, especially in connection with the mechanical execution of important parts of our first issue.

Our colored supplement, "Zion and Babel: A Prophetic Tale of Two Cities," fourteen by thirty-two inches, which has been very beautifully prepared by Zion's artist, Mr. Charles Champe, has been delayed in printing in consequence of serious blundering upon the part of the firm with which we had contracted to supply the color plates.

After weeks of "endeavoring" upon the part of the firm, we have been compelled to reject their work, and no less than 20,000 sheets of paper have been spoiled.

But we were determined that the picture should not be spoiled, and so we concluded yesterday a contract with another firm to execute a picture by a lithographic process, in colors; and this, we are promised, will be ready in two weeks.

We have also been delayed in consequence of the non-arrival from England of very important pictures of the lace-making industries, which only arrived yesterday, and which will be put into the hands of the photo-engraver immediately.

These mechanical and other hindrances have delayed the issue of the paper, which we are fully determined shall not go forth until it is fully ready, even as we are determined that Zion City itself shall not be placed before the people for selection of building sites until it is fully ready,

We ask our readers to extend to us their kind consideration and sympathy under these circumstances.

So far as we can now see, we think the first issue of the paper and its beautiful colored Supplement, and many pictorial illustrations, will be ready not later than June 27th.

We exceedingly regret the delay, as we have already said, and the disappointment to our readers cannot equal the disappointment to ourselves.

But we think that we can safely say that when THE COMING CITY *comes*, it will gladden the hearts of all its Zion readers.

AMONG OTHER difficulties with which we have to contend is one which our success has created: namely, that Zion Printing Works are inadequate to our necessities.

We contemplate a very early construction of the first buildings for Zion Printing Establishment in Zion City.

We shall, God willing, make the transfer from Chicago either in the fall or very early in the coming year.

We hope then to be able to so establish our plant as to make it easy to extend it, and provide for the tons of paper which will require to be printed every week in Zion City.

WITH GREAT delight and thanksgiving on this Twelfth Anniversary of our arrival in America, we greet the worldwide readers of LEAVES OF HEALING, praying that Zion may continue to be a blessing to them all.

May this Little White Dove, Zion-on-Wings, continue to carry "Leaves of Healing from the Tree of Life" to sin-stricken, disease-smitten and perishing multitudes o'er all the earth.

BRETHREN, PRAY FOR US.

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"God commendeth His Own Love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5: 8.

THE SACRIFICE OF INFINITE LOVE.

"He is the Propitiation for our sins: and not for ours only, but also for the whole world."—1 John 2: 2.

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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 LOVE OF GOD.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, June 3, 1900. Prelude: Concerning the Recent Attacks of the Chicago Papers. Sermon: First of a Series of Discourses on "The Love of God in the Salvation of Man." Reception of Members and Communion of the Lord's Supper.

REPORT BY S. AND E. W. AND A. W. N.

THE first Lord's Day in June, 1900, will long be remembered by thousands in Zion as a day of great spiritual power and blessing; a day of sweet communion with God and with His people in Zion. The General Overseer delivered a brief prelude, in which he dealt with the latest and one of the most wickedly false attacks of the press of Chicago upon himself and Zion.

The discourse of the afternoon was the first of a Series which the General Overseer proposes to deliver during the Summer, on the subject of The Love of God.

The man of God, in this discourse, laid the foundation for the Series by pointing out that the Great and good Gifts which brought all the joy and all the blessing which there are in the world, came from God the Eternal Father from the beginning. It was the purpose of the speaker to emphasize the origin and source of all good in the Father, and to show His tender, all-comprehending Love in giving His Son, in giving His Holy Spirit, and through them, Life, Light, Love and Liberty to the World. So clearly did God's Messenger bring this great truth home to the audience of nearly 3000 people, that many a hitherto cold and rebellious heart was touched, and many an already loving heart was warmed into a more fervent devotion to God and a more fixed determination to give the love and service of their lives in everything to Him who "so loved the world."

When the call was made they arose, in every part of the great auditorium, until there seemed to be none left sitting, and with the joy in their hearts shining in their faces, repeated, with the General Overseer, the words of the consecration prayer. After a brief intermisssion the General Overseer gave the right hand of fellowship to nearly one hundred new members of the Christian Catholic Church in Zion. Two thousand five hundred Christians gathered about the Lord's Table and closed the day of blessing with an hour of fellowship and love in the gathering twilight.



Central Zion Tabernacle, Lord's Day Afternoon, June 3, 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.

Scripture Reading and Exposition.

The General Overseer then read in the Inspired Word of God in the Gospel according to St. John and in the third chapter:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: Now the same came unto Him by night, and said to him, Rabbi, we know that Thou art a Teacher come from God: for no man can do these signs that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the Kingdom of God.

I ask you to notice the very careful words of Jesus.

He first of all speaks about *seeing* the Kingdom, and then He speaks about *entering in*.

The two things are distinct and separate. You may see the interior of this building from that door. That is one thing, but entering in is another.

Nicodemus said unto Him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew.

The Beautiful Analogy of Wind and Spirit.

Here notice that the word for *wind* is *pneuma* (πνεῦμα). The *pneuma* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born *tou pneumatos* (τοῦ πνεύματος) of the spirit.

It is a very remarkable thing that there is no different word for spirit from that which is used for air, in either the Hebrew or the Greek. *Ruach*, the wind, the air, is the same word that is used for spirit in Hebrew, and *pneuma* (πνεῦμα), wind, the air, is the same word that is used for spirit in Greek.

No better word could be used than that which represents the wonderful element in which we live and move and have our being, that atmosphere which we breathe, but which is always invisible.

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I thank God for the bright, sweet and clear air, but you do not see that air. You see the effect of it, if it is in motion. You see the effect of the wind. The effect would be quite visible to you, if I were to wave my handkerchief. You could see the wind move the handkerchief to and fro, but you would not see the wind.

So it is with the Spirit's power. You cannot see my spirit, and I cannot see yours, but you know that the voice which is now speaking is the voice of a spirit. You know that I am a spiritual being, speaking, through certain organs of speech, words which are formed in my heart and in my head; words which are, I hope, directed by God.

The power of the Spirit of God is not to be measured by any effect. It is there all the time. You cannot see it, you cannot trace it, you cannot control it. You cannot direct the Spirit of God. I never like to hear any one tell me that he has the Holy Spirit. I always feel hurt when I hear any one say that.

May God grant that not a member of the Christian Catholic Church in Zion will ever say, "I have the Holy Spirit," but may every member be able to say, "The Holy Spirit has me." (Amen.)

That is a very different thing. It means not that you can control the Holy Spirit, but that you are under the control and the direction of the Holy Spirit.

Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

Lack of Knowledge of the Scriptures Causes a Lack of Power.

The great lack and loss in connection with the teachers of that time is the same lack and loss that we have today in the great majority of the teachers of the Christian religion; and that is that they err, not knowing the Scriptures nor the power of God.

Here was a distinguished Rabbi. His name, Nicodemus, is pure Greek. The two portions of the name were, probably, a title given to him because of his eloquence. *Nikos* (νῖκος), victory, and *demos* (δῆμος), the people. The two words put together probably meant that he was a man who, by his eloquence, was victorious among the people; was listened to by the people, and ruled the people. His name was not Hebrew at all, and probably was not the real name of the man. His name might have been Abraham, and he might have been called Nicodemus by the people.

This man was a splendid orator, doubtless, and a learned Rabbi, but he did not know the Scriptures. He knew the letter which killeth, but he did not know the Spirit which giveth life.

You may hold to the letter and lose the spirit. You may be intellectually, logically, perfectly sound in your theology, and you may be an incarnate devil in your moral character.

These men were splendid teachers of the letter, but they did not know the spirit. Therefore Jesus rebuked this man, saying:

Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but He that descended out of heaven, even the Son of man, which is in heaven.

Christ claimed Divinity, and, consequently, Omnipresence. He said that the Spirit which was in Him was not only a spirit within an earthly temple, but was the Omniscient, Omnipotent and Omnipresent Spirit of God.

The General Overseer then read from the fourteenth verse to the end of the third chapter of St. John, closing with the prayer:

May God add His blessing.

Prayer was then offered, after which the General Overseer said:

Summer has now fully come, and I desire to say a few words especially concerning the months which lie behind us and the months which lie before us.

A Brief Glance at the Past and a Prophetic Glimpse of the Future.

We entered this year at the close of a Three Months' Holy War, in which we probably spoke to more than 150,000 persons or attendances. Through the press, these discourses reached the hearts of millions, and they are still in constant demand, and will be published in a separate little volume.

We entered this year five months ago with the announcement, in the early morning of January 1st, of that which had been concealed up to that time: the location of Zion City Site.

The City site has been largely extended since that time. We then had only a mile and a half of lake frontage, and now we have two miles and a half. Many hundreds of acres have been added to other parts of the site, making it a better shape and more perfectly adapted for city purposes. It now consists of eleven square miles of the most beautiful land near Chicago.

The topographical survey went on, even in the cold winter weather, and you know our winter was carried far beyond its ordinary time this year. We had considerable difficulty in making a topographical survey upon the snow because, in order to be perfectly accurate, we had to dig down to the earth. We have just concluded, after months of labor, that very important topographical survey.

We now know what ought to be known by all builders of cities: the exact elevation of every part of the site, its elevation above the lake, and its relation to all the rest. This is of great importance in connection with drainage and water supply and other important matters which require to be carefully attended to in the laying out of what will be, as we all heartily believe, a very large City, by the grace of God. (Amen.)

We have room on that site for a large number of people. We shall probably have nearly twelve square miles of land, and even a little more, ere we close our purchases; but what we already have gives room for at least 200,000 people.

I say to the people, at the beginning of this sixth month of the year, that not a moment has been lost. This topographical survey, you will clearly understand, is not the laying out of the land in lots, surveying it for purposes of sale.

That will be done from this time on. It will begin in a few days, and will be a very large work. First of all, Zion Temple Site and the Reservations in various places for schools, colleges, homes for many purposes, printing and publishing works, manufacturing industries, parks and other public purposes will have to be carefully surveyed.

We cannot tell how long that work will take. We will put as large a staff upon it as can work with convenience.

We are grateful to God that we have been able to continue to extend the borders of the land. Now we have nearly all we want. We feared that if we first of all went to work upon the land and put a great many valuable improvements on it, that we might have to pay larger sums for the land which we still required. That danger is all gone now, although we have had to pay a little more than we would have, if we had been able to get some tracts of the land at first; yet the sum is inconsiderably small compared to what it would be if we had to buy it say three or four years hence. We are not in any landholder's hands, and will only pay a fair sum for further purchases, if any.

That has been a very important piece of work.

Much work has been done in connection with the financing of this great undertaking.

Concerning Zion Lace, Cotton, Linen and Woolen Industries.

A great deal of work has been done upon the organization of what will be one of the chief industries, which we call Zion Lace Industries for a short name; but it will cover the spinning of cotton as well as the making of it up into lace. It will cover the spinning of yarn for linen and the weaving of wool and all processes connected with it.

It will be, in fact, a general series of Industries covering cotton, linen and wool.

"Zion Lace Industries" have now been incorporated under the laws of the State of Illinois, with a capital stock of One Million Dollars.

You will all be glad to hear that Deacon Stevenson, whom I sent to England to purchase machinery, has been able to place very large orders for machinery in various parts of the United Kingdom. We hope by and by to manufacture all that machinery here, but we had to begin by getting it from the old land.

You will all be glad to know, also, that about fifty persons are coming out to teach you how to make lace as they do in Nottingham and elsewhere, and Deacon Stevenson will be our Managing Director and Vice-President. Zion Lace Industries, under such circumstances, are neither an experiment nor a speculation. The same head and the same departmental managers of Zion Lace Factory, Beeston, Nottingham, England, will simply transfer their energies to Zion City. In nearly

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all cases they are already in fellowship with this Church, and are in full sympathy with all our aims in extending the Kingdom of God.

Very successful has been the mission of our Deacon, whose lace factory at Beeston, Nottingham, I purchased. He will bring with him the skilled men and women who made his own business in Nottingham so marvelously successful. So successful has been that factory that all the large leading warehouses in Nottingham, with whom I have corresponded, say that as a designer and manufacturer of lace, Samuel Stevenson is equalled by few and excelled by none.

I am glad to know that, for Zion has a right to the best, and we desire to do the best. We desire to see the very best work done.

Many persons are applying for stock in these Zion Lace Industries, but up to this time we have had none to sell. We do not want to sell that stock, except to those in Zion. We have not sold a dollar's worth of stock, yet we have been able to find all the money for this and Zion Land and Investment Association.

The Association, through which we financed the purchase of land, has been able to meet all its obligations without borrowing a dollar down town, or even borrowing a dollar from Zion City Bank. Hence we feel that the Financial Institutions of Zion are stronger than ever.

The other day, for the first time in the history of Zion, a member of this Church withdrew some money because he had been rebuked for sin. I do not hesitate to rebuke members if they do wrong. The sum that day taken out—he thought it was a big sum—was $2,000. Before that day was over, one person alone came in, another member of the Church, and bought $40,000 worth of Zion stock.

It always pays for us to do right. I do not intend to let any one escape because he is rich. The rich will be dealt with the same as any poor sinner: in love, but in wisdom. None in Zion may presume upon his wealth. In fact, I would like to see wealth distributed throughout the whole of the people, according to their merits and their power to make a good and wise use of wealth. That is our great purpose in the Profit-Sharing Industries which we are establishing and preparing.

Zion to Make Brick and Tile for Zion City Buildings.

Contracts are about to be let for machinery which will make, from the clay upon our own ground, from three-fourths to a million of bricks every week. The clay which we have upon our own property makes a very beautiful buff brick when it is burned. I think we have enough clay in sight to build the whole city of brick, if we wish to.

But I hope we will put in some stone, too, and wood and iron also have their places. We have a project before us for making stone. Perhaps you do not know how stone can be made, but you can make stone. You can take the sand of the seashore, or lake shore, and so deal with it that you can compress it into a stone harder than some of the stone which you blast out of a quarry; as hard as some of the hardest stone.

Things are going on nicely. We shall next month consecrate Zion Temple Site, and I desire you all to be there. I cannot announce it yet definitely for July 4th. I expect every one of you will want to go, will you not?

Voices—"Yes."

Dr. Dowie—Everybody who wants to go on the day of the Consecration of Zion Temple Site, put up your hands. (Nearly all present raised their hands.) I think that is everybody. (Laughter.)

(*As announced on page 219, the Excursion to Zion City will be held on Saturday, July 14th, as the Northwestern Railway Company is unable to provide sufficient cars on July 4th, owing to the great pressure on their rolling stock on that public holiday.*)

Remember that your position in the selection of the lots in Zion City will depend upon your position in taking stock in Zion Land and Investment Association.

It is no gain to me, nor to Zion's Financial Institutions, to sell you this stock at all, because we sell you a stock upon which we pay you six per cent interest and give you a guarantee practically of two per cent more in a very short time. That is a big interest, and I could do without you now.

I could raise every dollar I want for Zion and not pay more than four or four and one-half, or at the outside five per cent, because it is calculated by land experts that the land is already worth at least a million or a million and a half of dollars more than we paid for it. With what we have already purchased outright and paid for partly, for which we hold title, we are in a position, if we wanted to, to bond the whole enterprise and get that money at five per cent at the highest; that is, supposing we did not have the money otherwise. I will not tell you whether we have it or not.

I am speaking now to my people. I am not talking to the general public. I am not talking to the people who are captious and critical, who have nothing whatever do with this matter.

I say to my people, you had better hurry up, because I leave this country by August 11th for my long-projected visit to Great Britain, Ireland, the Continent of Europe, Egypt and Asia Minor.

We May Stop the Sale of Stock in Zion Land and Investment Association.

You may perhaps be taken very suddenly, unawares, and the stock-list may be closed. I intend to take good care that this thing is properly financed, and we cannot keep the lists open for our people on such excellent terms for an indefinite period.

God has blessed us, and we have not lacked for anything we have needed. He is blessing us still. I am not going to wait forever for Zion people to take up this stock.

If you do not own stock, you will have to buy the land without any preferential rights. Those who take stock now have the right of priority of selection, which in my judgment is worth fifty per cent. If I had the right to select at a fixed average upset price in a given block, corner or interior lots, as I chose, I should consider that a very great privilege.

I give you this hint. I desire to speak plainly and openly. Zion must stand first, but Zion must hurry up, too.

Sometimes people are slow. They think, "Oh, any day will do." They are like the Spaniards who say, "Manana, manana." "Tomorrow, tomorrow." God says today. You must do what is right quickly. Zion goes forward with steady, yet quick, movements.

I earnestly ask that you will pray God to give us the grace to continue to direct the management of these large enterprises.

I suppose a good score of persons have offered us manufactories which we have rejected. We shall not take everything offered. We intend to take the best. No one shall be permitted to put a factory of any kind upon Zion City Site who will not be content with a certain percentage upon the capital, and let the rest of the profits be divided pro rata amongst those who create the profits. (Applause.)

That is a fixed principle.

You cannot do business with Zion upon any other basis than that. Of course this great Lace Industry will be, practically, a Zion monopoly. We will work the whole of that in the interest of Zion. I do not hesitate to say that there is no industry which has ever been established upon the soil of the United States which would be so large a dividend payer.

Lace-making has not been established hitherto, because of the difficulty of securing the combination of conditions and circumstances which were necessary to establish it. It needed designers, draughtsmen and skilled workmen and women who could not be found in America. Money could not buy them. Money cannot buy the men and women who are coming to Zion City to found this Industry. They come first of all from love, because Zion reached them in Nottingham. They have come to Zion, because, as God's Word says, they are amongst those "in whose hearts are the Highways to Zion."

You are surprised, I dare say, when you are told that this great industry has never been established upon the United States soil except in an infinitesimal way. Not nearly two per cent of all the lace used in the United States is made in this country. Hence we have all that field before us.

As our brother, Deacon Stevenson, has been successful in Nottingham, he will be much more successful here, because we have the large duty of sixty per cent and all the costs of foreign buying, freight, etc., in our favor in manufacturing here.

One of these days I will let you into this thing, but I am not in any hurry to sell stock in that. It is too valuable, and we are not going to let everybody into it either. I long to see every dollar of stock in Zion Lace Industries held by Friends of Zion—and thus far that is the case.

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Concerning the Recent Ridiculous Attacks of the Press.

I desire to ask your kind attention to some words which I have to say. I do not really want to say anything, but I feel I ought to say something concerning a series of attacks which has been made upon us in the newspapers during the last ten days.

Somebody spoke to me about it the other day, and said: "Doctor, I am sorry you are so troubled with these attacks." I said, "Did I show I was troubled? (Laughter.) I have not felt it." Jesus said, "Let not your heart be troubled." I obey Him, and I will not allow either men, women or devils to "trouble" me.

That miserable old she-vulture called the Chicago *Tribune* has been sitting upon a nest of cockatrice eggs and hatching vipers. (Laughter.) After she had sat upon these eggs for a week, the *Daily News* and the others came in to see whether they could not cackle, cackle, cackle. (Laughter and applause.)

The Press of Chicago remind me of the words of the prophet: "None calleth for Justice, and none pleadeth in Truth; they trust in Vanity, and speak Lies; they conceive Mischief, and bring forth Iniquity. They hatch cockatrice (adder's) eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper."

We have been told, by these papers for ten days, that Zion was going to be burst up this time. (Laughter.) I do not know how many people were to be arrested.

Overseer Piper, what have you been doing, you villain? (Laughter.) Overseer Speicher and several Elders were to be arrested. Indeed they have created several Elders. (Laughter.) They have created one who was not even a Deacon; my personal attendant. They have him down as "Elder Stern." (Laughter.)

These papers create Elders and Deacons just as they like. You would think from all they have been saying that if Zion were guilty of a tithe of it, we ought all to have been in the penitentiary long ago.

The fact of the matter is, that all of these allegations rest upon the pure imagination of their creator, and there is not a single atom of truth in the whole thing.

"Oh! But they are going before the Grand Jury tomorrow," says the *News*. Go! (Laughter.) Go! Go! Go before the Grand Jury tomorrow, but you will find that the Grand Jury will be like it was the last time. It will say, "No bill." (Laughter.)

If it should be foolish enough to find a true bill, the affair will come to nothing, because there is no guilt.

There has been nothing done which could injure anybody.

The most astounding things have been said by the papers about me, personally. For instance, it was said that on this platform on the last Sunday in April, I did this, that and the other thing, and got a poor girl to say this, that and the other thing.

If you will turn to the Philadelphia papers, you will find that I was in Pennsylvania that day (laughter); that I was preaching in the Grand Opera House in that city.

All the rest of it is just as true as that. It is a filthy mass of contemptible lies.

The Whole Attack is Simply the Devil Smarting From His Wounds.

What is the trouble?

I will tell you. I expected that they would do something very much more effective than what they have done. When you go out to fight the Devil, and you have licked the Devil soundly, can you expect him to be in a happy frame of mind? (Laughter.)

Can you wonder if the Devil gets these she-vultures of the press to sit upon cockatrice eggs? (Laughter.)

Voices—"No."

Dr. Dowie—I am not at all surprised, and I am not at all troubled.

However, there is just one thing I desire to warn the press about. They came perilously near it again. Let them touch the moral character of Zion and then we come down upon them quickly. (Amen. Applause.)

That is the one thing which we will not tolerate.

If I do come down upon them, there is no question about it, I will fall heavily upon them.

They have been whipped before in scores and scores of battles during these years, and they are sore because we have recently exposed the secrets of the charnel-house of Masonic and other Orders. While they do not answer back because they have not a word to say, and have had to sit under the lash all these three weeks, they do not forget it.

They are fighting back because they belong to the Devil.

May God destroy the works of the Devil. As for these poor wretched men who are the mere tools of the Devil, Zion hurls her defiance at the whole Associated Liars of the press and says, Come on. Fight it out. (Applause.)

We are not afraid. Go before the Grand Jury. If we have been guilty of crime, let us be punished. We ought to be. But you know it is false, and you have created the whole story out of whole cloth.

I will not deal with it now, because if they do get a bill before the Grand Jury, and I have to appear, as they threaten, before a Criminal Court, I will be one of my own counsel. I will warm up Mr. Barnes then (laughter) in the Name of the Lord.

The impudence of it all! The contemptible impudence of it all!

They are in considerable difficulty, because I saw yesterday it was announced that it was exceedingly difficult to deal with the "Dowie affair," as they would require so many persons to hunt up the evidence. They said it really required about ten.

The lawyer who has been laboring over this has not brought out his mouse yet. He has been laboring over it for several weeks. He announces that he cannot get along unless he can get the public to subscribe money. I do not think the public is so gullible. I think Chicago knows the press in its attacks upon Zion, and does not take a finger's snap of stock in the whole thing. We know Chicago better than they do. Our Zion Seventies have spoken to hundreds of thousands individually in all parts of the city, and the almost unanimous report is that nine out of ten think Zion is "all right."

The intention is to send this story all over the land, and send it before me to England. But they are a pack of geese, because they are only advertising me. (Laughter.) There will be thousands of people who will want to see me because of that. (Laughter.)

I think the Devil is not only a fool, but I think that he is a drunken old fool now. That he is not only a fool, but that he is drunk most of his time. His conduct is disgusting.

There is not one fact in all this matter concerning which we would care an atom if it were all told tomorrow.

Let Everything Be Told. Zion Invites Light.

If there is anything in Zion which cannot be told in the light, then it is a bad thing. May it go out of Zion.

I thought I would give them a little attention today. They have been longing for attention for several days. They have not had a word from Zion. Now my word has gone out. I tell the Board of Death and the Board of Insane Commissioners, and I tell the press, and I tell all the others who are stirring up this strife, to go right ahead; we are ready, ready any moment; because Zion's hands are clean, and Zion's heart is pure. In fact, instead of having committed a crime, Zion is being once more abused for being kind and good and considerate.

You heard that girl and her mother give their testimony from this platform, when they thanked God, and praised Zion, did you not?

Audience—"Yes."

Dr. Dowie—I personally had nothing whatever to do with it except that when I came back from Philadelphia, I would not allow that testimony to be published. I did not like it. I was suspicious of it. I felt that the case had better been kept off this platform.

It takes time to test a case like that, and I will not allow testimony to go into LEAVES OF HEALING which has not already been tested. That is the trouble with some of our people. They are in too great a hurry.

I believe in going right ahead when you are ready. Go ahead earnestly, but get well ready before you start. If you are going at a limited train speed, be sure that the line is clear.

That is all I have for the reporters. I know that they are here. That generation of vipers is always hanging around.

I desire to forget this matter. I want to have done with it. It has not bothered me at all; but it has "troubled" some, and these words will set the lies told concerning Zion and Mellie Logan before our friends in their true light. When more is needed, more will be spoken.

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The announcements were then made and the tithes and offerings received.

While the tithes and offerings were being collected, Zion's White-robed Choir, both junior and adult, joined in singing Woodward's "The Radiant Morn." This beautiful composition was rendered under the direction of Conductor Burt M. Rice, with a delicacy of coloring in the piano and pianissimo passages and a spirit and ringing volume of tone in the crescendos which made it an inspiration to those present, lifting their hearts in praise to God on the wings of the music.

THE LOVE OF GOD IN THE SALVATION OF MAN.

INVOCATION.

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

In the third chapter of the Gospel according to St. John, and at the sixteenth verse:

TEXT.

For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have Eternal Life.

Briefly this afternoon, for we have the communion of the Lord's Supper, to which we very heartily invite all Christians, I introduce a Series of Discourses upon this great subject:

The Love of God to this world; its manifestation in the Gift of Jesus Christ, the Son of God, and the realization by Faith in and through Him by the Power of the Holy Spirit of that Gift of Eternal Life, which has come to this world.

Our Lord Jesus Christ had been making the declaration that no man had ascended into heaven but He that came down from heaven. The Son of Man Himself, the Son of God, who, although He stood upon this earth, was at that moment in heaven. He claimed Omnipresence, which is a Divine Attribute.

Then He presented that very striking figure of the way in which He should give life to the world. He proclaimed that "as Moses lifted up the serpent in the wilderness, even so He, the Son of Man, should be lifted up," crucified.

He presented that striking scene, taken from that wonderful story of the Brazen Serpent. When the multitude in the wilderness were bitten, and dying from the serpent's bite, Moses made a Brazen Serpent, raised it upon a pole, and at the command of God declared that all who looked should live. "Even so," said Jesus, "must the Son of Man be lifted up."

From that day to this, the hopes of a lost and fallen humanity have been in a crucified and glorified Lord. Today I repeat to you the words of that Lord Himself who said, "For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have Eternal Life."

"For God." I desire to make it clear, as far as this Voice can reach, throughout this earth, that

God Our Father is the Author of Salvation.

I desire to make clear, as far as this Voice can reach, that the Author of Salvation is not the Holy Ghost, and is not Jesus Christ.

"Oh," says somebody, "the Bible says Jesus is the Author and Perfecter of our faith."

That is another thing. I am speaking of the Author of Salvation. Salvation is the Gift of God our Father, who gave His Only Begotten Son, in His Infinite Love, to this fallen world.

Jesus Christ is the Saviour, because God the Father made Him so, because God the Father gave Him up to become the Saviour. The love which wrought our Redemption was first of all in the Eternal Father's heart.

"God so loved that He gave." God so loved the world, the whole world; not any one part of it, nor any one person in it, but all who ever came into it or who ever will come into it.

God hates sin, but God loves every sinner.

God hates disease, but God loves every sufferer.

God hates iniquity, but God loves the evil-doer.

He "sendeth rain on the just and the unjust."

He has provided Salvation for every sinner, and He will save every sinner.

"God so loved." Get back to the Fatherhood here. Remember what Jesus Himself said.

Our Lord Jesus Christ never said that He ever did anything. He said, "The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works."

He declared in the most emphatic terms that every word which he spoke, and every work which He wrought, were the words and works of the indwelling Father; that by the Eternal Spirit these works were wrought out in His Humanity by the Eternal Father. I desire that to be very plainly understood.

Hence it was that He declared that He had not come to do His own will at all. He said, "I am come down from Heaven, not to do Mine own will, but the will of Him that sent Me."

He was sent by the Father. He was given by the Father. He had no Father but God, no human Father.

Every Part of Christ's Being Was the Procreation of the Eternal Father.

God, in the purity of the virginity of the Holy, Blessed, Virgin Mother, begot the Son. God gave Him. God procreated Him. God was His Father, and Christ's spirit, soul and body was the Gift of God.

A Pure Body was prepared for Him. A Pure Blood, *psyche* (ψυχή), soul, flowed through that body. A Pure Spirit entered that body, and that Spirit, Soul and Body remained pure from the virgin's womb to the sepulcher.

Rising out of that tomb, a bloodless Body, He reascended to heaven. In that Body that same Spirit dwells today, and pleads for us today. He has ascended, and He is the Advocate with the Father, Jesus the Christ, the Righteous.

The same Spirit that was in Him, and is in Him, that Holy Spirit, He has bestowed upon us; so that we today have the Gift of God within us by the Holy Spirit, and the Gift of God pleading for us in the person of Jesus Christ. Both the Spirit and the Son, however, are the Gifts of God the Father.

God so loved . . . that He gave.

Get this thing clear in your mind. Glorify the Father.

You speak of the Son. Thank God for Jesus Christ, the Son of God, the Gift of His Eternal Father, and ours.

When He rose from the dead, and had not yet reascended into heaven, He said, "I ascend unto My Father and *your* Father, and My God and *your* God."

You speak of the Holy Spirit. Thank God for the Holy Spirit, but forget not the Giver while you extol the Gift. Forget not the Giver while you are blessed by His Gift.

Forget not that the Gift of God, the Unspeakable Gift, the Unsurpassable Gift, the one thing which has made this world rich beyond all apprehension, was the Father's Gift of His Son.

And when you pray, never pray to Jesus; never pray to the Holy Spirit. Pray to Him to whom Jesus bade you pray. He said, when ye pray, say, "Our Father."

Pray to Him to whom the Holy Spirit, coming into your heart, teaches you to pray, saying, "Abba Father." Pray to the Father, and praise the Father that today we rejoice in the great Gifts of Christ His Son and of the Holy Spirit.

I desire to take you back, therefore, to the Father. I desire you to think how He loved—in that little word "so."

God *so* loved the world, that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have Eternal Life.

There Is No Life Outside of Christ.

Outside of Him all is Death. In Him all is Life. The world which we see around us was made by God the Father through Christ, the Eternal Logos, the Eternal Word, who was "in the beginning with God. All things were made by Him; and without Him was not anything made that hath been made. In Him was Life; and the Life was the Light of men. And the Light shineth in the darkness; and the darkness apprehended it not.

"There came a man, sent from God, whose name was John. The same came for Witness, that he might bear witness of the Light."

This man proclaimed that Christ was the true Light who came from the Father; that Jesus of Nazareth was the Eternal Son of God. He proclaimed that in Him alone was the Life of the world to be found.

God had put Life there. God had put Love there. God had put Light there. God had put Liberty there. All in Christ.

Life, Light, Love, Liberty are all in Christ. They are nowhere else. Outside of Him all is death, all is darkness, all is hatred, all is bondage.

In Him is Life, Light, Love, Liberty.

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What a wonderful Gift this fourfold gift is: Life, Light, Love, Liberty. What a wonderful thing that these Gifts of God came in the way they did.

Grace and Truth did not come as Law came.

Law came through Moses. Grace and Truth came in the person of Jesus Christ.

Life, Light, Love, Liberty Have a Personal Center, Which is God.

God's center is everywhere, His circumference is nowhere: for you cannot limit the Infinite God.

That Spirit that was in Christ is poured out upon all flesh. That Life, Light, Love, Liberty has come in His person, and remains, because He is here still.

The Son of God, who is in heaven, is on earth. He is the same Being who, when He was upon earth, said, "no man hath ascended into heaven, but He that descended out of heaven, even the Son of God which is in heaven." He thus claimed, while He stood on earth, to be in heaven. The same Being who is in heaven is on earth.

Where? Here in this Tabernacle. Where? Here in this heart.

For not in circling height nor breadth,
But in the conscious breast,
Present to faith, though hid from sight,
There doth His Spirit rest.
O, come, thou Father infinite,
And make Thy children blest.

You must have the Spirit of Christ in you, or you are none of His.

I call you therefore to know that God has made His Temple, not in buildings made with hands, but within these buildings which were never made by hands; these wondrous Temples of our Bodies, which were made from the beginning to be "Habitations of God in the Spirit."

Hence the great love of the Father is shown in His having given a personal Consciousness of Divine Life, Light, Love, Liberty to all who have come to Him through faith in Jesus Christ His Eternal Son.

Personal Life, Light, Love and Liberty Still Come Through Those in Whom Christ Dwells.

Make no mistake about that. It cannot come through any other source. Life is not to be had outside of Life. It must proceed from Life. Light does not create Life. It is Life which creates Light. Love, that boundless power, that consuming fire, can never set any one free until it dwells within. Love which is outside of you, even if it be Divine Love, is an unknown quantity to you.

It exists, but you know it not. It exists, but you have it not. Light and Liberty also proceed from Life. Hence it is that this great Gift was the Gift of One in whom was Life. Hence it is that this chapter concludes with the striking assertion that in Him is Life, and that only in obeying Him can you have Life. Hence John the Baptist said, "He that obeyeth not the Son shall not see Life."

What will you do with the Gift?

That Gift comes today.

He who came nineteen centuries ago is standing today, knocking at your heart's door. He who sought admission to the hearts which denied Him, the hearts of those who cursed Him, the hearts of those who crucified Him and hated Him; that same Christ is standing at the door of these same hearts today, wherever they are.

He will never go away. He will never cease to follow you. If you make your bed in hell, He will be there.

Where can you flee from His Spirit? Take the wings of the morning and dwell in the uttermost parts of the earth, and He is there. If you say, "I will make my bed in hell," even there shall His right hand find you. If you ascend up into heaven, He is there. You never can get away from Him.

He will follow you, follow you, follow you until you return to God.

He will seek you, seek you, seek you until He finds you.

An Illustration of God's Undying Love.

A young man in this city who had heard the Word of God in this Tabernacle and broke away, said, "I will not obey God. I will not obey that man who tells me to obey God. I intend to eat and drink, and have a good time."

On a Saturday night he went down into a haunt of sin. He had descended quickly from depth to depth, until he went down into the lowest depths to "see life," as he called it. "Now," he said to himself, "I am where Dowie's hand cannot reach me."

He was sitting there drinking, and his female companions were laughing as he said, "Ha! ha! Dowie cannot come here."

Presently there was a gentle tap at the door. Then the door opened, and the young man stood up with horror; for there were the gentle faces of his own mother and his own sister. There was LEAVES OF HEALING put into his hand. The mother had not at first recognized that it was her own son. As she turned and saw him, she said: "Oh Bobby, I did not know I would find my son here; but I came out to obey the command of God, and the command of Dr. Dowie, and oh, I am so glad I have got you, Bobby. Come home."

He went home with her, and that night he said, "You cannot go anywhere that you do not find Dowie. (Laughter.) You cannot go anywhere and get where Dowie will not follow you. I believe Dowie would do what he said he would do one day: he would go after me to hell."

That is where Christ went. This Church is composed of people who, after they get to heaven, should they find that there are some of you in Chicago who have gone to hell, will want to go down into the Devil's saloon there to get you out. Do not think you are going to get away from Christ. Never.

"Can I not stay in hell?" you ask.

No. He will make it so uncomfortable for you that you cannot stay in hell.

Could you stay in hell if mother came there? Could you stay in hell if sister came there? Could you stay in hell if the crucified Lord came there and pleaded with you? Never You would want these glorified ones to lead you up out of the dark abyss of death into the Life, Light, Love and Liberty of God.

God's Love Never Dies.

God's mercy endureth forever; His patience seeks the lost until He finds him. He will seek until He finds, and you will never be happy until you let Him into the Temple which He created for His own dwelling place.

God so loved the world, that He gave His only begotten Son.

Whom did He love? Did He only love the Pharisee? Did He only love the Sadducee? Did He only love the Jew? Did he only love the polished Greek?

No. He loved the world. He loved all in it.

Oh, but they were so sinful? Yes, "God hath shut up all unto disobedience, that He might have mercy upon all."

He died, that Son of God. He was lifted up upon the Cross that He might draw unto Himself—how many men?

Audience—"All."

Dr. Dowie—"God, who is the Saviour of all men, specially them that believe." He is the "Lamb of God, which taketh away the sin of the world." He is the Propitiation not for your sins and mine only, but, blessed be God, it is written, He is "the Propitiation for the sins of the whole world."

What a narrow, miserable, wretched thing they have made of the Love of God! Some say it is a thing which extends only to a man who is sprinkled upon the nose by a Roman Catholic priest, and has eaten a wafer, which that priest has hocus-pocused and stuffed into his dying throat. And others in all the denominations,

Magnify His strictness with a zeal He will not own.

God so loved—whom?

Audience—"The world."

Dr. Dowie—"That He gave His Only Begotten Son, that *whosoever*."

I presented a document to a man one day. In signing it he came to a blank and asked, "What am I to write here?" I said, "If you believe what goes before, you are to write your own name there."

"Well, what will that do?" he asked.

"When you have paid the money," I replied, "you will become a shareholder."

"I have no money," said the man.

"That is all right," I said; "I had $500 sent to me this morning for you."

"You had? Who sent it?"

"One whom you have hated and despised."

"And what is this for?"

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"You fill that up, sir, and the moment you have signed that paper, you are the owner of five shares of this stock."

"Could anybody else fill that up?"

"Yes. Anybody else who had the same money behind them that you have."

Any One Can Claim the Promise Under That "Whosoever."

The price the great Friend of sinners paid for you is so great that every one of you can fill up that blank—*whosoever.* If you will let the love of God come to you today, it will be—"God so loved the world, that He gave His Only Begotten Son, that I, Maggie Smith, that I, John Brown, should not perish, but have Eternal Life."

Write your name in. Present it to Him, and He will take you. Did He ever turn a sinner away?

Audience—"No."

Dr. Dr. Dowie—Will He ever do it?

Audience—"No."

Dr. Dowie—Not till earth and not till heaven pass away will He turn the sinner away, and that will be never.

I desire to point out to you, in this opening talk, that all this Salvation proceeds from your Father; that He sent our great Elder Brother, the first begotten Son, and that He, through that Son, by the Eternal Spirit, today brings Life into your dead spirits; Life into your dying souls; Life into these bodies of clay, and makes you the Temples of God who have been the temples of the Devil.

All who want to be the Temples of God, stand and tell God that. All who desire to be God's Temples, 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. I bless Thee that Thou didst send Thy Son to give Life, Light, Love, Liberty, and perfect Salvation for spirit, soul and body to every man. May I receive not only a part, but the whole, of that great Salvation. Give me power to receive power, to impart power, to help in every way, to use the Divine Life, Light, Love and Liberty that Thou dost give to me by Thy Holy Spirit, for Jesus' sake. Help me to bring others to Thee, that this glorious summer month may be filled with blessing throughout all Zion's course, throughout all the earth, for Jesus' sake. Now help me to live as I pray, to do right to any whom I have wronged, and in Thy sight. Help me to love Thee, to serve Thee, and to overcome every base and evil passion, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean that?

Audience—"Yes."

Dr. Dowie—Now did you really mean it?

Audience—"Yes."

Dr. Dowie—Will you live it?

Audience—"Yes."

Dr. Dowie—Then, beloved, if you will live it, this glorious month of June will bring forth in bud and bloom and fruit that which ere the year is over will produce a worldwide harvest. God grant it.

After Hymn Number 395, "God loved the world of sinners lost," had been sung, the services were closed with the following

CLOSING PRAYER.

Father, dismiss this company, who may go in part to their homes with Thy blessing. Be with us, as in a few minutes the great part of us reassemble around Thy table. Let no one go away who this day has tasted for the first time that the Lord is gracious. They may sit now at His table as the penitent thief feasted with Jesus that night in Paradise. Oh God, let the penitent sinner who knows that he has trusted Thee now sit and eat with Thee, and let Thy children eat, and let us drink, not only of that wine unfermented and unintoxicating, the fruit of the vine, but of that wondrous Life, which Thou hast for us today in the Living Bread and Living Vine.

Oh God, bless this Discourse throughout the whole world. (Amen.) Bless, we beseech Thee, this series of discourses to many in Chicago. We ask now again a blessing upon the Communion, upon the reception of new members which will immediately follow, and a blessing upon all.

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 reception of members and the Communion of the Lord's Supper followed the sermon.

When the distribution of the sacred elements had been completed, the General Overseer arose and gave to his people one of the heart-to-heart talks after the Lord's Supper which have been so precious to thousands in Zion.

He referred briefly to the fact that the week then begun would mark the twelfth anniversary of his landing on June 9, 1888, at the Golden Gate, San Francisco, alone with his wife and son and daughter, with no hand stretched out to give them welcome.

He reviewed, in outline, the twelve years of work, progress, growth and victory, under God, through the fires of persecution.

He then spoke of his approaching visit to the Old World and his great reluctance to leave Chicago, the great sin-cursed city which had been the scene of the obscure beginning and following triumphs of Zion.

He spoke of the two months lying between and his earnest desire to make them months of building in the great Spiritual Temple; months in which multitudes should find God and the blessings of a Full Salvation which He so earnestly desired for them.

He closed with an earnest, fervent appeal for all in Zion to pray for him daily and hourly, that God would guide, direct and strengthen him for the work which He had called him to do.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, JUNE 21st or 22d.

Fooling With Sin.

1. *Abhor the ways of sin.*—Prov. 4:14, 15.
   How can one show he does not love sin?
   How many ways can one keep out of sin?
   Can one have fellowship with sinners and not sin?
2. *Abstain from the appearances of sin.*—1 Thes. 5:21, 22.
   What things are acknowledged to be sin?
   What things lead into sin?
   What things are unquestionably good?
3. *Do not choose the pleasures of sin.*—Heb. 11:24-27.
   Is there enjoyment in the pleasures of sin?
   Can a person please God and enjoy sin?
   What is the spirit of all worldly pleasures?
4. *To fool with it is to lose strength.*—Judges 16:15-19.
   Is not to love sin to give it your heart?
   Is not sin a treacherous deceiver?
   Does it not ever betray one to the Devil?
5. *To come near it is to be bitten.*—Eccl. 10:8-15.
   Does it not repay one to keep far from sin?
   Where is the serpent always sure to be found?
   Does one have to tantalize the Devil to get hurt by him?
6. *To listen to it is to die.*—Gen. 3:1-6.
   Is not the voice of the Devil full of poison?
   Who can ask questions and lie like the Devil?
   Does not the Devil say, "Serve me and live"?
7. *To covet sin is to lose all.*—Josh. 7:16-21.
   Can one covet it and not suffer defeat?
   Will not sin always find one out?
   Is not the wail of the damned ever, "I have sinned"?
8. *To indulge in it is to be terribly injured.*—Prov. 6:23-32.
   What has God given to warn one of sin?
   Do not the lusts of the eye lead into sin?
   What is it that destroys most lives?

The Lord Our God is a Sin-Warning God.

SUNDAY BIBLE CLASS LESSON, JUNE 24th.

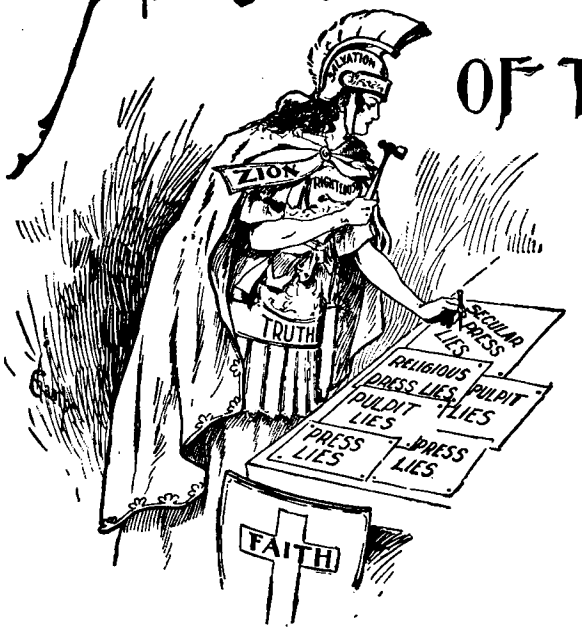
Chained by Sinful Habits.

1. *The habit of profanity.*—Exodus 20:7.
   Can a person be profane and not mean it?
   Will God excuse any man who swears?
   Do men have to give an account for idle words?
2. *The habit of intoxication.*—Isaiah 5:11, 12.
   Is not sin ever a hard master?
   Will it not ever in some way destroy?
   Do not pleasures devour men's souls in perdition?
3. *The habit of licentiousness.*—Prov. 7:24-27.
   Do not some think they can unbridle passion?
   What does God's Word say about this sin?
   Does not to think of sin lead to its practice?
4. *The habit of poisonous speech.*—James 3:5-8.
   How many words does it take to wreck a home?
   How many words does it take to blast a reputation?
   How many words does it take to ruin a life?
5. *The habit of filthy story-telling.*—Eph. 5:3-7.
   Is a man saintly who tells lewd stories?
   Is a man Christlike who talks boastingly?
   Is a servant of God a man who is a funny joker?
6. *The habit of downright lying.*—Eph. 5:25-9.
   What does a man usually lie to his neighbor about?
   Is not much that is mere hearsay far from the truth?
   When one gets mad is he not apt to unquestionably lie?
7. *The habit of sinful companionship.*—Prov. 13:16-24.
   Does the company one keeps have to do with his life?
   Is not the righteous man the companion of the just?
   Is it not better to listen and ponder than be forward?

God's Holy People are a Delivered People.

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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 th· 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 Sun Nailed Down.

May 16, 1900—An editorial paragraph impudently and wickedly referring to the General Overseer as the "shrewd old charlatan."

Lies of the Chicago Journal Nailed Down.

May 16, 1900—False statements concerning the death of Mrs. George Tucker. Also false statements alleging that George Z. Wetherill and Elgernon Sexton were "Deacons of Zion."

May 16, 1900—False statement alleging that the General Overseer threatened injunction proceedings against the manager of a local theatre.

May 24, 1900—Many false statements concerning the case of Mellie Logan, falsely alleged to have been ill treated in Zion Home.

May 26, 1900—False statements alleging that Mellie Logan was "detained at a Zion Home."

June 1, 1900—Lies about Mellie Logan.

Lies of the Chicago Daily News Nailed Down.

May 18, 1900—Many false statements in an alleged interview with Attorney Samuel W. Packard concerning Zion Lace Works.

May 25, 1900—A rehash of the more diabolical of the lies of the Chicago *Tribune* of this date, with many new lies manufactured by the fiendish ingenuity of *Daily News* reporters.

May 28, 1900—A repetition of former lies in the Mellie Logan case.

June 1, 1900—Another version of the Chicago *Tribune's* lies of the same date about Mellie Logan.

June 2, 1900—More lies about Mellie Logan.

Lies of the Chicago Inter Ocean Nailed Down.

May 21, 1900—False statement meanly insinuating that the General Overseer bribed the orchestra not to appear at a certain play in a local theatre.

May 25, 1900—False statements concerning the exposure of the secret work of Masonic and Odd Fellow's Lodges in Central Zion Tabernacle, Thursday evening, May 24, 1900. The article states that the work was a pretended exposure, which is false; also that the audience was composed mostly of women, which is false.

June 1, 1900.—A rehash of the Chicago *Tribune's* lies concerning Mellie Logan.

Lies of the Chicago Democrat and Dispatch Nailed Down.

May 19, 1900—False statement alleging that the General Overseer first met Deacon Stevenson while on a trip to Europe.

May 24, 1900—False statements alleging that Mellie Logan was ill treated at Zion Home.

June 1, 1900—A repetition of the Chicago *Tribune's* lies concerning Mellie Logan.

Lies of the Chicago Chronicle Nailed Down.

May 19, 1900—A long article concerning Zion Lace Industries, generally favorable in tone but containing many absolute fabrications. The Chicago newspapers do not seem to be able to tell the truth about Zion even when they try.

May 21, 1900—A garbled report of the General Overseer's sermon, Lord's Day, May 20, 1900.

May 27, 1900—Alleged interview with Mrs. V. I. Bone, in which she falsely alleges cruel treatment of her daughter, Mellie Logan, in a Zion Home.

Lies of the Chicago Post Nailed Down.

May 24, 1900—False statement alleging cruelty to Mellie Logan in a Zion Home.

May 25, 1900—False statement concerning alleged cruel treatment of Mellie Logan.

Lies of the Chicago Tribune Nailed Down.

May 24, 1900—First of a series of articles concerning Mellie Logan, falsely alleging her ill treatment by the General Overseer and certain of the members of the Christian Catholic Church. The article also contains many vile fabrications concerning the General Overseer, officers and members of the Church.

May 25, 1900—Second of the series of articles containing a filthy mass of vile fabrications concerning the falsely alleged cruelty of the General Overseer, officers and members of Zion to Mellie Logan.

May 26, 1900—A repetition in a slightly different form of the same ridiculous lies which appeared in this same paper on previous dates.

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May 29, 1900—Another repetition of the oft-repeated lies in the Mellie Logan case.

June 1, 1900—More lies about Mellie Logan.

June 2, 1900—A repetition of the lies about Mellie Logan.

June 4, 1900—Another mass of lies, more shameful, if possible, than those printed before, stating among other things the absolute fabrications that Mellie Logan's testimony was published in LEAVES OF HEALING with her picture, and that her commitment papers were read at a Zion meeting in Baltimore.

June 5, 1900—Another repetition of the lies concerning Mellie Logan, with the additional diabolical lie that little children ill with contagious diseases were received at Zion Home and there deprived of proper food and otherwise cruelly treated.

June 6, 1900—One of the most diabolical lies of all the vile series concerning Mellie Logan, bringing out the new invention of the *Tribune* reporter that the girl in question was knocked down by an officer in Zion, bound and starved, and falsely alleging other cruel and inhuman treatment.

Lies of Other City Papers Nailed Down.

Indianapolis (Indiana) *News*, May 11, 1900—A leading article entitled "Dowie Against Methodists," containing many of the most shameful fabrications concerning the General Overseer and Zion.

Indianapolis (Indiana) *Press*, May 24, 1900—False statements alleging cruelty to Mellie Logan in a Zion Home.

Columbus (Ohio) *Post*, May 25, 1900—A repetition of the Chicago press lies giving a false description of the Exposures of Masonic and Odd Fellow's secret work in Central Zion Tabernacle.

Indianapolis (Indiana) *News*, May 25, 1900—A repetition of the Chicago newspaper lies concerning the Mellie Logan case.

Indianapolis (Indiana) *Press*, May 25, 1900—A reprint of the Chicago newspaper lies alleging cruel treatment of Mellie Logan in a Zion Home.

Indianapolis (Indiana) *Sentinel*, May 25, 1900—A repetition of the Chicago newspaper lies concerning alleged ill treatment and cruelty to Mellie Logan in a Zion Home.

Indianapolis (Indiana) *Journal*, May 25, 1900—A repetition of the Chicago newspaper lies concerning the Mellie Logan case.

Columbus (Ohio) *Citizen*, May 26, 1900—An editorial article in which the ridiculously false lies of the Chicago newspapers concerning Mellie Logan are repeated.

Lies of Country Papers Nailed Down.

Waukegan (Illinois) *Sun*, May 16, 1900—False statement alleging that the General Overseer would be prosecuted by the State Board of Health for malpractice in the death of Mrs. George Tucker.

Manson (Iowa) *Journal*, May 16, 1900—A letter from one W. T. Speaker, purporting to be a report of the meeting in Central Zion Tabernacle, Lord's Day afternoon, May 6, 1900, containing many distortions of the truth and many of the most absolutely false statements.

Waukegan (Illinois) *Sun*, May 17, 1900—A reprint of the Chicago newspaper lie, falsely alleging that members of the Christian Catholic Church tore down the bills advertising a certain play in a local theatre.

Eau Claire (Wisconsin) *Leader*, May 18, 1900—A reprint of the false statements of a former Deaconess of the Christian Catholic Church, first published in the *Ram's Horn* of March 3, 1900.

Columbia City (Indiana) *Commercial*, May 19, 1900—False statements concerning the death of Mrs. George Tucker.

Waukegan (Illinois) *Sun*, May 19, 1900—False statement alleging that the General Overseer first met Deacon Stevenson during a trip to Europe.

Benton Harbor (Michigan) *News*, May 22, 1900—False statement alleging that Dr. Dowie is teaching and practicing Christian Science.

Lafayette (Indiana) *Journal*, May 24, 1900—A contemptibly impudent editorial concerning the General Overseer.

Logansport (Indiana) *Reporter*, May 25, 1900—A reprint of the Chicago newspaper lies concerning the falsely alleged cruelty to Mellie Logan in a Zion Home.

Meadville (Pennsylvania) *Morning Star*, May 25, 1900—A most ridiculously false statement in an alleged interview with Charles McLean, stating that the General Overseer was restored to sight by McLean in Australia eighteen years ago.

Waukegan (Illinois) *Sun*, May 28, 1900—False statement alleging that the General Overseer and "eight of his Divine Healers" would be brought into court for contempt.

Marinette (Wisconsin) *Eagle*, May 26, 1900—A repetition of the Chicago newspaper lies concerning Mellie Logan.

Youngstown (Ohio) *Telegram*, May 30, 1900—An editorial paragraph containing the diabolical lie that the General Overseer robs the people who come to him.

Seymour (Indiana) *Republican*, May 31, 1900—An alleged interview with a citizen of Seymour, Indiana, in which the latter is made to give a garbled and distorted account of the sermon of the General Overseer in Central Zion Tabernacle, Lord's Day, May 27, 1900.

Lies of the Religious Press Nailed Down.

Wesleyan Herald (Philadelphia, Pennsylvania), May 17, 1900—Second of the series of articles by "Elder" Isaac D. Bowman, entitled "The Unclean Frog," too contemptible in their trumpery charges and transparent sophistry for any intelligent man's consideration.

The Word-Bearer (Wilkesbarre, Pennsylvania), March, 1900—An endorsement of the exploded lies of the *Ram's Horn* of March 3, 1900.

Brethren Evangelist (Ashland, Ohio), May 17, 1900—A blasphemous article by P. J. Brown, in which he falsely states that the General Overseer is attempting to "play the role" of Christ himself. Also an editorial paragraph containing the shameful lies, utterly without foundation, that the General Overseer's heart is "so darkened by sin that even good itself is made to appear evil." A. W. N.

NOTES FROM ZION HOME.

MRS. LYDIA LONG, Muncie, Indiana, said: "God has been my Healer for over four years. He has healed my children and brought peace to me that I never had before I came to Zion."

ELDER PETER ROPP, Pekin, Illinois, said: "I am glad I am an Elder in the Christian Catholic Church. I had been in the Mennonite Church for years and years, and never heard the Full Gospel."

B. F. COLEMAN, Muncie, Indiana, said: "Through Mrs. Long's distributing Zion Literature, I am here tonight. Mrs. Long has only been in Muncie about six months, and I think she has been doing her duty. I read LEAVES OF HEALING and tracts last winter. I think Zion tracts are the greatest things I ever got hold of."

LOUIS FISHER, 799 East Sixty-fifth Street, Chicago, Illinois, said: "It is now about four years since I first came to Zion. I have received spiritual blessing. I had stomach trouble. The doctor had given me up to die, and about a month after that I was completely healed. I have been healed of different diseases a good many times, for which I thank God, and Dr. Dowie for his prayers."

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, June 2, 1900, was conducted by Overseer William Hamner Piper.

After the usual opening exercises, the States represented were enumerated and found to be seventeen in number, as follows:

California, Connecticut, Illinois, Indiana, Iowa, Kansas, Massachusetts, Michigan, Minnesota, Missouri, New York, North Dakota, Ohio, Oregon, Pennsylvania, Washington, and Wisconsin.

The following foreign countries were also represented:

Australia, Austria, Canada, China, England, and Japan.

The meeting was then thrown open for testimony.

REV. A. F. PENCE, Zion Home (formerly of Marion, Ohio), said: "I know that Zion and this teaching have made a better man of me. I thank God for LEAVES OF HEALING, and for the help it has been to us. I am thankful for the blessing of being at Headquarters."

REV. W. D. TAYLOR, Willows, California, said: "I cannot begin to tell what Zion has done for me. I knew nothing about the doctrine of Divine Healing until about a year ago, when I received a copy of LEAVES OF HEALING. When I read that paper there was something about it which struck me in a wonderful way. The first copy struck me along the line of tobacco. I had been using tobacco since I was about fifteen years of age, and when I read that, I said, 'That man is a crank'; and yet I could not get away from it, somehow."

Overseer Piper—He was a crank; he was turning you all right.

Mr. Taylor—"Yes, he was turning me right around. He said things I never heard any of our Bishops say. I got all out of sorts and became angry. A few days after that I received another paper. That hit me along the line of Secret Societies. I said to my wife, 'That old fool, where did he get it, anyway?' I knew it was true, every word of it. I could not sleep for several nights, and was convicted as I had never been convicted of sin. I was angry that he had exposed Secret Societies. I did not want my wife to know it, so I hid the paper under the carpet so she could not read it. It lay there for six months, and by that time my wife said I was nearly as bad as Dr. Dowie on Divine Healing.

"Zion has cleaned me up from tobacco, brought me out of Secret Societies, and, I believe, has made a better man of me. That is what my wife says, and when a wife says that, you can put it down as being true.

"I have received more teaching, been brought closer to God, understood my Bible better, and received more benefit along all lines through reading LEAVES OF HEALING, than during the seventeen years that I was in the Methodist Church South.

"I have associated with ministers and Christian people all my life, and since I have been in this Home for a few days have noticed a fraternal love and good-will prevailing among the members of this Church as I have not seen in any other. I feel that God is here.

"I have not been satisfied with the Methodist Church for five years."

MRS. SILAS C. BURNETT, Zion Home (formerly of Florence, Kansas), said: "The one tract, 'Permission and Commission,' gave me more help and more light on God's Word than any teaching I ever received."

EVANGELIST MARY R. MCCREERY, Belvidere, Illinois, said: "I thank God for the feeling of love among Zion people; it is not only here but everywhere that you find Zion. It is not a pretended love for you, but a real love; a love which denies self for others."

FRED CROSSKILL, Heathcote, Ontario, Canada, said: "Two years ago this fall we received a copy of LEAVES OF HEALING, and a short time after that our whole family began to trust Christ as our family Physician. We have been healed of diphtheria, and my wife of inflammation. We have also taken Him as the Healer of our stock.

"People in our neighborhood who are talking against Zion are not prospering.

"My family and I came out of the Methodist Episcopal Church."

Overseer Piper—All present who were at one time connected with the Methodist Church, hold up your hands. (Thirty-five hands were raised.)

MRS. WILLIAM J. STITH, Zion Home, said: "Last Wednesday morning, when coming down the steps, I fell and injured my spine. The Lord has heard prayer so that I am almost entirely delivered."

EVANGELIST MARY C. REED, Dodge City, Kansas (formerly of Benton Harbor, Michigan), told of several instances in her own family in which they received blessings and answers to prayer by resisting the Devil, in the Name of the Lord.

ELDER DAVID A. REED, Dodge City, Kansas (formerly of Benton Harbor, Michigan), said: "In traveling over the country, if I could find people who were reading Zion Literature, I could find friends. Let me say here, that Southern Michigan is pretty well worked up; there is a good interest, and Zion is going forward there.

"I was kicked by a horse this week, but I prayed and God gave me victory. I felt the blood running down my leg, and there was a lump on it half as large as a hen's egg. I asked my wife to have prayer with me, and the lump is all gone; and while the bruise is there, I have not felt the least pain.

EVANGELIST CLAUDINA L. OSBORN (formerly of Dodge City, Kansas, now Lafayette, Indiana) said: "I would like to testify for the blessings we received from the meetings in February. We both received an impetus for the work and an enthusiasm which we did not have before.

"Our baby boy had quite a fever. Overseer Speicher prayed with us and the fever instantly left him. We have learned in the last few months the power of getting instantaneous blessings as we never knew it before."

MRS. C. H. MERRITT, Mason City, Illinois, said: "I praise God that I am permitted to be in Zion once more. I have been here a number of times. Almost four years ago I was healed instantly of a good many severe ailments, in Zion Tabernacle No. 2, through Dr. Dowie's prayers.

"I have learned to bring my burdens to God and leave them with Him. I was carrying such a burden for others when I was healed, and when the Lord blessed me spiritually and healed my body, He took that burden all away."

The meeting was closed with the following

BENEDICTION.

May the Grace, Mercy and Peace of God the Father, God the Son, and God the Holy Spirit, be with you now and forevermore. Amen.

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ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

MEDICAL MISSIONARY FALSEHOODS.

THE Ecumenical Conference of Missions devoted half of its time to educational and medical missions. Carefully avoiding any serious consideration of the terrible need of spiritual power, and how to obtain it, the Conference amused itself with talk about *methods*—and talk, for the most part, on a merely intellectual plane (1 Corinthians 2:14-16).

"No previous conditions as to whether or not His sick folk would hear the Gospel were made by Christ"! So said the missionary doctor G. E. Post. (See *Missionary Review*, June, 1900.) Is he willingly ignorant, or does he wilfully misrepresent the Scripture? Most of the recorded cases show that Christ's healings were preceded by teaching, and many show that He required faith and obedience. The Centurion (Matthew 8) had to have "great *faith*." The woman with issue of blood had to have great *boldness*, and make public confession. The two blind men were required to *believe* (chapter 9). The Canaanitish woman had to be *humble*, owning herself to be a dog (chapter 15). In Nazareth only a few were healed, owing to their unbelief (Matthew 13:58).

Jesus often taught first and then healed in the synagogue, which was the meeting-house and school building (Luke 13:10 and Matthew 12:9). The nobleman (John 4:46) had to *pray* for his son and *believe*. The impotent man had to *obey* and stand on his dead legs, and then he was told that he could stay well only by *sinning no more*. The blind man had not only to hear the Gospel, but to *obey* it and wash in the pool (John 9).

Dr. Post bids you first experiment on the heathen with strychnine, tubercle bacilli and morphia, and "then tell them that Christ sent you"! But Christ did not thus, nor did He ever send His apostles to do thus. His way is, first teach, then heal (Matthew 9:35).

"Medical Missions are the natural and inevitable expression of Christianity," says Dr. Post.

Inevitable, indeed! Christianity knew nothing of medical missions in the early triumphant centuries. John Wesley, on James 5, says that the anointing with prayer "was the whole process of physic in the Christian Church until it was lost through unbelief."

Dr. Post says: "Medical missions can be planted where no other branch of evangelical work is possible." This is simply untrue. The faithful Messenger of God can and does go wherever God sends him (Ezekiel 33:7-9).

Another flat denial of the Scriptural truth is made by Dr. Post, in saying that their drug-store missions "teach the true nature of disease and death, and their independence of the malignant spirits which are supposed to be their cause."

But, according to the Bible, disease and death do come from malignant spirits.

Through Satan, man sinned, and "through one man sin entered into the world, and *death through sin*." (Romans 5:12.) Christ came to "bring to nought him that had the power of death, that is the Devil." (Hebrews 2:14. See also Luke 13:16, Acts 10:38, and many other passages familiar to Zion people.)

It is a sad apostasy indeed when a doctor, in the presence of hundreds of missionaries, could ignore or give the lie to God's plain teaching about evil spirits, and no one rise and call him to account. What can be more pleasing to the Devil and his hosts than for skeptical missionaries to brand as quackery and superstition the Scriptural belief in wicked spirits who cause disease and death? (Ephesians 6:10-13.)

The Failure of Medicine, either to save opium-smokers or to build up a Church, is illustrated by the statistics of the Baptist Mission in Ningpo, China. In the period from 1877 to 1897 there was much medical work done by the tireless and earnest doctors, S. P. Barchet and J. S. Grant. For example, in the year 1879 there were 20,800 cases in the dispensary; and 225 opium-smokers treated in the hospital, who were nearly all reported "cured." In 1880 there were 225 opium-smokers treated. In all, during the twenty years, *many hundreds* of victims of opium had been treated with drugs to break off the habit. The doctors themselves say that nearly all such soon fall again into the old vice.

And drugs failed also to help them to Christ; for, in 1898, during the annual meeting, while preaching in Chinese, I asked the assembled missionaries, physicians and native members, if any one could tell of one person, among all those many hundreds of so-called rescued opium-smokers, who had joined a Baptist Church. They could not name one.

Some months later I repeated the inquiry by writing to the physician-in-charge. He knew of none.

Saving opium-slaves through drugs and building a mission on a foundation of pills and squills had both proved flat failures; for the total number of members in the Baptist churches in the Ningpo prefecture in 1877 was 270, and twenty years later the number was only 311. With all the vast expense of time, strength and money in medical work for twenty years, there was a net increase of only 41! How vastly better it would have been had the missionaries believed all the promises of God and humbly sought from Him the power to pray the prayer of faith that saves the sick, the Lord confirming the work with the signs following! (James 5:14-20.)

Poison Medicines.—Here are some of the noxious or poisonous articles prescribed by the homeopathic missionaries: Muriatic acid, nitric acid, phosphoric acid, sulphuric acid, aconite, aloes, antimony, tartar-emetic, dried bees, Spanish-fly, Indian hemp, arnica, arsenic, cocculus Indicus, gold, lime, morphia, belladonna, caustic, etc. If the homeopath does these things in the green tree, what shall the allopath missionary do in the dry? His would be a longer and more loathsome list. Yet he affects contempt for the "crude and irrational" remedies of the Chinese.

May the Lord deliver me from either; but I would rather swallow Chinese medicine than European, for the Chinese pharmacœpia contains not so many active poisons.

That any of these noxious drugs cure, it is absurd to suppose. If people take them and get well, it is a merciful God in nature who cures them in spite of the poison.

It was Prof. S. G. Armour, of the Long Island Hospital, who said: "Drugs are administered, patients recover, and we suppose that we have cured them; whereas our remedies have had little or nothing to do with recovery; very likely it took place *in spite of our drugs*."

Prof. Martin Payne, of the New York University Medical College, says: "Drug medicines do but cure one disease by producing another"!

For many testimonies of doctors about drugs see Leaves of Healing, Volume I, Number 13.

Leaves of Healing, Volume V, Numbers 23 and 25; Volume VI, Numbers 12, 16 and 22, contain other facts about medical missions.

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ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

BY DEACON C. J. BARNARD.

TO PERSONS familiar with the manipulations of the stock market, it is not surprising when the market value of some of the best paying stocks of this country are affected by a mere rumor. If it were not for the unscrupulous men who live at the "river of speculation" and lure their victims on by promises of large and quick returns, this country would not be called upon to clear away so many financial wrecks.

THE PAST IS STREWN with wrecked lives, whose beginning was happy, whose prospects were bright, but who, in the hour of temptation, took the step that leads to hell through speculation.

IS IT ANY WONDER that so many young men become possessed of the mania to speculate when men of wealth are seen almost daily at the offices of their brokers, and, not content with risking large sums of money at the open game, sit at the club, gambling behind closed doors?

HOW DIFFERENT in Zion, where Christ is first, and where all true children of God are praying and working for the advancement of the Kingdom of God.

IN 1820 there were ten savings banks in the United States, with 8635 depositors and deposits amounting to $1,138,576. In 1850 the number of savings banks had increased to 108, with over 250,000 depositors and $43,431,130 deposits. According to the latest statistics there are 987 savings banks, with 5,687,818 depositors and $2,230,366,954 on deposit, an average due each depositor of $392.13.

THE COMMERCIAL NATIONAL BANK of Chicago, of which Mr. James H. Eckels, formerly Comptroller of the Currency, is President, shows wonderful growth and expansion. In 1895 its deposits were $7,584,301; on June 1, 1900, the deposits had increased to $21,808,000.

We rejoice that this bank, which is the Clearing House Agent of Zion City Bank, is in the highest rank among the strongest banks of this country.

WATCH YE, stand fast in the faith, quit you like men, be strong.

ZION LAND AND INVESTMENT ASSOCIATION.

BY DEACON H. W. JUDD.

THE LORD bringeth the counsel of the nations to nought:
He maketh the thoughts of the peoples to be of none effect.
The counsel of the Lord standeth fast forever,
The thoughts of His heart to all generations.—Psalm 33:10, 11.

THERE are some who claim to be God's children in Zion who are seeking advice or counsel from ungodly lawyers concerning Zion's investments.

God has no blessing in store for the Christian who seeks counsel from that source, but, on the contrary, His Word distinctly says: "Blessed is the man that walketh not in the counsel of the wicked."

THEN YOU SAY, there are some lawyers who can be relied upon because of their past good records. But are they friends or enemies of God? Jesus said: "He that is not with Me is against Me." Zion is of God, and how can an enemy of God's be competent to give counsel to a Christian concerning spiritual things?

IN JESUS' TIME "the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of Him." Do the lawyers of today know anything about the "Counsel of God"? It is safe to say that a majority of them have not even the knowledge that the foundation of all law is taken from the Word of God.

JESUS SAID: "Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you!"

EVERY TRUE child of God should seek counsel from the Throne of Grace, of God the Father, through Jesus Christ the Great Counsellor, who for the asking giveth wisdom "to all men liberally and upbraideth not"; "who is wonderful in Counsel, and excellent in Wisdom."

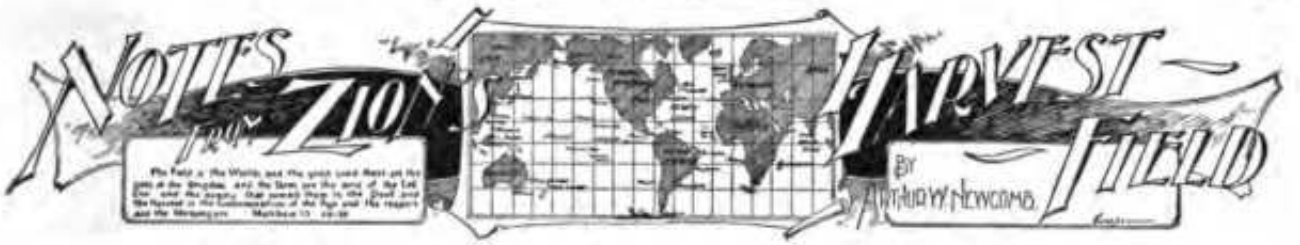
BY THE FILING of the papers of incorporation of the Zion Lace Industries yesterday, in the Recorder's office in this city, the corporation is now placed in legal form and in shape to commence business. The location for the factory site will probably be decided upon within a very few days.

IT IS HARD for the Devil to keep pace with Zion, and the filing of the above document for record was another staggering blow for the "Devil's Press" of this city.

BEAUTIFUL SAMPLES of common brick, re-press brick, dry-press brick, tiling and fireproofing have just reached us from one of the factories with whom we are negotiating for the purchase of brick machinery. These samples prove to our satisfaction that our clay is all right. It burns a beautiful light buff color.

OUR ENGINEERING DEPARTMENT has just finished the topographical survey, having covered in the entire work more than ten square miles of land and showing 176 feet to be the highest elevation, three and one-half miles west of Lake Michigan.

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CHICAGO.

ZION in Chicago inaugurated on Lord's Day, June 3, 1900, her Summer Campaign for the Salvation, Healing and Cleansing, in the Name of Jesus and in the power of the Holy Spirit, the spirits, souls and bodies of the thousands who, in the great sin-cursed City of Chicago, are going down the steep path of sin and disease to death and hell.

On that Lord's Day afternoon the General Overseer preached the sermon on the "Love of God" which appears in this number of LEAVES OF HEALING. This sermon is the first of a Series which the man of God will deliver upon that inexhaustible subject.

Even at that first discourse the hearts of sinners were touched.

With such a wonderful truth to proclaim, and with the continual demonstration of God's Love as the testimonies of thousands in Zion show, this Summer Campaign must end in a most precious Harvest ere the General Overseer departs for his Old World tour—yea, in the months, years and ages thereafter. Eternity alone will see the full reaping of that Harvest.

On Monday evening, June 4, 1900, the General Overseer met Zion's Seventies in Central Zion Tabernacle.

There was a very large attendance of these workers for God from all parts of the city. One of the most blessed, helpful and inspiring meetings ever held in Central Zion Tabernacle was held as these self-denying, fearless workers "in the streets and lanes of the city" and "in the highways and the hedges" were addressed by their beloved leader.

With the thought of the great work of the two months before his departure for the Old World before him, the speaker addressed his helpers, from his heart, in a way which led them to earnestly desire more holy lives, more thorough consecration, more love to God, more love for humanity, more power to help in the great work which Zion is doing in these latter days.

There was never a meeting in Zion when the presence and power of the Holy Spirit was more consciously felt.

It was a most glorious rallying for the especial work of the Summer Campaign, in which Zion's Seventies will have so prominent a part.

Bluffton, Ohio.

Rev. Ephraim Basinger, Elder-in-Charge.

With headquarters and a pretty little Zion Tabernacle at Bluffton, Ohio, Elder Basinger has in charge Branches and Gatherings at Bluffton, Fostoria and Findlay, Ohio.

He sends the following report of God's dealing with Zion in these places:

In Bluffton, Zion is still going forward.

Saturday afternoon and evening the streets, stores and saloons of Bluffton are crowded with people. Among these crowds we have gone, selling LEAVES OF HEALING, and have been quite successful.

LEAVES OF HEALING is doing God's work.

In Findlay, we have rented the Union Veterans' Hall. We hold regular services there every Wednesday afternoon at 2:15 and evening at 7:30.

Several candidates were baptized on Wednesday, June 6th, several of them coming from Fostoria.

We are very much encouraged in the work for God in Zion in this vicinity.

Grand Rapids, Michigan.

Rev. James R. Adams, B. D. Elder-in-Charge.

Elder James R. Adams, for some months in charge of numerous cottage meetings on the North Side of the City of Chicago, has recently been transferred by the General Overseer to Grand Rapids, Michigan, Elder and Evangelist G. F. Stevens, formerly at Grand Rapids, being detailed to work at West Side Zion Tabernacle, Chicago.

Elder Adams sends us the following first report of his work for God and for Zion in Grand Rapids:

For the use of the Tabernacle we have secured a chapel organ, and also provided two long bevel-top tables for exhibiting LEAVES OF HEALING and other Zion Literature.

A Cottage Meeting has been opened at the home of Mrs. E. P. Baxter, 177 Dexter Place, about one mile north of the Tabernacle. It is held each Friday evening.

Our Saloon Seventies are doing a heroic and Christlike work of self-sacrificing love. They are being more and more kindly received in "the streets and lanes of the city."

Thirty-five copies of the LEAVES were sold by them among the resorts of the city last Saturday night.

One elegantly dressed and well-mannered man apologized to a Seventy worker for being seen in a saloon.

Recently a man of the world was asked by a lady friend of Zion what he would do if he saw her selling the LEAVES in these places. His reply was, "I should call you a fool for going there; but I'd buy every paper you had."

The attendance and interest are increasing in spite of approaching warm weather and the Sunday suburban resorts and parks being now in full blast.

Last Sunday evening, at the fourth meeting of the day, the attendance was larger than that of the three other meetings combined.

On Lord's Day, May 20th, at an hour when no service was announced, I was impressed to go down and open the Tabernacle. Hardly was this done before people came in. A very helpful meeting was then held.

Our children have been excluded from public school for non-compliance with a lawless order to be vaccinated issued by the city "Board of Disease and Death."

Zion will heed the Word of God, which says, "I will cleanse their blood, which I have not cleansed, for Jehovah dwelleth in Zion." We defy the blood-poisoning vaccinator who virtually cries, "I will defile their blood which I have not defiled, for Jehovah dwells not with me."

Cincinnati, Ohio.

Rev. A. W. McClurkin, Elder-in-Charge.
Evangelist F. W. A. MacCormac, Assisting.

Evangelist MacCormac, formerly connected with work at Headquarters, was transferred, about six weeks ago, to assist Elder McClurkin in the important work of the Branch of the Christian Catholic Church in Zion at Cincinnati, Ohio.

God has been blessing the combined labors of the two and the faithful work of Zion's Seventies in Cincinnati, under their direction.

On the afternoon of May 30th, Memorial Day, Elder McClurkin writes, about one hundred and fifty of the members and friends of Zion from Cincinnati and vicinity drove to a farm near Covington, Kentucky, where Elder McClurkin baptized fourteen believers by Triune Immersion. More would have followed their Lord in this sacred ordinance, had the weather been more favorable.

Besides the Baptism, a Zion meeting was held, and the Everlasting Gospel was proclaimed to the people of the community.

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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts from the General Overseer's Correspondence

Compiled by O. J. Dreicher, Private Secretary

A Lost Brother Found.

May 11th, from a city in Kentucky, the following telegram was received:

Brother G—— is lost; pray that we may find him.

May 29th a letter was received from the one who sent the above telegram, in which she states:

My brother who was lost is found. Next to God, I thank you for your prayer in answer to my telegram.

God Answers Prayer for One in Ireland.

DOUGARY, CLOUGHMILLS, BELFAST, IRELAND.

REV. JOHN ALEX. DOWIE.

Dear Sir:—You will be glad to hear that the Lord has fulfilled His promise according to the good pleasure of His will.

I was healed in a short time after I received your letter.

It was just in time; the Devil was doing his best to hinder me from fully trusting the Lord.

My eyes have been opened to see the path of obedience in a fuller and holier way. I am now trusting Him. I cannot put into words what is in my heart. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Yours, JAMES HALL.

Instantaneous Healing of a Bad Cough.

SAWYER, WISCONSIN, June 1, 1900.

DEAR DR. DOWIE:—I desire to send in my testimony to let all readers of LEAVES OF HEALING know how I was delivered of a very severe cold of some weeks' standing.

My husband kept telling me that I ought to send in a request to Zion, but as I had to write the request myself, it seemed impossible; for I was so weak that I did not think I could hold the pen in my hand.

But I finally made up my mind that I must try my best.

I could not sleep on account of coughing, and during the day I would have to lie down about every twenty minutes. My cough was loose, but it seemed to squeak in the bronchial tubes and pained in my lungs a great deal of the time.

During this time I never took one drop of anything as medicine, and thank the Lord I have not such a thing in the house.

I sent in my request March 28th, I believe, and you received my letter on Thursday, March 29th. You prayed upon its receipt. Thursday afternoon I felt the healing power all over my body. I felt like singing; I never felt so happy.

I got supper alone, did up my work, and sat up until 10 o'clock that evening crocheting from a new lace pattern.

The next day I did not lie down all day, and the bottom seemed to have dropped out of my cough. I slept well, and have not been sick since.

Our baby, Beda, three years old, always prays for her little troubles, and when I was sick she knelt by the bed and prayed for me several times.

We pray for Zion daily, and ask God to spare its General Overseer and companion for the great work we believe to be before you.

Faithfully yours in His Name, (MRS.) VIOLA MAGNUSSON.

Many Healings by the Spirit's Power.

1223 RIDGE AVENUE, KANSAS CITY, KANSAS, January 9, 1900.

DEAR DR. DOWIE:—I have thought for some time I should send you a testimony of my healing, and of the wonderful goodness of the Lord in bringing me more closely to Him.

In the winter and spring of 1895 and 1896 I was quite ill for several weeks—unable to attend to my household duties, or minister properly to my two children.

Our physician prescribed for malaria and other ailments, but I "rather grew worse." May 12, 1896, I was taken seriously ill, and for several days thereafter had nervous prostration, which grew so alarming during the summer that my mind was endangered, and I was so weak I could scarcely walk across the room.

I had read LEAVES OF HEALING, sent to me by my brother, who was in Zion with his daughter, Helen Clendinen. I became, at last, strongly convicted that the doctor's way was not God's way, and about Christmas time of that year I abandoned medicine, and God made me better and stronger in spirit, soul and body.

In the spring of 1897 I came to Kansas City, but only remained two months, during which time I grew some worse and suffered thereafter more or less until December 10, 1897, when God wonderfully delivered me of a tumor or some diseased excrescence which was in the womb. Three days after this happened I got up for a while, and one week from the event I was so improved I attended a wedding.

Since then I have gradually grown stronger, and now do all my own housework (except washing) for a family of four, and do my own sewing, praise the Lord.

I do, however, need a greater blessing, as my eyes are very weak, caused, I believe, by weakness of my nerves. Pray for me.

I thank you for leading me and my family into the light. May you prosper in the Lord. (MRS.) DAISY C. BOWER.

An Aged Saint of God Testifies.

From a city in Indiana the General Overseer has received the following letter:

DR. DOWIE.

Dear, kind Brother:—I greatly appreciate your good letter, and will confess to being one of God's poor, very poor; therefore am not able to send money, and even stamps are often very hard to get.

I have been robbed and defrauded out of thousands, by just such men and just such meanness as you are condemning. No wonder they kick at you, and would make you black and blue all over if they could.

But praise Him who is always on the side of right, truth and justice. He lets you come off ahead every time.

I am continually told in reference to Dr. Dowie, "We are told to resist not evil," and I as often say, we are told, too, to "resist the Devil," and that is what Dr. Dowie is doing.

At one time a man who stood high in the Church, through false representations, got almost my entire property, and I a widow with two children.

Another high in the Church, an own cousin, defrauded me out of property left me by a relative; and yet those men were patted on the back and called good, liberal Christians, and esteemed among men.

Do you wonder that only through God's Grace I was enabled to hold fast and not let my faith become wrecked?

Now, alone in the world, all near relatives having "gone on before," I have just enough to barely support me.

On that I thought to go to Mrs. M——, pay her all I could, and be a help in the blessed work I so love, and was so many years engaged and prospered in. But my age, past three score and ten, led friends to cry out against it; so I yielded, and am keeping house in two rooms, seeking to serve Him whom we love, in any little way I can.

I found a dear Christian, mother of interesting twin boys, who lies prone and prostrate, through the Devil's clutch, with consumption. They are very poor, and her M. E. Church seems to pay her no attention at all. O, where are the bearers of the cup of cold water? No wonder Church members lose all spiritual life when His most needy ones are dropped.

Dr. Dowie can never know how I love and defend him. How I know how he is slandered and his most blessed work spit upon. Why, they even say here in meetings that you are "Antichrist."

If such do not commit the unpardonable sin, who does? calling God's work the work of Satan. O, it strikes me with such horror, and yet they think they are right and do many wonderful works.

They certainly lack the discerning spirit, which the Holy Ghost alone can give, and are spiritually blind.

Pray for me, dear, noble, bold, brave brother. Be gentle and loving and kind like Jesus all you can. Let others see the Man of Nazareth in all His love and compassion, in thee.

Yours till He come, L. AMELIA BROWN.

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 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.

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THE MESSENGER OF THE COVENANT.

An Article Published in "The Interior Journal," of Stanford, Kentucky, by the Eminent Evangelist, the Rev. George O. Barnes, of Sanibel, Florida.

JOHN ALEXANDER DOWIE.

Rev. George O. Barnes Thinks Him the Second John the Baptist.

SANIBEL, May 16, 1900.

"There was a man sent from God whose name was John."

That was true 1900 years ago. That is true today, I believe. John the Baptist was the first John; John Alexander Dowie is the second John. The first came in "the spirit and power of Elijah."

The second comes in like manner. Our Lord Jesus declared that John the Baptist was the Elijah of prophecy "if they would receive him." But they "rejected the counsel of God against themselves," and the promise of the triumphant King of Israel, to succeed the coming of His Forerunner and witness, is in abeyance to this day.

But it is not to be permanently of non-effect. "He is faithful who has promised"; though in this, as in all else, the craft of the Devil and the unbelief of man can hamper and delay the fulfilment, which yet is sure.

So the matter stands today.

A second "Messenger of the Covenant" must come this time to introduce "that great and dreadful day of the Lord" with which so many pages of Scripture thrill and tremble. Some one man must fulfil the "Scriptures," that "cannot be broken."

Some one man, "sent of God," must be raised up to "prepare the way of the Lord" and "make His paths straight."

This is to be in opposition and contradistinction to the crooked ways of the Devil and men, down which flocks of staggering humanity have been crowding like silly sheep, "without a shepherd" to guide them.

The work to be done is simply prodigious. It is "Athanasius against the world"—again. Nay, more, it is one man "against the world"—flanked by the "the flesh" and "the Devil."

"Who is sufficient for these things," unless the "chosen vessel" is selected, commissioned and equipped by God, who sends him forth in power, though in himself only "a Voice" (not even an entire personality) "Crying in the Wilderness." There is something almost "uncanny" about this "voice" proceeding from a "worm, and no man,"—as others esteem the instrument—and yet "a man every inch of him," the like of which has never been seen since creation's dawn, until 1900 years ago; and, by analogy, now, in the same remarkable degree.

The Master said "of man born of woman, there has not arisen a greater than John the Baptist." Where were Moses, Isaiah, Ezekiel and the rest of the mighty men of old? Dwarfed and stunted beside this "Voice Crying in the Wilderness," whose mission was—First, to "prepare the way of the Lord"; and, second, to "make His paths straight."

Does our Lord exaggerate? Or does His Divine estimate of His "Messengers" stand? Who may gainsay it?

And because of his mission, in no wise his personality, this must be said of another human instrument, who shall be sent to announce that "great and dreadful day of the Lord." The first "John" "did what he could," but the unbelief of men made him but the Forerunner of a suffering, not a triumphant, Saviour.

The second John (if he be, indeed, a "John") must needs introduce the kingly "King of Glory." Not in weakness now, but in power, great enough to "put all enemies under his feet."

O what a great and dreadful day of the Lord will that be when the "*Io Triumph*" of the conquerer will be mingled with the "*Voe Victis*" of defeat.

"Who is this with dyed garments from Bozrah"—? "It is the Lord—mighty in battle." People will not believe that the battle of Armigeddon is now almost a thing of days ahead. The night precedes the day. Evening and morning is the order, until the day dawns that never knows a night; for the Prince of Darkness is no more, and God is "All in All," and "in Him is no darkness at all." But do not forget that for us the shadows of eventide lengthen, and "the night cometh, when no man can work."

The "Messenger of the Covenant," then and now, has one mission—to strike rampant evil, and strike it hard. Therefore he is to "know no man, according to the flesh." "Pharisees and Scribes," if in the wrong, receive no recognition except as a "generation of vipers," though they represent all that is accounted religiously respectable in Judea—or, now, elsewhere, John's preaching was denunciatory from "start to finish" of his rugged ministry.

Our Jesus, "kind and tender to publican and harlot," was unsparingly severe to "Chief Priests and Elders"; "Scribes and Pharisees"; "rulers of the people."

"Repent, for the Kingdom of the heavens is among you," did not allow of any tampering with sin, because found in high places.

It is a thankless task—this grappling with sin entrenched in respectability and custom.

It needed one "clothed in camel's-hair," rugged as his work and "eating locusts and wild honey," to show his contempt of the dainty life in vogue among his people.

The face must be "set as a flint" against everything; "highly esteemed among men, but abominable in the sight of God."

If John Alexander Dowie does not fit this John the Baptist Mission—this "Elijah" twice preceding the coming of the Lord—I fail to read Scripture aright and fail even to see correctly the "signs of the times."

He comes nearer the "Messenger of the Covenant" than any one who has risen above the horizon since Malachi spoke the words by direction of the Spirit of God, that foretold his coming, to "prepare the way" for the Coming of the King.

I believe him to be a genuine character, and with not a shadow of "fake" to obscure his mission. He preaches a pure Gospel of Salvation for "Spirit, Soul, and Body." His triune immersion is the Baptism of the Holy Catholic Church from Apostolic times. His life is "unspotted from the world"; his simple aim to "prepare the way of the Lord and make His paths straight."

Enmity gathers its force against him in vain. No "weapon," though forged by hate and wielded with power, can "prosper" against him till his work is done.

The end of that may be martyrdom, and he be one of the "two witnesses" spoken of in Scripture, whose history is so thrillingly wonderful in the end. I don't know about that, but I do know that no such figure has loomed before us in the "last days"; and he bears the Bible "ear-marks" of the "servant of the Lord," who is to make true to even scepticism the saying of the Lord emphasized afresh, after 1900 years, "If ye will receive it, this is that Elijah that was to come."

Of course Scribe and Pharisee, Chief Priest and Ruler scorn his mission and call him vile names. That is one sure sign of a genuine mission. "Blessed are ye when men revile you and persecute you and say all manner of evil things of you, falsely, for My sake and the Gospel's." I know that no one in these last days who has verified "a call of God" on this line, like this much vilified servant of God.

But they can't down him. "If the Lord had not been on his side," surely long ago he would have been "swallowed up," as Scripture puts it.

This phenomenon has attracted wide notice, even among non-sympathizers with "Zion."

Said one prominent citizen to another in the City of Chicago not very long ago: "Do you know the biggest thing in Chicago today?" "What is it?" asked the other. "It is this little man Dowie, on Michigan Avenue," responded his friend.

"This witness is true."

All who love the Lord and look for His coming should "pray without ceasing" that he may "fulfil his course with joy and the ministry committed to him." He is the center of more believing prayer today than any living man.

"There was a man sent from God whose name was John."

Why not this John?

God chooses whom He will. He chose the son of Zacharias and Elizabeth—good people, but from among the great "middle class"—to do His work 1900 years ago.

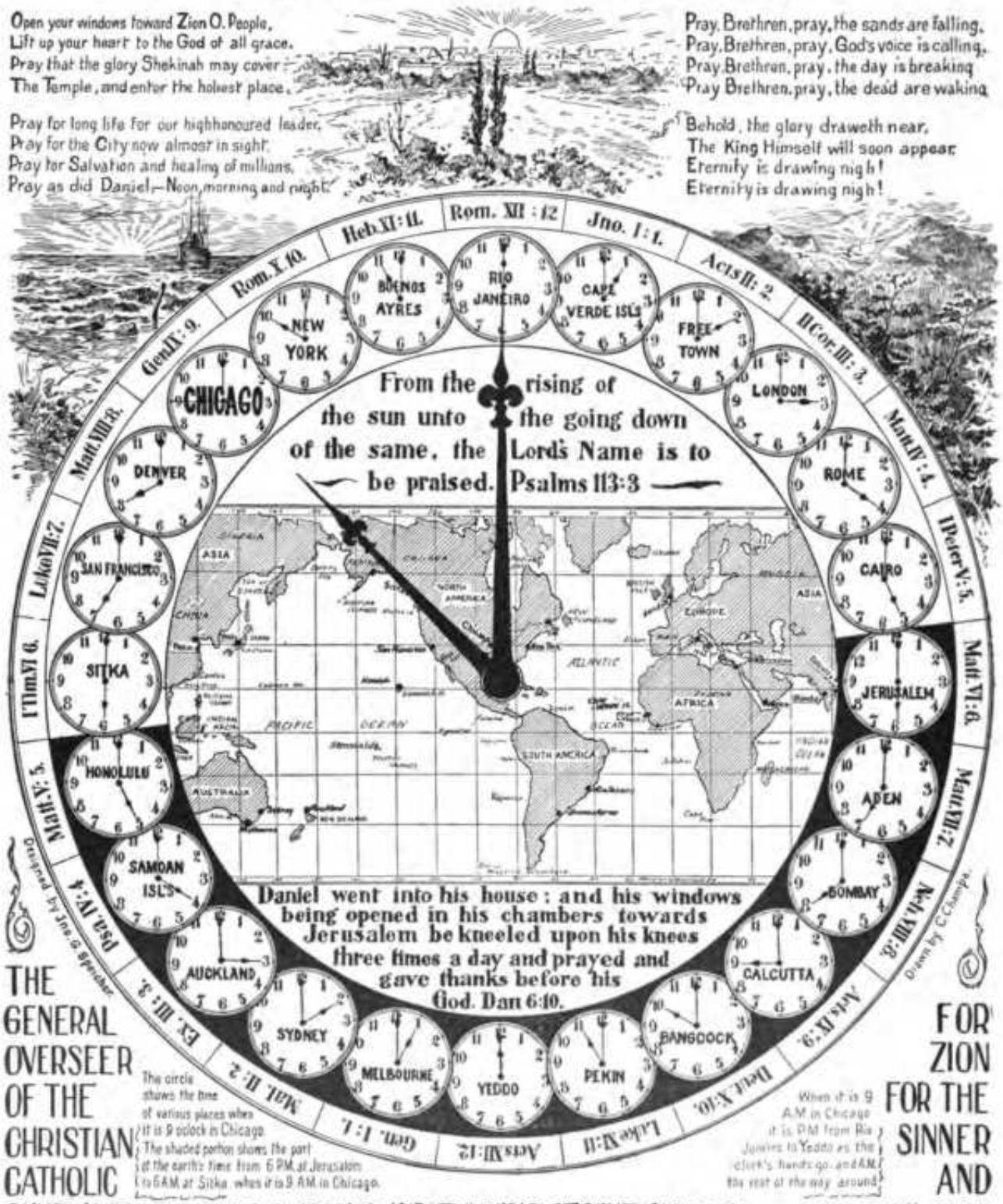
He did it well, though far from faultless in personality. He delighted to do God's will as His Master preëminently did.

Who, of all you know, can approach in holy zeal this other John the Baptist? Who among men has God so honored in working through them to heal those who are possessed of the Devil?"

Judged by every criterion, he is the Messenger of the Covenant the Lord delights in. So I fervently believe. "BROTHER BARNES."

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ZION'S PRAYER REMINDER.



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Zion's Seventies



ONE of the things which made Zion's Conflict with Methodist Apostasy, especially in connection with Freemasonry, so great a power for the breaking down of the walls of secretism and the letting in of the great Light of Truth, was the faithful, never-tiring work of Zion's Seventies in distributing announcements.

In all, a half a million announcements were placed in the hands of the people. One hundred thousand of them bore the following Message.

MESSAGE NUMBER 11.

Labor in Vain.

By the Rev. John Alex. Dowie.

Passing through the streets of the City of Sydney, early one morning, I observed, among the many curious names which are painted on the fronts of the drinkshops which abound in it, one sign which was very suggestive and sadly appropriate. In the dim light of that early morn there were a number of most wretched-looking beings huddled together around a door, awaiting its opening, whose miserable faces and crouching forms expressed the inward torture which was racking them with fearful pains of body and mind. Evidently, many of them had spent the night out-of-doors, perhaps among the rocks around the Harbor, or in the Parks, or in some filthy den of vice, unworthy the sacred name of home, from which they had crept after the unrestful sleep which follows a day or evening of drunken dissipation. Eagerly they were looking for the reopening of the house in which they might buy more of that very spirit which had produced their misery, and fitting indeed to them was the title above its door—"THE LABOR IN VAIN."

That same night it seemed to me that again I looked upon that morning scene, but as I gazed it faded away, and gave place to another spectacle which my imagination built upon that spot.

All the three thousand drinking houses, established by evil laws throughout New South Wales, seemed to merge into one vast edifice, which covered a large portion of the city, and towered upward to a great height against the dark background of the night. Ten thousand gates were opened wide to admit the ten times ten thousand beings who ceaselessly passed in and out of the gaily-lit saloons, where from scores of thousands of painted barrels, and beer engines, and bottles of every color there was poured forth an endless stream of maddening and poisonous liquors. People of all ages and ranks flowed onward in living streams towards that splendid and enormous Temple, which was brilliantly lit up in every one of its many thousands of apartments, and also in the attractive theatres, dancing saloons, gambling rooms, and abodes of unutterable shame, which rose tier over tier above the basement, where the fiery, passion-stirring Drinks were dispensed, in every variety of style, to all who came and laid down in exchange the hard-earned money which was the reward of their labor or their sin. Oh, it was a wondrous sight to behold these crowds.

With a joyous shout, troops of young men, the pride of many a mother's heart, swept onward to the Temple; and maidens in their beauty, too, with many, alas, whose shame forbade that name, in thousands gayly tripped along, with snatches of song on their lips, which left an echo of pain in my heart as they entered. Men and women of every grade in society went in—some through doors like those of palaces, with liveried servants to welcome and attend them. These doors had a club as an emblem over them. Others went in through doors over which as emblems there were painted crowns, anchors, lions of all colors, dogs, foxes, geese, two-necked swans, ducks, dukes, governors, and all kinds of rare or mythical creatures, such as honest lawyers, bunyips, and a legion besides.

But strangest of all were the sounds which came from the Temple as the night advanced. Songs of exquisite beauty and thrilling pathos, fierce cries of anger and strife, moans as of dying agonies, peals of laughter and applause, shrieks of murder, wails of dying infants on their mothers' breasts, and the sounds of many instruments of music, all mingled in undistinguishable confusion.

And as I looked upward, I saw a face as of a monstrous Satyr, with a look of mockery and hate, glaring out from the pinnacle of the Temple, along whose topmost stone there was written in letters of red burning fire, unheeded or unseen by the crowd below—"THE LABOR IN VAIN."

But whilst I looked a fire broke out which threatened utterly and speedily to destroy all who were in the Temple. In vain were my cries and those of others, as we entreated those within to come out. Some laughed incredulously, others mocked in fiendish glee, and they all danced, and sang, and drank again and again. But the fire still spread. I called aloud for help.

I ran to the churches—surely the followers of Jesus will help me, I thought. But, alas, I found they were all shut, and notices posted on the doors telling me they were seldom open. I hurried to the ministers' homes with eager haste to tell of the perishing, and I found here and there a true helper; but most of them were drinking from bottles labelled "From the Labor in Vain." They praised that establishment; indeed, would not believe about the fire; mocked my zeal with sneers about fanaticism, and *bade me tell the perishing to come to them on Sundays regularly and all would be right with them.*

With a pained and indignant heart I left them, and hurried on to the Christians' homes, where a few responded, but most hindered.

I turned to the magistrates, but found the majority were agreed there was no fire, and that "The Labor in Vain" must be enlarged.

I hastened to the Legislature, but they were wrangling about taxes, and roads, and bridges, and there too the *Labor in Vain* bottles were playing their part.

Wherever I turned it was the same. Merchants pointed to their profits, newspaper men to their subscribers and advertisers, bankers to their discounts, shippers to their freights, builders to their contracts, lawyers and doctors to their fees, deacons and churchwardens to their pew rents. *They were all sorry about the fire, quite as sorry as I was; indeed, they said indignantly that something must be done some day by somebody; but as for them, well, it would not do to offend the very good friends who owned the "Labor in Vain," and no doubt the fire would soon go out without their help, and it was not their business if fools burned themselves to death.*

Back again I came. I found a noble band; but few, indeed, from all ranks who were seeking to save some from the fire and others from madly rushing into it. And there were crowds of broken-hearted parents and friends, who were powerless to help their infatuated friends within. But onward spread the fire.

Suddenly there was a strange silence, followed in a few moments by an earthquake beneath the Temple. Then there opened a dreadful gulf into which the vast edifice was swiftly hurled into depths unfathomable, and all was still, with an awful silence once more. Yet, as I listened, I seemed to hear at times the far-off groans of woe, and heart-thrilling words like these: "*Alas, we labored in vain; we spent our lives and our money for that which has brought us not bread, but ashes; not satisfaction, but hunger and thirst. Alas! Alas! for the harvest is passed, the summer is ended, and we are not saved!*" And as I wept in sympathy, methought I heard another voice say: "ARISE, AND FEAR NOT; THE DAWN IS NOT DISTANT; LOVE IS ETERNAL; WORK, AND DESPAIR NOT; EVIL SHALL NOT PREVAIL; REPENT AND BELIEVE"; and the words were to me as joy, and peace, and hope, and strength divine. . . . And then I awoke, for this was but a dream, yet there was an awful and blessed reality in it too. It was a Sabbath morning sun's first rays that were shining on me; a day of hopeful labor lay before me, a day in which I vowed that, the loving Christ helping me, I would go forth and strive to win for Him and happiness all whom I could of those who were "laboring in vain," not doubting that with God and His truth shall rest the final victory.

For countless voices far and wide
Sing sweet beneath the sky—
All that is beautiful shall abide,
All that is base shall die.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, JUNE 13th or 14th.

God's Angelic Host.

1. *They do His will.*—Psalm 103:20-22.
Can God use those who will not wait on Him?
What is it to please the Lord?
How broad are God's commandments?
2. *They worship His Name.*—Phil. 2:8-12.
What Name is above every name?
When did angels begin to worship Him?
What became of those who refused to do this?
3. *They seek His praise.*—Psalm 148:1-6.
Who witholds from God praise due Him?
When does praise to God begin?
Why should every creature praise Him?
4. *They serve His children.*—Matt. 18:7-11.
What relation do angels have to this life?
What care does God the Father exercise over us?
Do angels always surround to guard us?
5. *They make known God's will.*—Acts 27:14-26.
Do they assure us of answered prayer?
Do they cheer us amid perils?
Do they save us from trouble?
6. *They serve Christ on earth.*—Luke 22:39-46.
Do they come to us when strength is failing?
In every struggle of spirit are they not near?
Are they not ever ready to obey God by serving us?
7. *They are subject to Him in heaven.*—1 Peter 3:18-22.
Do they stand ready today to do Christ's will?
What does He yet have them do?
Does He use any being not subject to Him?
8. *They are examples of fidelity.*—2 Peter 2:9-14.
Do they go beyond the work given them to do?
Are they not faithful to the trust reposed in them?
How do angels get from God the power they have?

The Lord Our God is a Messenger-Employing God.

BIBLE CLASS LESSON FOR SUNDAY, JUNE 17th.

Ministration of Angel Spirits.

1. *They never take the place of God, but are servants to His children, who are heirs of salvation.*—Heb. 1:10-14.
How does one become an heir to salvation?
Who will complete the work of salvation once begun?
What means are employed to further it?
2. *They bring marvelous deliverance to God's faithful ones in hours of need.*—Acts 12:7-11.
Do they tell one when to escape from trouble?
Do they lead one out of oppressive hardships?
Do they open prison doors and remove hindrances?
3. *They behold the conflicts and triumphs of faith now going on with God's true ones on earth.*—Heb. 12:1-4.
Do they witness every struggle of faith?
Are they not near us in conflicts for the right?
Do they not ever glorify Christ and praise Him?
4. *They know well of the events on earth now taking place and to take place.*—Matt. 17:1-5.
Do they not see the glory to come?
Is not their presence now glorious?
Do they ever take the place of Christ?
5. *They have charge of the spirits of men as God gives them direction.*—Matt. 13:39-43.
Is not their ministry continuous throughout time?
Do they not gather God's loved ones to Himself?
Will they not be a terror to evil doers?
6. *They bring to one assurances of God's faithfulness in answer to prayer.*—Acts. 10:28-33.
Do they not assure us prayer is heard?
Do they not testify of our acceptance with God?
Do they not direct us into God's more perfect will?
7. *They have a lively interest in the evangelizing work on earth and all that magnifies Christ.*—Luke 15:4-10.
Do they not have joy in saving of men?
What is it that gives them the greatest pleasure?
Do they follow those who are heirs to salvation?
8. *They fill the air above, attending the words spoken, impressing on all who hear how solemn it is to live.*—Heb. 12:22-29.
Do they not inhabit God's Holy City?
Do they not dwell in the Church of the Living God?
Do they not urge saints unto perfection?

God's Holy People are a Ministered-Unto People.

Special Notice to Friends in Michigan.

—AT—

Ben MacDhui,

The Country Home of Mrs. Dowie, Three Miles from Montague,

THE GENERAL OVERSEER

Will Administer the Ordinance of Believers' Baptism by Triune Immersion in the Waters of White Lake,

AT 3 P. M., ON LORD'S DAY, JUNE 24, 1900.

Ferry Steamers from Montague, Whitehall, Sylvan Beach, Michilinda, etc., will land visitors at the Ben MacDhui Dock, and return.

"CHRIST IS ALL AND IN ALL"

CONSECRATION OF ZION TEMPLE SITE

At Zion City by the General Overseer, on Saturday, July 14, 1900.

REDUCED RAILROAD RATES TO CHICAGO

Have been secured to those who attend the Conference of the Officers and Members of the Christian Catholic Church in Zion, JULY 14TH, 15TH AND 16TH, in connection with which the Consecration of Zion Temple Site, located on the ground recently secured for Zion City, will be observed by thousands of Zion, SATURDAY, JULY 14TH.

Members and friends of Zion can secure tickets to Chicago, paying the full fare coming, taking a convention receipt from the agent for the same, from points West of Buffalo and Pittsburgh; North of Kentucky, St. Louis and Texas, and East of Bismarck, Cheyenne and Salt Lake City, within the territory of the Central and Western Passenger Associations, and WILL BE RETURNED AT ONE-THIRD FARE.

The Joint Agents will, with Deacon Daniel Sloan, attest the certificates for return tickets at the reduced rates, MONDAY, JULY 16TH.

All persons attending the Conference, having received from their local agent a receipt for the ticket at the time it is purchased, should deliver such certificate receipts to the Clerk at Zion Home, immediately upon arriving in Chicago.

Tickets may be purchased coming July 11th, 12th and 13th, and return tickets may be secured going home, returning the 17th, 18th and 19th; and also the 16th, if necessity requires it.

For further information apply to

DEACON DANIEL SLOAN,
1300 Michigan Avenue, Chicago.

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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.

HOW many mothers tonight are weeping for their sons! How many there are whose hearts are heavy because of their wayward boys!

Who has done more for you than your mother? What are you doing for her? Think of the suffering of her who bore you; think of the long nights of watching by your bedside; think of what she has endured for you. Think of how, when you were a little child, you knelt at her knee and said your evening prayer. She was the one who taught you to say, "Our Father, who art in heaven."

No; you have not forgotten it. You can never forget your mother. Like the young man spoken of below, you may try to forget her, but you cannot. Think of the prayers she has offered for you! What have you done to repay her kindness?

While she has gone to Him whose House is the Gate of Heaven, you have gone to her whose house is the gate of hell; while she has cleansed herself from all filthiness of the flesh and of the spirit, you have defiled your spirit and body with the filthy nicotine poison; while her prayers have ascended as sweet incense before God, the smoke of your stinking cigar has come up as a vile stench before God—an offering to Satan; while she has taken the cup of salvation, you have drunk the cup of devils; while she has spent much time in secret with Jesus alone, you have spent your time with drunkards and harlots.

Your mother is praying for you, and God hears her prayers.

Your Heavenly Father is saying, "My son, give Me thine heart." God is "slow to anger and plenteous in mercy," but He is angry with the wicked every day, and who shall abide the day of His wrath. "The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent." "Repent ye therefore, and turn again, that your sins may be blotted out."

Your mother is praying for you, and Jesus, your Saviour, is interceding for you; therefore accept of His Salvation before the day of wrath cometh. Christ died for you, and through Him only can you be saved. "Neither is there any other name under heaven, that is given among men, wherein we must be saved."

If you are struggling against your appetites and passions, and seem to be bound by the cords of your sin, then come to Zion and find the way to Him who will loose the bonds of wickedness and let the prisoners go free.

Do not delay. "Behold, now is the acceptable time; behold, now is the day of Salvation."

The following is from one of our workers:

Even before I was in Zion, as I passed the saloons in going to and from my Church, I could not get away from the feeling that I wished I could do something for God and humanity in those places of sin and temptation.

I knew something of the Salvation of Christ, and felt dissatisfied because I was not putting forth any effort to save those who were in such great need of Christ.

I see now that, though I had summoned up sufficient courage for an individual start, I would not have had much backing from the Church with which I was connected. But, thank God, there is in Zion a sense of power for service which is not experienced in the denominations, and this accounts for my voluntary effort to work in Zion's Saloon Seventies.

I feel it an honor to have been accounted worthy to take part in this work, and if any act of mine has been well pleasing to the Heavenly Father, that were a joy indeed.

I had not had any experience in this kind of work, and so it was with a sense of possible danger that I started out, and yet without fear, for I was conscious of the presence of the Lord to guide and protect.

Our route was State Street, from Twelfth to Van Buren. It was the eve of Chicago day, and oh, what a rude awakening to the doings of the evil one, in men and women, evidently lost to all sense of honor or true modesty. As one sister said, "Cattle are respectable compared with them." But we know that the loving heart of the Heavenly Father is grieved by their sins, and He seeks to save even such as these, and so we are encouraged in our work.

As might be expected, many of our experiences are anything but pleasant; however, we find some people who are grateful for our efforts in their behalf.

I remember the features of a young man who approached me with deference, saying that he had overheard me speaking to some one else, and that he was reminded so much of his own good mother who was now gone. His voice broke as he spoke, and he asked the privilege of shaking hands with me. I took his hand and then spoke to him of the way to a better life as found through Repentance toward God and faith toward our Lord Jesus Christ.

He promised to go to the Tabernacle, and I trust that ere this the prayers of his good mother have been answered.

How many men I have met who said that they were so sick of the lives they were living, that they had tried, time and again, to reform, but there seemed to be a power over them over which they had no control, which drew them back into the paths of sin. In the time that I could spare I sought to lead their thoughts to Him to whom is given all power, to Him who is "Mighty to Save."

These things make one feel the awful power there is in evil associations, and the danger that is entailed in the first downward step.

To see, as we do, the young of both sexes streaming the very highways of vice, makes one's heart fairly ache. No wonder that Jesus gave the command to go out into the highways and hedges and compel them to come in.

Another bright young face comes to my mind. His eyes were red with the damning liquor. I besought him to buy a paper, but on learning what it was he said, "Why, no! I don't want to buy that, for it would remind me too much of my mother; and you know that I am trying to drive those thoughts away." Thus saying, he walked away. I felt helpless, but I prayed that God would follow him by His Holy Spirit, and bring him to repentance.

And the poor girls who have fallen in sin! How I long to reach them; but it seems as if they oftentimes shut themselves away from any approach on our part, from an inward sense of their lost condition.

I had the opportunity of speaking to one of them, and I told her that I wanted to be a friend to her, as she seemed so quiet and sad. But she resented this, saying, "Don't talk to me of friendship, for there is no such thing." I tried to point her to Jesus, the Friend of sinners, but her heart was untouched.

As I write I have it in my heart to say that I hope all the mothers of Zion will take an interest in the page devoted to the Saloon Seventies, and that they will make a point of praying God to touch the hearts of these sisters and daughters of ours, that they may be made captives of Jesus, and that the workers may be given great grace and wisdom in doing their part.

MRS. C. R. REED.

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The Christian Catholic Church

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1621-1633 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—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 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.

6426-6434 Wentworth Avenue.

Overseer W. H. Piper, in Charge.
Elder A. F. Fence, 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. Gerald F. Stevens, 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 Harry E. 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. Frank A. S. Mercer, Elder-in-Charge.

SUNDAY AT 10:30 A. M.—At the residence of Brother Doose, 163 Larrabee Street, west side, near Elm Street.

WEDNESDAY AT 7:45 P. M.—At the residence of Brother George W. Smale, 1284 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 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 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.

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Conducted by Deacon Daniel Sloan, 1214 Lyman 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 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."

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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.

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Southern Suburban Missions.

NORTH HARVEY, Illinois—Meetings at the New Zion Tabernacle, in Postoffice Building, 147th and Deeplaines 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 Thursday evening.

ROSELAND, Illinois—Tuesday Evening at 7:30, at the residence of H. Croll, 11128 Curtis Avenue.
N.B.—No Services in Harvey. Rev. W. O. Dinius, Elder-in-Charge.

HAMMOND, Indiana—Rev. James Watt, Evangelist-in-Charge. Deacon Andrew Gellinger, 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. S. A. Walton, 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, 106 Lake Street.

Bohemian Mission.

Rev. W. F. Matthews, Elder-in-Charge.

CHICAGO—Zion Tabernacle (Sionsky Stan), 722 West Nineteenth Street.

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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 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.

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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.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Seven Hundred and Forty-Three Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Seven Hundred and Forty-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, pages 784, 816, 848	124		
May, 1900, Vol. 7, page 128	38		
Baptized in Central Zion Tabernacle by Overseer Piper	26		
Baptized in Central Zion Tabernacle by Elder Holmes	28		
Baptized in Central Zion Tabernacle by Elder Hoy	12		
Baptized in Central Zion Tabernacle by Elder Kennedy	14		
Baptized in Central Zion Tabernacle by Elder Stith	13		
Baptized in Central Zion Tabernacle by Elder Brooks	17		
Baptized in Central Zion Tabernacle by Elder Bryant	18		
Baptized in Central Zion Tabernacle by Elder Graves	14		
Baptized in Central Zion Tabernacle by Elder Stevens	18		
Baptized in Zion Home by Overseer Piper	1	323	
Baptized in British Columbia by Elder Simmons	13		
Baptized in California by Elder Brooks	5		
Baptized in Colorado by Elder Osborn	18		
Baptized in Indiana by Elder Fletcher	6		
Baptized in Iowa by Elder Walton	11		
Baptized in Kansas by Elder Osborn	12		
Baptized in Michigan by Elder Reed	12		
Baptized in Minnesota by Elder Sindall	10		
Baptized in Nebraska by Elder McFarlane	8		
Baptized in Ohio by Elder Bouck	20		
Baptized in Ohio by Elder Reiff	14		
Baptized in Ohio by Elder Moot	1		
Baptized in Kentucky by Elder McClurkin	14		
Baptized in Ohio by Elder Pence	15		
Baptized in Washington by Elder Simmons	9		
Baptized in Wisconsin by Elder Jenson	8	176	499
Grand total baptized since March 14, 1897			6743

The following-named eighteen believers were baptized in Central Zion Tabernacle, Wednesday evening, June 6, 1900, by Elder G. F. Stevens:

Anglemyer, Etta	Dayton, Ohio
Carr, Herbert C	1311 Michigan Avenue, Chicago, Illinois
Coleman, Benjamin F	Muncie, Indiana
Crosskill, Fred	Heathcote, Ontario, Canada
Davis, Mrs. Lucy S. V	Marion, Illinois
Fabry, William	2800 Fifth Avenue, Chicago, Illinois
Ferguson, William	Lancaster, Wisconsin
Griffith, Flora	Wade, Ohio
Keohler, A. E	Wenatchee, Washington
Kellogg, Mrs. Emma	Cando, North Dakota
Lindstrom, Mrs. Catherine	Willows, California
McKim, Abbie	Roseland, Louisiana
McKinnon, J. D	Belle Centre, Ohio
Mowat, Mrs. Elizabeth	745 Mozart Street, Chicago, Illinois
Rendall, J. B	Ledyard, Iowa
Richert, N. G	775 Van Buren Street, Chicago, Illinois
Williams, Mrs. Nellie	745 Mozart Street, Chicago, Illinois
Woodsworth, Carrie	Bristow, Iowa

The following-named three believers were baptized at Auburn, Nebraska, Friday, May 25, 1900, by Elder Archibald McFarlane:

Moore, Charlie David	Auburn, Nebraska
Moore, Miss Minnie Grace	Auburn, Nebraska
Riddle, John Fawcett	Auburn, Nebraska

The following-named four believers were baptized at Vancouver, British Columbia, Lord's Day, May 27, 1900, by Elder R. M. Simmons:

Crosby, Clarence Edward	Vancouver, British Columbia
Logan, George	427 Keefer Street, Vancouver, British Columbia
Logan, Mary B	427 Keefer Street, Vancouver, British Columbia
Thomas, Mary E	Vancouver, British Columbia

The following-named seven believers were baptized at Toledo, Ohio, Lord's Day, May 27, 1900, by Elder J. C. Reiff:

Ellis, Sarah A	Sylvania, Ohio
Haefner, Gottfried	702 Hamilton Street, Toledo, Ohio
Hartman, R. G	Postoffice Box 654, Bellevue, Ohio
Koos, Mrs. Martha	Lock Box 4, Fayette, Ohio
Otterbacher, C. H	346 Nebraska Avenue, Toledo, Ohio
Otterbacher, Mrs. Lydia	346 Nebraska Avenue, Toledo, Ohio
Palmer, Margaret	Durand, Ohio

The following-named fourteen believers were baptized in Kenton Township, near Covington, Kentucky, Thursday, May 30, 1900, by Elder A. W. McClurkin:

Bartimeus, Mrs. Laura Belle	3920 Fulton Street, Cincinnati, Ohio
Cook, Miss Alma	4224 Brookside Avenue, Cincinnati, Ohio
Davis, Amanda Ozella	3737 Clifton Avenue, Cincinnati, Ohio
Harter, Rosie Mary	971 Martin Street, Cincinnati, Ohio
Homey, Miss June E	3500 East Water Street, Cincinnati, Ohio
Hopperton, John	124 West Thirteenth Street, Newport, Kentucky
Miller, Mrs. Clara	971 Martin Street, Cincinnati, Ohio
Miller, John	971 Martin Street, Cincinnati, Ohio
Obel, John	Milldale, Kentucky
Phillips, Frederic Henry	20 West First Street, Newport, Kentucky
Sherrit, Master Bertram	413 Pioneer Street, Cincinnati, Ohio
Sherrit, Mrs. Harriet F	413 Pioneer Street, Cincinnati, Ohio
Vonderschmidt, Miss Caroline	70 W. Second Street, Covington, Kentucky
Vonosdel, Mrs. Minnie	Cor. 3d St. and Central Ave., Newport, Kentucky

The following-named fifteen believers were baptized at Marion, Ohio, Lord's Day, May 20, 1900, by Elder A. F. Pence:

Burns, Leona	Mt. Gilead, Ohio
Burns, Melissa E	Mt. Gilead, Ohio
Denman, Harry	Mt. Gilead, Ohio
Denman, Monroe	Mt. Gilead, Ohio
Denman, Sarah	Mt. Gilead, Ohio
Griffiths, Bertha	Franconia Avenue, Marion, Ohio
Griffiths, George	Franconia Avenue, Marion, Ohio
Griffiths, William F	507 South Prospect Street, Marion, Ohio
Jackson, Mrs. Mary	Mt. Gilead, Ohio
Tonguett, Howard	Marion, Ohio
Tonguett, Clara	Marion, Ohio
Terry, Alice A	Marion, Ohio
Terry, Hazel	667 North Park Street, Marion, Ohio
Terry, Mrs	Cardington, Ohio
Terry, T. W	Marion, Ohio

The following-named five believers were baptized at San Francisco, California, Monday, May 21, 1900, by Elder Eugene Brooks:

Carl, Mrs. W. P	920 Santa Rosa, San Francisco, California
Hobart, Mrs. Rachel D	Frisco, California
Johnson, Miss Emma	328 Bush Street, San Francisco, California
Peterson, Mrs. Bertha	1922 Oak Street, Alameda, California
Rodenbeck, Mrs. Elizabeth	411 Clayton, Frisco, California

The following-named five believers were baptized at Spearville, Kansas, Lord's Day, May 27, 1900, by Elder S. B. Osborn:

De Voe, Anna R	Dodge City, Kansas
De Voe, Luther Wells	Dodge City, Kansas
Sheperd, Gilbert F	Dodge City, Kansas
Sheperd, Martha Ann	Dodge City, Kansas
Trickel, Robert Perry	Dodge City, Kansas

CHANGES IN DEACON SLOAN'S ITINERARY.

Please note the following changes concerning the itinerary of Deacon Daniel Sloan's visits with the stereopticon, giving the Panorama of Zion, in connection with the conferences and interviews he is at present conducting with the members and friends of the Christian Catholic Church with special reference to Zion City.

His visits for June in Michigan will be as follows: Benton Harbor, Sunday, 10th, to Tuesday, 12th; Montague, Wednesday, 13th, and Thursday, 14th; Grand Rapids, Friday, 15th, to Sunday, 17th; Kalamazoo, Monday, 18th, and Tuesday, 19th; Port Huron, Wednesday, 20th, and Thursday, 21st; Detroit, Friday, 22d, to Monday, 25th.

PEOPLE have through the ages been seeking a way to cure diseases; and all of the time God declared that He was the Healer and Jesus said He was the Way.—Notes from Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 8. CHICAGO, JUNE 16, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED AFTER FOURTEEN YEARS' SUFFERING.

IN HIS LOVE AND IN HIS PITY HE REDEEMED THEM.

The wonderful work of the Redemption of mankind finds its Source in God the Father. It is the result of His Infinite, Eternal, Compassionate, All-embracing Love. That mighty Love cannot be narrowed down by man, to include only the spirits of men.

God is the Father of our spirits, and His Redemption includes a perfect deliverance of the bodies and souls, as well as the spirits of His children.

The prophet says: "In all their afflictions He was afflicted."

Blessed be God, that includes affliction by disease and forever refutes the hell-born lie that the Loving Father is the Author of the cruel tortures of sickness.

This Witness tells a most pitiful story of the agonies of disease, inflicted by the arch-enemy of God and His children, the Devil, and of the perfect Redemption from that suffering by her Heavenly Father, through the great Gift of His Son, and by the Power of His other most precious Gift, the Holy Spirit.

For fourteen years she was a victim to the almost intolerable pain of a disease peculiar to her sex. In her trouble she sought not unto God, her Father, which is most natural for a child, but unto physicians. They were baffled by her disease and, although they tortured her by their treatments, she continually grew worse. They finally acknowledged their powerlessness. They could predict nothing for her but death.



MRS. S. J. DOTY

Then the terrible scourge, Bright's disease of the kidneys, attacked her, and Hope fled.

In the agony of her suffering she longed for death.

But God's Infinite Love had gone out to her.

Although she was in despair, there was yet Redemption in His Love and in His Pity.

One of God's faithful lay messengers brought to her the glad tidings of that perfect Redemption found in Zion.

She sent for literature, and the Message which came into that dark death-chamber, on the wings of the Little White Dove, filled it with the radiant Light of Life and Hope.

The dying woman saw the blessed Truth that God, her Father, loved her, and that He was eager to heal her, if she would but trust Him fully.

She threw aside all the human means, which had so miserably failed, and rested in perfect confidence upon that Redeeming Love.

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In her heart was a desire to go to Zion Home to hear more of the wonderful Gospel which had brought her such joy, and to receive her healing.

She requested the General Overseer to ask God to give her strength to endure the journey.

At the time when the man of God prayed in Chicago, she not only received strength for her journey, but was instantly healed of all her diseases in her home in Michigan.

God thus kept His Word:

Before they call, I will answer; and while they are yet speaking, I will hear.

The visit to Zion was made, and a most happy week was spent in hearing the blessed truth of a Full Gospel.

Now the Witness is a well, strong, happy woman.

Instead of lying upon her bed, so full of sickness and pain that no rest comes to her body day or night, she works; she walks; she takes long, delightful rides; she goes about the little village where she lives, telling others of that Infinite Love and Pity which so blessedly redeemed her, spirit, soul and body.

Other temporary but severe diseases have attacked her since, but God has quickly answered prayer.

He has also delivered other members of her family.

O suffering one, to whom the Little White Dove may have borne this Message and the wonderful Story of this Witness, God your Father loves you more than any earthly parent can.

He is all-powerful.

He longs to heal you.

He only waits for you to turn from the human means which cannot save you, but only make you worse, and trust Him fully.

He has promised, and He cannot fail.

His Word declares it, and this and thousands of other unquestioned Witnesses confirm it by their testimonies.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.
There is welcome for the sinner,
And more graces for the good,
There is Mercy with the Saviour.
There is Healing in His Blood.
. . . . . .
For the Love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind. A. W. N.

WRITTEN TESTIMONY OF MRS. S. J. DOTY.

HARRIETTA, MICHIGAN, June 4, 1900.

DR. DOWIE.

Dear Brother in Christ:—First for the glory of God, then for the good of suffering humanity, I desire to tell, through LEAVES OF HEALING, how the blessed Lord healed me through your prayers, twenty-one months ago.

I had suffered for fourteen years with female trouble, being treated all that time by many physicians.

They at first called my affliction liver trouble.

I became so bad I went to another city for treatment.

There the physicians examined my case and told me the uterus had tipped over toward my spine and grown fast.

I could not sit erect, and when lying down had to have my knees drawn upward.

He said I had been in this condition five years and it would take six months to cure me. He could not take my case, as he was going away, so he recommended another doctor in another city.

I went as directed to the other physician.

He told me the same, and said it would take six months to cure me.

He treated me two and one-half years, and then told me I was worse off than when I first came to his office.

Then I was treated by our home doctor, who gave me very little encouragement. He finally gave me up and told my husband that no drug or doctor in the universe could do me any good. He said my death was only a matter of a very short time.

He said my uterus weighed four pounds, and the normal weight was two or two and one-half ounces.

My nerves were completely gone. When any one came in the room, I would feel like screaming. I had night sweats until there would not be a dry thread in my night clothes.

I could not sleep. When I would get into a little drowse I could see great white foam going up, up, as far as I could imagine. Then I would start and awaken, weak and frightened.

I could hardly stand.

I had to be packed with cotton all the time. The weight was so great no supporter would hold me in place.

Then Bright's disease of the kidneys set in.

One of my limbs would swell very badly, and all other symptoms of that dread disease manifested themselves.

When the doctor told me I was a victim of Bright's disease, it was like a death sentence to me. I could only wish it were all over, for I had seen my dear mother suffer and die with the same.

But, blessed be the Name of the Lord, He delivered me out of it all.

While I was in this terrible condition a lady whom I had never met came to our town and told me of Zion Home and Dr. Dowie. She said she believed that if I would go there I would be cured.

We wrote you, and you sent us some of the papers and tracts.

Then we wrote you for prayers, that I might have strength to stand the journey; for I could neither walk nor ride.

The first prayer you made for me, I was healed in my own home, although I did not know at the time that you had prayed. But I knew I was healed, it was so plain.

I was sitting reading LEAVES OF HEALING, and all at once I felt so well that I told my husband I believed I was well from head to foot and was going to bed and sleep, for I felt just like it.

I went to bed and did not awake until daylight.

In less than a week we went to Zion. I endured the journey remarkably well. I was not even tired when I got there.

The blessed week we spent there will always be remembered.

It seemed like heaven upon earth to me.

Now I can do all my work. I have ridden thirty-six miles as fast as one could drive, and it did not hurt me at all.

We were in Zion a year ago this month again. I spent two more precious weeks there and heard the true teaching.

I was baptized in Zion by yourself the first time I was there, and afterward joined the Christian Catholic Church.

We are alone in the faith in our little town of five hundred people, except one lady who believes that God is her Healer. She has given up medicine, pork eating and card playing, and was wonderfully helped through Dr. Speicher's prayers and my own when ill with grip and catarrh, although she is not entirely well.

She is terribly persecuted by her friends and husband.

Although we are alone in the faith, we are not alone, for the Lord is with us. Our prayers have been answered many times in our family.

Our little girl was healed two different times of very serious sickness, through her own prayer and mine. The healing came quickly. She arose and dressed herself, ate her meal and went to school. She came home all right.

We take no medicine and eat no swine's flesh, but trust the Lord for everything. He never fails us.

I have been healed of many smaller troubles since my first healing, such as grip, and something I had in my hand and arm like rheumatism. They were all healed quickly through Dr. Speicher's prayers. I thank him, too.

I give God all the glory.

I pray daily for Dr. Dowie and all Zion everywhere. May the blessed work go on till Jesus comes.

Thanking you for your prayers, and asking that you will breathe a little prayer to God that I may be kept strong and used in Jesus' service, I remain

Your Sister in Christ, (MRS.) S. J. DOTY.

EVEN CHRIST had to be prepared for His ministry. Thirty years of preparation; of silence; of self-repression. He grew in favor with God and man.—Notes from 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

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ZION'S FOUNDATION TRUTH THE TRINITY OF GOD AND OF MAN.

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.—1 Thessalonians 5:22, 23, 24.

MAN goes down into the depths of the earth to study its construction. He climbs to the stars to discover their secrets. He studies music, the arts and sciences; philosophy, theology, and everything under the stars, except the greatest of all subjects—himself.

When man begins to understand himself, he then begins to understand God.

God is a Trinity—the Father, Son and Holy Spirit—three Persons in one God. Man, made in God's image and after His likeness, is a trinity—spirit, soul and body—three in one; yet each having its own office to perform.

Their close union causes them to act and to react on each other. If the body is not in good condition, it disturbs the soul and thus the mind and feelings.

If the thoughts are not right, they affect the spirit and the body; indeed, they have power to change the entire man.

Paul, seeing the power of thought over man's entire being, tells us on what subjects to think. He says:

Whatsoever things are true, whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things.—Philippians 4:8.

This rule, observed, will exclude much reading matter which is admitted into the homes of Christian families. As the Spirit of Christ is in His words, so the spirit of the Devil is in his words, and much of the reading matter of this day is inspired by the Devil.

Man is an animal being, consisting of a soul and a body, as the lower animals (Genesis 1:20). In this verse the marginal reading for *life* is *soul*.

But man has also within him that which no other animal has: an immortal spirit which can love God and commune with Him.

To study the life of the lower animals will help man to understand himself as an animal being. He envies, and hates, and feels jealousy and pride. He thinks most of what he shall eat and drink, and in what he shall find physical enjoyment, just as an animal. This natural man was not made to be the master, but the servant, of his wonderful spiritual being. How important, then, that he should be strong and in good physical condition!

But he must be in subjection to this spiritual being as a horse to its rider. "But," said Paul, "I buffet my body, lest by any means, after that I have preached to others, I myself should be rejected."

The spirit of man is not able to do this without God's help.

When man understands himself as an animal being, he can then understand his spirit by comparison; because they are the opposite of each other in everything and are always at war.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other.—Galatians 5:17.

The trinity of man, which must be the foundation principle in all successful teaching, secular and religious, has almost entirely been lost sight of in school and church. The churches have labored to save the spirit of man, which they call the soul. But the spirit, soul and body of man were all affected by "man's fall," and they must all be brought under the Atonement of our Lord Jesus Christ, that they may be restored to their right relations with God and with each other.

The Trinity in God and the trinity in man and their proper relations with each other are the foundation truth of Zion teaching. This is the key which unlocks all Truth.

All Truth which is to benefit man must be adapted to his organization as a triune being.

A sermon by the Rev. John Alex. Dowie, bearing on the trinity in man, has been published in tract form and is entitled "Sanctification of Spirit, Soul and Body." This would well repay prayerful study with reference to what God says in His Word about the spirit, soul and body of man and his two natures.

The Zion tract entitled "A Woman of Canaan" affords a study of the natural or animal man, when not controlled by the Holy Spirit; for then the Devil is sure to get in and lead astray.

Another Zion tract is "Christian Science Exposed." This shows the natural man when religious. *He* knows nothing about God more than any other animal; "Because the mind of the flesh is enmity against God."—Romans 8:7. He feels no need of any atoning Saviour. He is able to save himself. Indeed, without the light of the Holy Spirit he sees no evil; everything is good to him.

The tract entitled "Doctors, Drugs and Devils" shows the effort of the natural man to heal himself. He believes in what his senses can handle and taste and see. To believe that God, through the Holy Spirit, will heal disease, is to him foolishness. He knows that medicine fails to cure disease, and that the sick die from the knife of the surgeon; yet he would rather trust man than God.

Perhaps nothing has more power to influence the life of an individual than his reading matter. Parents, do you know what your children are reading? Many persons can trace the ruin of their lives to the reading of a single book.

In many homes the newspaper with its details of crime is a daily visitor. The young, whose characters are unformed and whose minds are so easily impressed, are reading this record of crime or hearing it discussed. What will be the harvest from such seed?

Facts prove that these newspapers are causing crime. With care, children can be taught to like good, wholesome reading matter as easily as they can be taught to like wholesome food for their bodies. When once a taste for solid reading is formed, all other is distasteful.

For this purpose no other paper can be compared to LEAVES OF HEALING. We believe there is no other which will be such a power for good in many ways in a family.

It helps to break bad habits.

Many have said that it has taught them to understand and to love the Bible. Many have learned to pray and to live good, clean lives through reading LEAVES OF HEALING.

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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.

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

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All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, JUNE 16, 1900.

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EDITORIAL NOTES.

"ZION HEARD AND WAS GLAD."

FROM ALL parts of the Field, and Zion's Field is the World, Songs of Joy are ringing from thousands of hearts and voices over mountain and plain; over river and lake and ocean.

AN EVER-INCREASING stream of prayerful sympathy and love flows toward Zion's Headquarters, from those whom God has blessed through the Little White Dove, and His Words, spoken through His Messenger to Zion, and to God's People in Every Land.

WE WISH it were possible for us to tell a tithe of the story contained in the pile of letters lying under our hand, as we write these words.

BUT IT IS impossible for us to even attempt to tell a hundredth part of what God is doing through Zion all over the earth.

DEACONESS MARIE BRIEGER, after nearly a year's residence in Zion, has returned temporarily to her old home in Meran, Austria.

She left New York by the *Pretoria* on Saturday, June 9th, and intends to return to Zion, early in Fall.

She has been our highly esteemed and able Translator and Assistant Editor of the German Edition of LEAVES OF HEALING, BLATTER DER HEILUNG, of which six monthly issues have now been published.

ALL OVER GERMANY, and from German speaking people in many lands, there continually reach us beautiful letters, describing the blessing which has come through Deaconess Brieger's work for the Lord, not only in these Translations, but through her many earnest and able letters to her intimate and influential friends, and especially to Christian workers with whom she has been associated in various parts of Europe.

TO QUOTE even a few of these in detail, would take many pages.

We simply refer to them at present as giving us great joy, and we shall make quotations in a future issue.

Many a conversion, and healing, and blessing, has come to the readers of BLATTER DER HEILUNG, and many earnest requests have come to Zion for prayer and further teaching and direction, also concerning our visit to Europe, and as to our speaking in Germany.

CONCERNING THESE latter requests, we can only say that it will be impossible to make any detailed program other than that which has appeared in LEAVES OF HEALING, until we have completed our visit in Paris, which will probably be of about ten days' duration, from about August 24th to September 3d.

Strong pressure is being bought to bear upon us to persuade us to cross the English channel immediately thereafter and to establish our headquarters at once in London.

But, we can at present only say that we shall, if it be possible, give further information in LEAVES OF HEALING before we leave this country, on the *Graf Waldersee* for Cherbourg, France, on August 11th, God willing.

We still think it likely, however, that no definite program will be made until early in September.

All letters concerning our visit to Europe, Egypt and Palestine, should now be addressed to us, in care of the Rev. W. de Ronden Pos, 107 Rue Mozart, Auteuil, Paris, France. Information will be sent from that address to all who apply as to future movements in England, on the Continent, etc.

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WE WOULD ALSO inform our readers in Europe, and especially those who are visiting the International Exposition at Paris, that we have established a ZION BOOK DEPOT AND READING ROOM, AT 42 RUE CAMBON (opposite Pitt & Scott), Paris, France, where our literature may be secured, and information given.

All friends of Zion are invited to call, and to call often, and buy freely for distribution.

WE ARE delighted to receive so many kind letters from all parts of Europe, rejoicing in our approaching visit.

Interesting letters are also before us from Alexandria, Egypt; from Jerusalem, Palestine; from Tangier, Morocco; from Tunis, in North Africa, and from other places on, or near to, the Mediterranean Sea.

Some of these are of very intense interest, and we thank the many writers for their earnest prayers, and their kind offers of coöperation.

As far as possible, we shall endeavor to reply to these before we leave this country. Those which we cannot answer within that time, we shall endeavor to reply to during our voyage to Europe, as we shall be accompanied by two of our stenographers and typewriters.

WE REJOICE to know that the Arabic translation of our tract, "Do You Know God's Way of Healing," by our devoted brother, Hermann Harris, has been already so much used of God, not only in Northern Africa and Palestine, but in this country.

It was blessed recently to some Arabic peddlers in South Dakota, and we hear that they and other Syrians in America are eager to get further knowledge of God's Way of Saving Health.

UNDER DATE of May 26th, we have delightful letters from Mr. and Mrs. Harris, from which we venture to quote a few lines. He says:

I have studied carefully LEAVES OF HEALING and your printed sermons, etc., and am fully convinced of this—that God has raised up Zion to bring back simple, apostolic faith and practice.

I am teaching the Gospel as taught in Zion, in all our meetings, excepting as regards your Eschatology, which I do not oppose since I do not know that you are not right, but, as I am not fully convinced on that point, I do not allude to it.

We speak that we do know.

WE THANK our brother for these candid words, and beg to assure him and all others who have not seen wholly eye to eye with us, that their not doing so in no degree mars our Fellowship and Love. It only increases our earnestness in praying that God will lead them to see with us.

We trust that the sermons in this issue will be helpful to our brother, and to all others who have not yet realized fully that Christ is the "Saviour of *all* men, especially of them that believe."

WE ARE delighted to know from our brother's letter also, that he is "confident that an Arabic Branch of the Christian Catholic Church is the thing that is needed here in Alexandria."

He has most kindly offered to translate our Form of Application for Membership in Arabic, and adds: "I believe we should obtain many members, not only here, but throughout the country."

His words concerning the present condition of Arabic-speaking churches in Egypt, are very interesting, and we have given them much attention.

MRS. ALICE HERMANN HARRIS has written to us very many faithful and earnest words, which have greatly cheered us in the thought of our visit to Egypt.

She says:

I cannot refrain from telling you how my husband and I love Zion, Zion's teaching, and Zion's work.

The Devil is only too busy to send warnings from every quarter of the very *dangerous* lines you are on, but nothing seems to move either of us, for we have found what satisfied us, viz., practical teaching, and a practical remedy for Evangelizing all Nations, in LEAVES OF HEALING.

Should God spare you to come here in the autumn I think you will find a good promise of the Christian Catholic Church among the Syrians and the Copts, and for myself, I believe that God will reach the Moslems through them.

We pray for you, yours, and Zion, every day.

Our brother and sister have also been kind enough to issue a printed slip which is as follows:

LEAVES OF HEALING,
A Weekly Paper, Edited by the Rev. J. A. Dowie.

May be ordered through
MR. HERMANN HARRIS,
6 Rue l'Hôpital Egyptien,
ALEXANDRIA.
Subscription, including postage:
For twelve months 60 P. T.; for six months 35 P. T.

We thank them for their kindness, and gladly recognize them as the agents of Zion Publishing House in Egypt.

We shall direct our Publishing House to ship to them a large supply of English, German, and Holland literature.

As quickly as possible, we shall prepare various tracts, with their assistance, in Arabic, all of which will be secured when ready through our friends at the above address, MR. HERMANN HARRIS, *6 Rue l'Hopital Egyptien*, ALEXANDRIA.

FROM JERUSALEM we have interesting communications from various friends, and thank them for their many courtesies.

From Tangier, Morocco, North Africa, we have also a kind letter, and we thank our friends there and in Tunis for their kindness and courteous invitations to visit these interesting places.

We fear that it will be impossible this year for us to visit any of the points in North Africa between Tangier and Alexandria.

But we shall not finally decide anything until after we have completed our work in Europe.

FROM YOKOHAMA, Japan, we have received welcome applications for Fellowship from the Rev. Thompson Alexander Cairns, Ph. B., B. D., and Mrs. Cairns.

They have severed their connection with the Japan Mission Conference of the Methodist Protestant Church, and will, probably, soon be on their way to our Headquarters in Zion.

The following able letter from his pen in resigning his connection with the Methodist Protestant Church in Japan, will doubtless interest many:

83 HINODE CHO, YOKOHAMA, JAPAN, May 7, 1900.

TO THE BOARD OF FOREIGN MISSIONS OF THE METHODIST PROTESTANT CHURCH:

Dear Brethren:—Whereas, I have been convinced by testimony and investigation that the Christian Catholic Church, of which Dr. Dowie is the General Overseer, is the only modern Church which represents fully the whole Gospel of Salvation, Healing and Holiness; and whereas, I find hindrances in presenting these truths in the Methodist Protestant Church; and whereas, I can no longer remain in your employ without acting the hypocrite and perjuring myself; therefore, I hereby resign my position as one of your missionaries.

This is no spasmodic action on my part, for I have given it nearly three years of thought and prayer.

When coming to Japan I stopped at Zion Home, Chicago, and saw some of the work of Zion there, and have been a careful reader of Dr. Dowie's LEAVES OF HEALING ever since.

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I thank you for all your kindness to me, but as I can no longer conscientiously work in the M. P. Church, I ask my release.

I will continue in the work, if you desire, till the first of September.

I am sorry to have to put you to the trouble of getting another missionary.

When I came out here it was with the full intent of spending my life in the M. P. Church.

But questions of conscience and duty cannot be sacrificed to denominationalism.

Before my joy in coming to Japan, there was a struggle for surrender; and now before my joy in uniting with Zion there was a severe struggle to give up the M. P. Church and all its associations.

I trust you have been pleased with my labors.

I am sure I have worked conscientiously and diligently.

I thank God for the few He has enabled me to lead to Him.

It may occur to you that I have not earned my salary since I have been out here, because the first few years must necessarily be years of preparation, and especially of language study.

But let me say that if money were the only consideration, nothing could induce me to repeat my experience in the erection of these buildings, etc., for much more than you have given me.

Let me say, too, that I have been able to study the language some, not because of relief from other work, but in spite of an overabundance of work.

I thank you again for your prayers and sympathy, and may God bless you all and lead you into Zion.

It would be useless to ask me to reconsider, for with this mail I send an application for membership in Zion.

Sincerely Yours, T. A. CAIRNS.

FROM FAR DISTANT Lerwick, in Shetland, North of Scotland, interesting letters continue to be received, showing how God is blessing LEAVES OF HEALING in these Islands.

Many are coming into Zion, because Zion has come into them.

FROM PIETERMARITZBURG, Natal; from Grahamstown, Cape Colony; from Middelburg, Transvaal, and from many other parts of South Africa, letters continue to reach us from both Boer and British.

We earnestly desire our Boer friends to bear with us in the words that we have felt it right to say in this issue, concerning conditions in South Africa.

We did not dare to keep silence any longer.

We have hitherto refrained from expressing convictions as to the justice, or otherwise, of either side.

Now, we earnestly urge our Boer friends to accept the decision which they themselves invited when they wrongfully declared war against the British Empire.

May they now see that God in His Providence has designed that the late Boer Republics shall become a part of the British Empire, until "He shall come, whose right it is to reign."

May God hasten that time when neither a Queen Victoria nor a President Kruger will rule; but when He alone, and not the foolish majorities, shall appoint the Rulers over every Nation in this World which He made and which He died to redeem from all evil powers.

IT HAS BEEN and is interesting to receive from many other parts of South Africa, such as Bloemfontein, Johannesburgh and Kimberley, letters greatly desiring Elders to be sent, and thanking God for the blessings which have come through LEAVES OF HEALING.

From 66 Warren Street, Kimberley, which city has only recently emerged from a long and terrible siege, we received a kind letter from our sister, Mrs. L. Ward.

She says:

I gladly enclose my tithes for our dear Lord's Storehouse.

I believe that He will soon enable me to lay by more, so that Zion may be spread abroad even to the ends of the earth.

Pray God that very soon our desires may be gratified by having Zion here.

The harvest is ripe for which we are waiting and expecting blessing.

Tonight, we met with you in prayer for healing and spiritual blessing for myself and others.

God bless you and dear Mrs. Dowie.

May He increase, strengthen and establish you.

He will, I am sure, keep you from the will of your enemies, and cause Zion to Triumph.

Words like these, from far distant lands where War has been cruelly ravaging, cause us very great delight, and draw our hearts out in sympathy for the sufferers on both sides.

We love British and Boer and Kaffir alike: for we have all one Father, one Saviour, and one Guide.

FROM ATHENS, Greece, an interesting letter reached us a few days ago from an earnest laborer there, who was partially educated in the United States of America, and who writes in excellent English.

Speaking of LEAVES OF HEALING, under date of May 16th, our brother says, that he reads it with much interest, and profit, and adds, "The marvelous works of Jesus in Zion, draw my attention, and I wish I could once more see Chicago." He speaks of coming to Zion very soon.

We shall be glad to see our brother, and to give him such help as the Lord enables us, to preach the Everlasting Gospel in that land which has so recently suffered severely in its unwise war against the Turkish Empire.

May God save and heal Greece.

FROM ALL PARTS of Great Britain and Ireland we continue to receive many kind letters.

A sister writing from Chorlton, England, says:

I wish to tell you how I have been blessed and strengthened in the reading of LEAVES OF HEALING, and I thank God that He has raised up a man who can, through the power of the Holy Ghost, reach so many.

I pray God to bless you and your family, and Zion everywhere.

FROM A BROTHER, who writes from 14 Garland Place, Dundee, Scotland, we have a kind letter in which he says:

After reading your paper, LEAVES OF HEALING, which came to me in a wonderful way, I have great pleasure in enclosing cash to secure it for one year.

There are a few of us here in Dundee who are looking forward to your proposed visit to Edinburgh. Our hearts are expecting great things; an abundance of rain, even a very river flowing from the Throne of God, to this dry barren land. May God grant that for Jesus' sake. Amen.

Your brother, JAMES SHARP.

We thank this friend of Zion and many other writers in our native country, Scotland, for their kind words of welcome to the land we love so fondly.

It gives us great joy to think that we shall have the pleasure of witnessing for Christ once more in Edinburgh, the city where we were born, and in which we have so often preached a most imperfect Gospel, as so many still do, there and almost everywhere.

DURING THE PAST WEEK, among the many interesting letters accompanying applications for fellowship is the following from a doctor, who now abandons his practice, and enters into union with the Christian Catholic Church in Zion.

FREEPORT, ILLINOIS, June 4, 1900.

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH, CHICAGO, ILLINOIS:

Dear Brother in Christ: Enclosed please find application for membership in the Christian Catholic Church.

I have been practicing medicine over thirty years, but have been convinced for some time that it is not right for a Christian to try to heal the works of the Devil with medicine.

I have been praying the Lord to open a way for me to give up the practice of medicine, and come into Zion, and consecrate the balance of my life to His service. I expect in the near future to come to Chicago, and make arrangements to work for God, and Zion.

Your Brother in Christ, D. W. SCOTT, M. D.

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WE THANK God for such letters as these, which show that God is moving upon the hearts of Christian physicians, who seek to destroy diseases, which are the work of the Devil, by means of poisonous and destructive drugs, which are also concocted by the Devil.

We rejoice when they find God's Covenant to be true, "I am the Lord that healeth thee."

WE REJOICE also that Zion's teaching concerning Tithing, has been blessed very remarkably in a number of cases during the past week.

From Mulberry, Indiana, we have received a letter from a farmer and his wife, who enclose to us for God's Storehouse in Zion the sum of $340.00 as back tithes.

They say, amongst other things:

As we look back on the past we know that we have "robbed God," never having paid tithes until one year ago.

We have not kept account of what the Lord has blessed us with since we have been married.

But we have made a calculation, the result of which is that we enclose the sum of $340.00 as our Tithes and Offerings.

We desire earnestly to thank you for the Teaching through LEAVES OF HEALING, and for your prayers.

FROM TACOMA, Washington, a letter from a beloved brother encloses the sum of $100.00 from a brother who also forwards his Application for Fellowship.

Other regular tithes also accompany it.

THESE GOOD examples ought to be followed by many thieves of church members who continue to rob God.

They are suffering the consequences in many ways.

Malachi 3:7-12 ought to be deeply pondered by every true Christian in Zion.

Christ is our High Priest "after the Order of Melchesideck," to whom Abraham paid tithes.

We dare not give Him less: for it is His right.

THE TESTIMONY of tens of thousands in Zion today, is, *That as soon as they cease to rob God, He rebukes the "devourer,"* and that they are immediately blessed in Spirit, Soul and Body, and in all their domestic and business interests.

IT NEVER PAYS to rob God!

Those who do not bring the Whole Tithe into the Storehouse, are Robbers of God!

IMPORTANT letters have been recently received from Zion's Messengers in China, Rev. C. F. Viking and his wife, our devoted Elder and Evangelist, who are at present in Shanghai.

WE PUBLISH on page 250 a very interesting and earnest article by Elder Viking, entitled "A Cry From Sinim."

It sets forth in clear and emphatic language our Messengers' view of the "Present condition of the Chinese from a Christian Standpoint."

The terrible murders of native Christians and of missionaries in Northern China during the past few days is a confirmation of his assertions concerning the failures of existing Christian missions to influence the ruling classes, who are always selected from the educated class, the *literati*, of China.

His appeal for the establishment in China of Zion Industries is one that, as he well knows, commanded our attention before he was sent forth.

The Chinese party now preparing at Zion headquarters for work in China will be fully instructed as to our plans and purposes in connection with that and other departments of Zion's future work in China.

BUT IT IS very probable that, as in Africa, War in China will break out very soon.

Collision has already taken place between the ruling powers at Peking and the European International Naval and Military forces now operating between Tien Tsin and that city, the present capital of the Empire.

THE PRESENT STRAINED relations between Russia and Japan, and the strong suspicion that the former nation is intriguing with the Dowager Empress, and possibly with the "Boxers" and the Mohammedan military forces, makes it not unlikely that Japan will go to war with Russia.

The British Empire and the United States of America may thereby be drawn into complications which may result in a British-American-Japanese Alliance against the designs of Russia and France.

We are prayerfully and earnestly watching every movement in China.

Our reading for several years has been partly and somewhat largely directed to the studies of affairs in the Far East.

Every modern book that we could procure has been earneastly considered.

We are strongly of the opinion that, whilst this awful war on land and sea may be deferred, the ambition of Russia to rule over China will eventually bring about a terrible conflict.

IN "The New Far East" by Arthur Diósy, that able writer says:

"Russia wants to rule, in the first place, over China; *absolutely* over Manchuria, Mongolia and Northern China proper, then over Chinese Turkestan as far as the Pamir table-land; *indirectly* over the whole of China. No 'Spheres of Influence' for Russia, or, rather, one vast 'Sphere of Influence', Russian influence, to wit, *coterminous with the borders of the Chinese Empire.* That is the idea implanted in every Russian mind, the wish imbedded in every Russian heart. It is more than a national feeling, because it is a *religion.*"

WE ARE earnestly praying that God may frustrate the designs of that Anti-Christian Apostasy, known as the Greek Orthdox Church, which now dominates the Russian Empire, and aims not only at the subjugation of *Asia* but at the control of *Europe* and the making of Russia the Mistress of the world, and its State Religion, the Religion of the World.

GOD WILL never permit that terrible calamity.

The hope of the world, and the preparation for the return of Christ to reign on earth lies, under God, in the extension, politically, of the dominion of the Anglo-Saxon and Scandinavian powers.

Religiously, that Hope lies in the extension of the power of God in the spread of the Christian Catholic Church in Zion, the only absolutely Theocratic Church in the World today.

However absurd the latter proposition may seem to be to the minds of many of our readers, who only consider the numerical and general insignificance of Zion as compared with the vast organizations of Apostate Christianity, it as a fact.

THE CONTROL of Asiatic waters by the combined fleets of Great Britain, America and Japan will keep the Gates of the world open for Zion's Messages and Messengers, not only in Asia, but in Europe, Africa, America and Australasia, since the great maritime Gates of the world on every Sea and Ocean are already in the possession of these powers.

WE VIEW, with great sadness, the prospect of the impending horrors of War.

But we can see, beyond these temporary national miseries, a glorious future for the Evangelization of Hundreds of Millions of the human race, early in the Coming Century.

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THE INTERESTING Table published in this issue, on page 240, compiled by Burton J. Ashley, Engineer of Zion City, will doubtless afford amusement to our critics and adversaries.

But it shows to every thoughtful man the *tremendous possibilities* of growth in the Christian Catholic Church in Zion, through the Power which God has placed therein for the Redemption of the World through Faith in Christ.

THE REDEMPTION of Humanity in the Millenium, which may be close at hand, will be very rapid.

The Rapture of the Saints will be followed by the coming of the King to reign and rule upon "His Holy Hill of Zion."

God has given to Him "the nations for His inheritance and the uttermost parts of the earth for His possession."

He shall break the power of His enemies "with a rod of iron" and "dash them in pieces like a potter's vessel," until every enemy shall be put under His feet, and His Kingdom established upon earth.

"WHO HATH heard such a thing?
Who hath seen such things?
Shall a Land be born in one day?
Shall a Nation be brought forth at once?"

THESE ARE the questions that are asked in Isaiah 66:8.
In that same verse they are answered in these words:

"For as soon as Zion travailed
She brought forth her children."

BLESSED BE GOD, Zion is travailing in birth for all humanity, and her children are being brought forth.

AT ELEVEN o'clock last night, Friday, June 15th, we left Central Zion Tabernacle after presiding at the closing exercises of Zion College.

Since then we have prepared these notes.

Nineteen States in the Union, and twenty-one Foreign Countries were represented in a Beautiful Scene when each one, dressed in his distinctive national costume, repeated in the language of his own nation the Glorious Divine Declaration upon which we are now preaching every Lord's Day afternoon: John 3:16.

NEARLY TWO thousand persons were present at these exercises.

The deep conviction rested upon every heart that Zion College, which is only one year old, with its staff of twenty-one able professors and teachers, has been brought into existence by God for a world-wide and glorious purpose.

VERY SIGNIFICANT are the words of George S. Hong, a Chinese student in Zion College, who gives his testimony on page 251 of this issue, after spending one year in Zion.

The conversion of his family in China is very beautifully told, and that Power which wrought in their Salvation and the Destruction of the Idols which they had worshiped from "generation to generation", will continue to work until every idol in China shall fall and Christ shall be Lord to the glory of God the Father."

WE EARNESTLY beseech Zion everywhere to pray for the very earnest minded young Emperor of China, and his able devoted Tutor, now a fugutive in Shanghai.

Through that young prince, who is so favorable to Christianity, may Hundreds of Millions of the people of the Chinese Empire be ruled by British and American influence!

The way of Zion will thereby be prepared so that Messengers may be sent to every nook and corner, until China indeed becomes an important part of that Celestial Empire, which the Word of God calls Zion, the Kingdom of God our Eternal Father.

BRETHREN. PRAY FOR US.

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Consecration of the Site of Zion Temple in Zion City

Excursion trains, leaving the Wells Street Depot of the Chicago & North-Western Railway, will run on

SATURDAY, JULY 14,

From 7:00 A. M. at very frequent intervals to Zion City (42 miles) in about one hour.

TICKETS, 30 CENTS FOR ROUND TRIP
CHILDREN UNDER TWELVE, FREE

The General Overseer (Rev. John Alex. Dowie) will deliver the Consecration Address at 2:00 o'clock, from the words:

"Proclaim Liberty Throughout the Land, Unto All
The Inhabitants Thereof."
—Leviticus 25:10.

On the following Lord's Day, July 15th, three Special Services will be held in Central Zion Tabernacle.

11:00 A. M., Praise and Prayer.

3:00 P. M., by the General Overseer,

A MEMORIAL ADDRESS ON THE FOUNDING OF ZION CITY.

8:00 P. M., Reception of New Members and Ordinance of the Lord's Supper.

Admission by Ticket only to the Memorial Address.

Conferences will be held at 10 o'clock on the mornings of Monday, Tuesday and Wednesday, July 16th to 18th, in Zion Hall of Seventies.

Subject:—"ZION CITY."

Open only to Stockholders in Zion City Bank and Zion Land and Investment Association, excepting by special ticket, which must be applied for at Zion Home.

ON MONDAY, JULY 16th, AT 8:00 P. M.,

MAPS AND PICTURES OF ZION AND OF THE COMING CITY will be exhibited by the stereopticon, and an address will be given by the General Overseer.

ON TUESDAY AFTERNOON, JULY 17th, AT 3:00 P. M.,

SPECIAL DIVINE HEALING LECTURE will be delivered by the General Overseer, who, with Elders, will pray with the sick at the close of that service.

This gathering will doubtless continue until a late hour of the night.

ON WEDNESDAY, JULY 18th, AT 2:00 P. M.,

A SPECIAL BAPTISM SERVICE will be held, when the General Overseer will deliver a Sermon on "TRIUNE IMMERSION: THE ONLY TRUE FORM OF CHRISTIAN BAPTISM: ITS AUTHORITY, HISTORY, SIGNIFICANCE AND POWER."

Followed by Baptism by the General Overseer, assisted by Elders and Deacons.

This Service will close the SPECIAL SERIES OF FIVE DAYS.

On page 233, Deacon Daniel Sloan announces Reduced Railroad Rates to Chicago for these Gatherings on all Railways.

Tickets may be purchased *going to Chicago* on July 11th, 12th and 13th, and Return Tickets may be secured *going home* on the 16th, 17th, 18th and 19th.

Friends outside of Chicago intending to be present at the above Services and Conferences, should carefully read and consider this Notice.

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Zion's Seventies



BY DEACON A. F. LEE, RECORDER OF ZION'S SEVENTIES.

ONLY eternity will reveal the vast amount of good that is being done by the faithful men and women, composing Zion's Seventies, who are going out day after day, in all kinds of weather, into all parts of this and other cities, with the Everlasting Gospel.

Most applicable today are the words of our Lord when He said to the first Seventy, "Behold, I send you forth as lambs among wolves," for all of the ferociousness of the wolf is often displayed by those upon whom these kind-hearted Messengers call.

Nothing daunted, however, they press on in the fight against Satan, carrying the Message of the Kingdom into the homes of the rich and the poor alike, thus proclaiming to all that Jesus is still the Saviour, Healer and Sanctifier of all who repent of their sins and consecrate themselves to God.

There are many happy in Zion today who bear testimony to the fact that joy was brought into their lives through the faithfulness of Zion's Seventies, and many an interesting story might be told of the lifting of the black clouds of despair by the timely call of these children of the King.

Through these many have found salvation from lives of sin; others have received healing for the body to a remarkable degree, while others have been provided with food, clothing and fuel.

We are pleased to note that whereas this work was confined, only a short time ago, to Chicago alone, it is now being inaugurated in all parts of the field. Not only is this true of the larger cities, but also at points where only the twos and fours of Zion's family can be found.

Some most excellent work is now being done to extend the Kingdom of God by representatives of Zion's Seventies in the smaller towns and rural districts.

This summer will find them active at many points where little or nothing has heretofore been done; for many who for months past have been active in this work in Chicago will go out to various sections of the country during the vacation period to do this work. Especially is this true of Zion College students. Thus again it may be said of the Church today as of old, "They that were scattered abroad went everywhere preaching the Word."

God grant that the day may be hastened when representatives of Zion's Seventies may be found in every city, village and hamlet throughout the world, that the Full Gospel of the Kingdom may thus be preached to every individual on earth.

With this object in view, we would urge members of Zion everywhere to send their names to the Recorder of Zion's Seventies at once to be enrolled for this work.

We would also ask that Zion's Seventies, as far as possible, keep the central office informed of their movements from time to time, always stating whether the address given is temporary or permanent. By so doing they will confer a great kindness upon the Recorder, and at the same time enable him to render them such services as they may need.

SPIRIT CANNOT be destroyed, because it is the offspring of God. The spirit must live either with God or with evil spirits. If we grow in the knowledge of God we grow in strength.—Notes from Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

CONSECRATION OF ZION TEMPLE SITE

At Zion City by the General Overseer, on Saturday, July 14, 1900.

REDUCED RAILROAD RATES TO CHICAGO

Have been secured to those who attend the Conference of the Officers and Members of the Christian Catholic Church in Zion, JULY 14TH, 15TH AND 16TH, in connection with which the Consecration of Zion Temple Site, located on the ground recently secured for Zion City, will be observed by thousands of Zion, SATURDAY, JULY 14TH.

Members and friends of Zion can secure tickets to Chicago, paying the full fare coming, taking a convention receipt from the agent for the same, from points West of Buffalo and Pittsburgh; North of Kentucky, St. Louis and Texas, and East of Bismarck, Cheyenne and Salt Lake City, within the territory of the Central and Western Passenger Associations, and WILL BE RETURNED AT ONE-THIRD FARE.

The Joint Agents will, with Deacon Daniel Sloan, attest the certificates for return tickets at the reduced rates, MONDAY, JULY 16TH.

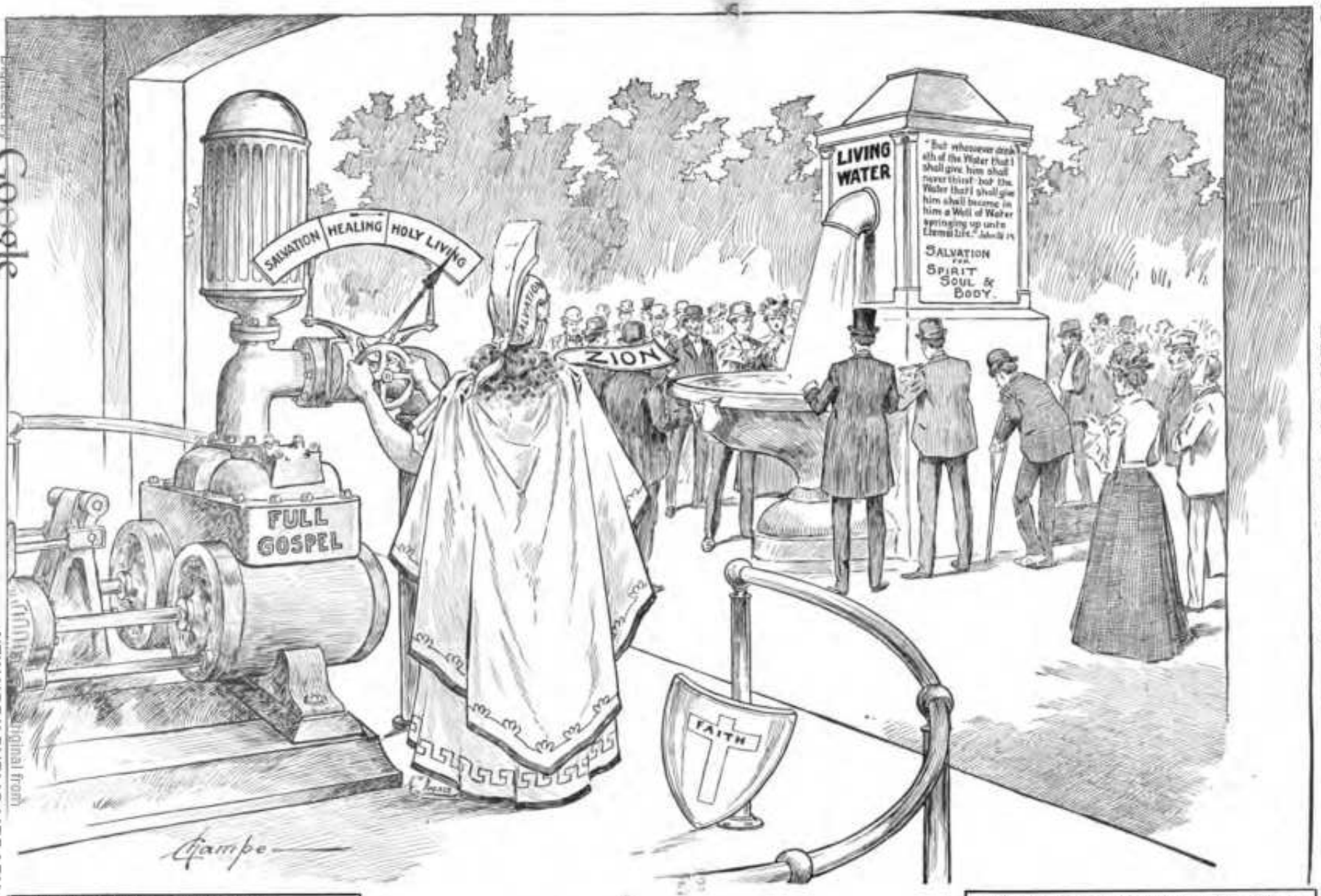
All persons attending the Conference, having received from their local agent a receipt for the ticket at the time it is purchased, should deliver such certificate receipts to the Clerk at Zion Home, immediately upon arriving in Chicago.

Tickets may be purchased coming July 11th, 12th and 13th, and return tickets may be secured going home, returning the 17th, 18th and 19th; and also the 16th, if necessity requires it.

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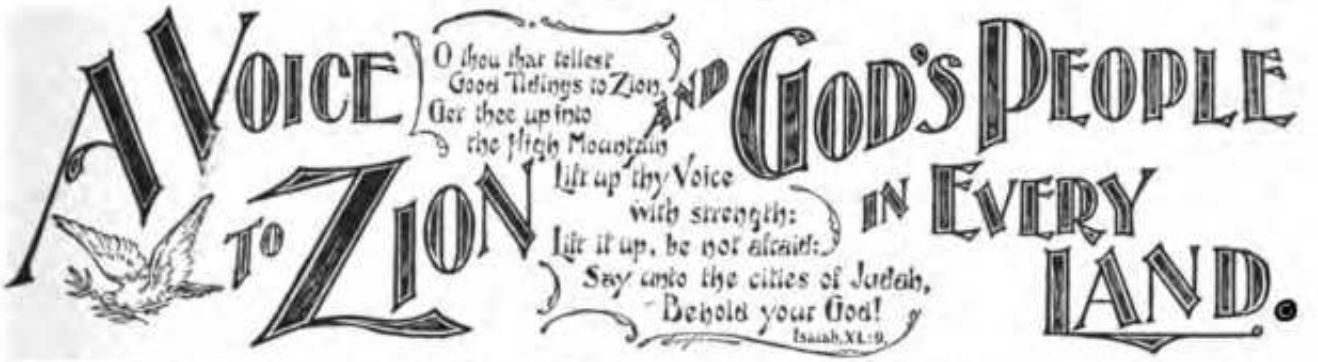


"Blessed is the man whose strength is in Thee:
In whose heart are the Highways to Zion.
Passing through the Valley of Weeping they make it a Place of Springs. . . .
Everyone of them appeareth before God in Zion."—Psalm 84:5-7.

ZION'S W[illegible]NG WATERS.

"These Waters are come thither that all may be Healed and Live. . . . Because the Waters thereof issue out of the Sanctuary: and the fruit thereof [of the tree of Life] shall be for Meat, and the Leaf thereof for Healing."—Ezekiel 47:9-12.

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THE LOVE OF GOD IN THE SALVATION OF MAN.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, June 10, 1900. Prelude: The Lies Concerning Mellie Logan Nailed Down. Sermon: Second of the Series of Discourses Upon "The Love of God in the Salvation of Man."

Report of Meeting held in the Grand Opera House, Philadelphia, Pennsylvania, Lord's Day Evening, April 29, 1900. Sermon: The Everlasting Gospel.

REPORTED BY S. D. AND E. W. AND A. W. N

THE General Overseer delivered the second of the Series of Discourses on the great subject, "The Love of God in the Salvation of Man," on the second Lord's Day in June, 1900. Although the sun shone down upon the sweltering city with as fierce heat as in midsummer, and there was a strong, warm w[illegible]m the south, Central Tabernacle was nearly [illegible] with a most earnest, [illegible] interested and deeply [illegible] audience of over two thousand five hundred people. With the eloquence of one thoroughly filled with his subject, the General Overseer pointed out the lawlessness of sin, the close relation, almost identity, of belief, faith, with obedience, and the great and inexhaustible blessing in store for those who without fear, in perfect confidence, trusted God fully and exemplified their trust by perfect obedience.



He beautified and illuminated this great thought by the use of the analogy of the ever-flowing but never-depleted springs of pure artesian water under Zion City's hill.

The blessed thought of such Divine Love, brought home so vividly to the minds of the hearers, brought them to their feet, almost without exception, to pledge belief on and obedience to so loving a Heavenly Father.

In the prelude to this discourse, the General Overseer dealt briefly but thoroughly with that vile "nest" of "cockatrice eggs": the newspaper lies concerning Mellie Logan.

So effective was his destruction of that "nest" and its foul contents, that since then and up to this writing the newspapers of Chicago have been suspiciously silent concerning the whole matter. After the discourse, a very blessed hour was spent as forty-five candidates joyfully went down into the baptismal waters and obeyed the command of Jesus in Baptism by Triune Immersion, the General Overseer administering the Ordinance.

Central Zion Tabernacle, Lord's Day Afternoon, June 10, 1900.

The meeting was opened by singing Hymn Number 164:

Behold what love, what boundless love,
The Father hath bestowed
On sinners lost, that we should be
Now called the sons of God!

The General Overseer said:

Scripture Reading and Exposition.

I call your attention to the Word of God in the First Epistle of St. John, the third chapter. I shall read from the Revised Version:

> Behold what manner of Love the Father hath bestowed upon us, that we should be called children of God: and such we are.

That is the reading of the Revised Version. You will notice that the word "sons" is altered to "children," and that there is that remarkable addition which is to be found in the oldest manscript, "and such we are."

A great many people are terribly troubled because the world does not recognize their Christian principles.

What can you expect from the World? What can you expect from the Flesh? What can you expect from the Devil? Do you expect the enemy of God to recognize you as the friend of God? You might just as well expect a Rebel in arms fighting for the destruction of a good and lawful Government recognizing and welcoming with open arms an officer of that Government.

You could not expect such a thing.

During the War of the Rebellion in this country the Rebels stood with arms in their hands, determined to crush the national government at Washington, and to establish, in accordance with their own statement, a government, the key-stone of which should be human slavery.

Alexander H. Stephens, Vice-President of that wicked rebel Confederacy, said: "Its foundations are laid, its corner-stone rests upon the great truth, that the negro is not equal to the white man; that Slavery—subordination to the superior race—is his natural and normal condition." This horrible doctrine, the perpetuation of human slavery, was also upheld by one of the Rebel States, Mississippi, in these words: "Our position is

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thoroughly identified with the Institution of Slavery—the greatest Material Interest in the world. . . . A blow at Slavery is a blow at commerce and civilization."

How could there be any hope of peace with Rebels who held such diabolical principles?

When they saw the Doom of Slavery in the election of President Lincoln, they determined to destroy the Government which they could no longer control. Those Rebels would not recognize any officer of that government. They would shoot him; kill him.

For this cause the world knoweth us not, because it knew Him not.

Do you have the folly to expect that a rebel against God will recognize me as a minister of God?

Voices—"No."

General Overseer—None of you can expect the *Tribune* or the *Daily News*, or any of these vipers of the press to recognize me. (Laughter.) They know that they are the most shameful liars, and laugh about their untruthfulness.

The capacity of the Chicago press liar is known all over the world. This city has one of the worst names in the whole world for lying, for downright, wilful, wicked lying in many of its public men, and especially in its public newspaper press.

The Lying of the Chicago Press Cannot Hurt Me Abroad.

If they imagine that fighting me is going to hurt me in Great Britain, they are mistaken. It is a certificate of good character amongst the best people in London for a man to have the opposition of the Chicago press. (Applause.)

It is a perfect folly to suppose that the world will recognize the authority of a Messenger of God. It will do no such thing until you have smashed its rebellious spirit by the severest spiritual blows, and brought it to a place of "unconditional surrender" to God.

The Rebels of the Secession recognized the authority of this government after they were smashed at Appomattox. Up to that time they said to the government, "We will see you further. We will smash you. We will maintain this Rebel government, with slavery as the keystone."

They can never get over that. That was the declaration when they formed the Constitution of the Confederate States of America at Montgomery, Alabama, on February 8, 1861. That slavery principle killed it, if nothing else, because the Great God and Eternal Father has made of one blood all men to dwell on the face of the earth. Thank God for that. (Amen.)

That Divine principle of the brotherhood of man smashed the Boers.

The Boers swept the negro from the bypath in Johnannesburg and in Pretoria many a time. Members of this Church have been knocked down in the road by Boer policemen, simply because of their color, and I have recent letters giving me details of one of these brutal scenes when two of our brethren had just left a Zion service on the Lord's Day.

I have kept still on this subject, but I am not going to put up with all the nonsense that has been talked here in Chicago by the Boer envoys to America this last week.

I Thank God That Great Britain Has Prevailed in South Africa.

The day will come when the Boers will thank God that Britain has prevailed, just as multitudes down South today thank God that the Federal arms prevailed at Appomattox and swept out slavery. (Amen. Applause.)

You have only to read David Livingston's Life and Memoirs to see how the Boers treated that mighty man of God because he maintained the rights of the black.

They came upon his mission station when he was away and wrecked it. They destroyed his property, and left a message saying that if they had found him at home they would have hanged him.

What for?

Because he maintained that which the Boers have denied, the right of the black man to have any liberty in his own country except the liberty to serve them.

Great Britain establishes everywhere, thank God, the equality of every man under the law, no matter what his color may be.

You pretend to do it in America, and you do not, you hypocrites! You pretend to do it, and you will not sit down and eat with a negro, no matter how well educated and refined, no matter how true a Christian. Some of you have big black spots upon your hearts, you ungodly and proud wretches! I will sit down and eat with a negro any day that occasion to do so might arise. We sit down and eat with them here continually at the Lord's Table. They sing in Zion choir, and are members, and are amongst the most devoted members, of this Church. Let anybody stand up in this Church and say anything to the contrary, and they will be put on the outside very quickly. When a cruel mob of white men tried to murder me one night last winter at Hammond, all our people acted nobly, many were wounded and struck; but it was an African sister who was one of the nearest to me amongst my devoted protectors, and she received many blows as she covered my head with her umbrella, and cried to God to spare my life.

Ethiopia's Day is coming—God has given her the love of every true Christian heart.

Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. And every one that hath this hope set on Him purifieth himself, even as He is pure.

Every man who is a Christian keeps on cleaning himself up all the time, cleaning out all kinds of odds and ends of bad things which have been hanging about his life.

When a woman becomes a Christian, if she is a servant, you will know it. She will do her work better. Pots and pans which she used to put away dirty, she will clean. She will sweep clean under the mats instead of sweeping the dirt under them. She will clean out every dark corner in the house. You will know she is a Christian.

You will know when a man becomes a Christian. He will set things in order. The playing cards will go flying out of the window, or into the stove. The dirty books will follow. Every kind of dirty thing will be cleaned out, and he will purify himself.

Every one that doeth sin doeth also lawlessness: and sin is lawlessness.

Sin is Lawlessness.

That is the Revised Version. *Lawlessness!* Every sinner is a lawless scoundrel. Every wilful sinner is a lawless villain. Every man who refuses to obey the law of God is an outlaw. He is an anarchist. He may keep himself straight with the laws of Chicago, a very large portion of which are never executed. He may keep himself straight with the laws of the land so far as outward things are concerned, but he may be a lawless villain in respect to God's law. If He does not obey God, he is unjust, wicked and hateful on this earth. He has no right to expect God, the Ruler of the Universe, to have any compassion. He is a rebel.

And ye know that He was manifested to take away sins.

Christ was manifested to take away this lawlessness.

And in Him is no sin.

But He got into collision with their laws; for their laws were lawless. The most lawless condition is that which exists in a State when so-called lawmakers pass a law saying that a man shall obey them in matters pertaining to conscience and to God.

When they passed an Ordinance in this city saying that I should not pray with the sick, I said, "I will pray with the sick."

"Then you will break our Ordinance," they remonstrated.

"Yes," I said, "and I will smash it, and keep smashing it until I give it you back in such small pieces that you will scarcely be able to see them. I will grind that Ordinance to powder."

They said, "No, we will grind you."

They ground and I ground, and we ground together for twelve months, and when we were through you know what fine sand the Swift administration was. (Applause and laughter.)

The same kind of lawless scoundrels write in the press today, the same kind of lawless villains whom we have whipped time after time for ten years, ever since our arrival in Chicago in the summer of 1890. After we have ground them out and thrown them out, they go away and get the Devil to mold them up again, and they come up to fight under new disguises.

They are coming up today and saying things. Why don't they do something?

The wretched *Tribune* says that we have been breaking the law. That she-vulture has been saying it now since the twenty-

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fifth of May. They say they are going to do something every day, and they have done nothing yet. (Laughter.)

The Citizens of Chicago Do Not Believe Their Lies.

They know they are liars. They know that all they have written is lies. They think that if they keep on lying the people will begin to believe what they say. Not in Chicago. I do not believe there is one intelligent citizen out of ten in Chicago, or out of a hundred, who believes their lies. Anybody who says that he believes their lies is either extremely ignorant, or is a liar himself. If we had done the things they say, would they have taken a month to talk about punishing us?

Voices—"No."

General Overseer—The villians! The liars! Let them come on quickly. I told them that last Sunday, and they did not come on. Jesus said to Judas Iscariot, on the night when he betrayed Him, "That thou doest, do quickly." We say the same to all these hypocrites of the press and pulpit, who are, with the assistance of their press agencies, filling America and the world with evil reports concerning us.

A gentleman from the State Board of Charities visited me one day last week. I politely told him he had no business to be there, but I said, "Now, having told you that, I am glad to see you. I will let you see the first-class mare's nest that this she-vulture of a *Tribune* is living in, and the eggs which she is cackling over." (Laughter.)

I told him the facts in the case, and when I was through, he said, "Is that all the return you get for your kindness?"

"I said, "That is all. Now, go all over this house, and see if you can find any lunatics."

He said, "No, sir; I am going out." (Laughter.)

He did not fancy there were any lunatics there; and yet they lied about that. The reporters admitted that they were not in the room with him. They came, and I would not let them into my office. I do not let such stinkpots as these in on any account. Ugh! they stink so. Dirty dogs!

I let the gentleman, who bore a courteous letter to me from Springfield, into my office. My stenographer was within hearing, and took down the whole conversation, but he alone of the party which came to Zion Home to see me was with me. They pretended to give a report of all that. They were not there. They lied. Every word of the reports of my alleged interview with Mr. Whipp, the Chief Clerk of the Board, was the work of their imagination: for they were not within sight or hearing of my office when he conversed with me.

A Recent Lie of the Chicago Record.

They were like the night editor of the *Record*. A cablegram from Paris, France, describing our work there, came to the *Record*. The *Record* called me up after midnight, when I was in my office working with my secretary, and asked me if the report were true. That communication was brought to me from the telephone in the main office of Zion Home by the night clerk. I said to him, "I shall have nothing to do with the *Record*. I do not care what cablegram they have received. If they say Elder deRonden-Pos is in Paris, and that he has opened a depot for Zion Literature, and is arranging for my visit there at the end of August, that is all right."

"That is what they have said they would like to have a talk with you about," he said.

"I will not talk with them about it," I said. "I do not need any favors from them."

He delivered my message over the telephone, but the next morning they had faked up an interview of a good many lines. They said that Dr. Dowie said this and thus and so. I never said a word of it, not one word. That is the kind of liars that they are. Hundreds and hundreds of statements concerning my alleged utterances have appeared in the Chicago papers, and been telegraphed all over the world, not one word of which had I ever spoken or even thought.

A liar is a lawless person. He is an anarchist, whether he is a writer on the public press, or any one else. A liar is a scoundrel. He is worse than a thief. A thief only steals money, a thing which is of infinitely less value than character.

He is *anomos*, *ἄνομος*; that is, "without law."

Every one that doeth sin doeth also lawlessness.

Is it not a sin to lie?

Audience—"Yes."

General Overseer—

And ye know that He was manifested to take away sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither knoweth Him. My little children, let no man lead you astray: he that doeth righteousness is righteous, even as He is righteous: 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. Whosoever is begotten of God doeth no sin, because His seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the Message which ye heard from the beginning, that we should love one another: not as Cain was of the Evil One, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

That was the only reason why Cain killed Abel: because he was a bad man, and his brother was a good one. That is the only reason why they killed Jesus Christ.

Jesus Christ said to His brothers:

The world cannot hate you; but Me it hateth, because I testify of it, that its works are evil.

If you testify that the deeds of the world are evil, the world will hate you. You cannot blame it, because it is full of the Devil. If you tell the world that its deeds are evil, it has to do one or two things: it has either to quit its sin, or it has to fight you.

Christians Cannot Expect to be Loved by the World.

Some Christians say, "Oh since I became a Christian I have been so persecuted by the world."

Did you expect the world to hug you? (Laughter.) You are mightily mistaken. You went out, when you became a Christian, to smash the world and to destroy the works of the Devil. Did you expect the Devil to make it exceedingly pleasant for you? You were very stupid if you did.

Do you think that the saloonkeeper at the corner loves you because you have given up going to him, and because you are trying to get other people to take no more of his dirty swill? Would you expect him to fall upon your neck and love you? You are smashing his business. It is your business as a Christian to do it. Of course he will hate you.

But I will tell you who will love you. God will love you. Good men will love you. Angels will love you.

Hypocrites in the Church will hate you. They will hate you worse than the saloonkeeper at the corner. The saloonkeeper at the corner may have enough heart left in him to say, perhaps half drunk while he says it, "Never mind, old boy, you are all right." He has sobriety enough to say, "Wish I could quit too," and so on. He will go on like that, perhaps, because when he is drunk he will probably speak the truth. But when you get a professing Christian, who is a hypocrite, in any of these denominations, you will get an incarnate devil.

It is not the saloonkeeper who has the most devil. You will be more likely to save him, if you go right at him and smash his liquor business up. They do not stay in the liquor business because they like it. They stay in the liquor business because they are prodigals who went into the far country and spent their substance in riotous living. After they spent all their money, and had nothing else to do, they engaged themselves to a citizen of that country, and he put them in a saloon to feed swine (laughter); to give them free lunches and load them up with liquor, so that they might destroy the happiness of their homes, starve and disgrace their own offspring, and commit filthiness and countless crimes.

He knows he is a prodigal. He knows it, and has honesty enough to admit it, mostly. I would rather have to deal with a saloonkeeper at the corner than with a Baptist or a Methodist parson in this city. The parsons lie in the most infernal manner, nine-tenths of them, and the saloonkeeper at the corner will oftentimes say, "Dr. Dowie's people are doing good. They come into my saloon and I buy LEAVES OF HEALING. I am quitting the business." A number of saloonkeepers have quit. They are here today, good Christians. Apostate Churches and Newspapers keep on lying about Zion.

On the whole, remember that you are not to suppose that you will get the World and the Flesh to love you, because you fight the World and the Flesh. The Devil will not love you because you fight the Devil.

If you do not expect knocks and persecution and kicks, then you have no sense. You ought to expect them.

You Ought to be Fully Armed for the Attacks of the Devil.

You ought to have the greaves upon your legs, and the Preparation of the Gospel of Peace upon your feet, so when they tread upon your toes it will not hurt you. You ought to have the breastplate of Righteousness upon your breast.

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You ought to have the helmet of Salvation upon your head, and you ought to have your loins girt about with Truth. A man who is true-hearted and has the Righteousness of Christ over him, and the shield of Faith to ward off the fiery darts of the Devil, is all right. The Devil can fire away as he likes; it will not hurt him. After the enemy is through, and even before that, he can draw the Sword of the Spirit, which is the Word of God, and give him one under the fifth rib. That is the way you must give God's enemy the Sword of the Spirit—right up to the hilt.

Do it lovingly, and when you have him where you can stab him to the very heart, stab him with the Word of God. Get hold of him, just as I have that wretched *Tribune* today, by the throat. Put the knife right into its dirty heart. You will find that there will come out no blood at all; it is all muck. (Laughter.)

I will stab the *Tribune* today with the Sword of the Spirit, which is the Word of God, and you will see muck come out tomorrow. It has only got tobacco and beer, swill of all kinds filling it up, instead of blood. When you have struck a newspaper and expect to draw blood, you are mistaken; it is all filthy slime.

I am very angry today about the Chicago press; and I mean to obey the Divine Command—"Be ye angry, and sin not!" Many Christians sin because they are not angry when they ought to be.

They have attacked me today again, and said that I am "begging for mercy." (Laughter.) Is that very like me?

I tell them at Springfield and in Chicago, and in all the newspaper offices, that I will never ask mercy from the Devil. I have nothing to ask mercy for.

"They Say." The Newspaper Story of Mellie Logan.

They say—"they say"; you have heard of "they say," have you not? (Laughter.) The Son of God came eating and drinking, and "they say" "a man gluttonous and a wine-bibber, and a friend of publicans and sinners." John the Baptist came neither eating nor drinking, and "they say" "he hath a devil."

You can be abstemious and they will say you have a devil.

You can be a man amongst men, eating the ordinary things which are good, and they will say you are a glutton. They that are evil will say evil things anyhow concerning every good man that ever lived.

"They say" what?

They say that a girl named Mellie Logan came to Zion Home with her mother, on April 19, 1900, at 11 o'clock at night. They say that she was on her way to take a train at the Illinois Central Depot for Kankakee. They say she had been committed that day from Justice Carter's Court, who was not then holding court, for Judge Jones, I think, from Waukegan, was holding court for him. Justice Carter was attending to politics about that time.

Justice Carter is very angry just now because he has lost his little game. He was not nominated for the governorship, and he may put us down as against him.

I say publicly that we are against him. I would not let Justice Carter try a case against Zion. I would make an affidavit of prejudice and apply for a change of venue from that bitter foe to Zion, and from the political clique to which he belongs.

They say that papers were issued from his court committing this girl to Kankakee, and that she went at 11 o'clock at night with her mother, on her way to the Illinois Central Depot, to take a train to go down to Kankakee.

Let us examine that to begin with. The last train for Kankakee by any line left at ten minutes past nine, and the next train was not going until fifty minutes past two the next morning. This woman came down to go to the Illinois Central Depot at half-past ten o'clock at night in order to have the pleasure of sitting in the depot for more than four hours! (Laughter.)

Is that likely? Yes or no?

Voices—"No."

General Overseer—That was probably a lie, but she told that lie here. I am almost sorry to tell the papers this, because it will smash that she-vulture and all her eggs in the *Tribune*, but I will tell it. It is almost a pity to prevent the hatching of these cockatrice's eggs in Judge Carter's court. But the farce may as well end now: for, after today's exposure, it is likely to be dropped.

Suspicious Circumstances of Mrs. Bone's and Mellie Logan's Coming to Zion.

We have known it all the time. Mrs. Bone said that the clerk of Judge Carter's court, when he gave her the papers committing her daughter to Kankakee, said to her, "If I were you, I would not take your daughter to Kankakee. I would take her anywhere rather than to Kankakee. Why not take her down to Dr. Dowie's Zion?"

She told that to several who are here. She said it after she was off her guard, and did not see the significance of it.

That was where the whole thing began: in Justice Carter's own court. If he wants to commit anybody for contempt of court, let him start with his own clerk. (Applause.)

Does not that look very much like "a put up job" on Zion?

Voices—"Yes."

General Overseer—That is the beginning. She came down to Zion Home at that late hour at night, not to go to the Illinois Central Depot; but, it seems probable, to try to trick the officers then on duty into taking her daughter into Zion Home, and so get us into collision with the Insane Court over which Judge Carter usually presides. There was no train going for four hours. She undoubtedly came after consultation with others.

Here is another little thing for Judge Carter and for the she-vultures of the press. Another little egg smashed. The clerk said to her, she alleged, "If your daughter does not get better at Dowie's Zion, I can alter the date of these papers any time within two months." That is another piece of contempt of court that Judge Carter can go after his own clerk for.

We did not know that any game was being played upon us. Our people were all in bed, with the exception of those on duty in the office.

This woman talks terrifically. She talks like a windmill. She talked and talked and talked, and after midnight she said, "It is too late now for the train"—poor, simple soul—"can't you take us into this Home tonight?"

My orders are, that in no Zion Institution shall any person suffering from a contagious disease or from insanity be received. These orders were obeyed. Evangelist MacCormac said, "We cannot receive her."

Then she said, "Will you please take care of these papers and put them in your safe, and recommend me to some place close by where my daughter can stay?" They at first refused to take the papers. A few days later Evangelist Watt, to oblige her, put them in one of our safes.

It was night. She lived in this city. Why did she not take her daughter home? Because it was a part of the put up job to endeavor to get her into some Zion Institution. Evangelist MacCormac said, "She cannot stay here; but it is very late, and there is a very nice boarding house for respectable working girls kept by a Mrs. Moody at 16 East Sixteenth Street. You can take her there."

The newspapers and lawyers pretend to think that Mrs. Moody's home was a Zion Institution, but it was not.

Mrs. Moody's Was Not at That Time a Zion Institution.

On April 19th Mrs. Moody's boarding house was her own private boarding house. It was not a Zion Institution.

After May 1st I assumed the rent of that building because Mrs. Moody was doing a splendid work in caring for poor, respectable girls who had no work, who had not fallen from virtue; but who were exposed to temptation, and in danger of falling into sin. She often gave free board to them, and I knew that she needed help. After consultation, on May 1st I assumed the rent of that place, and we call it now "A Zion Home for Working Girls." But at that time, April 19th, it was a private boarding house.

Do you hear that, you she-vultures of the press? That is another egg smashed. (Applause.) What about your shrieking all over the world the outrageous lie that "she was forcibly detained in Dowie's Home."

When Mrs. Bone got to this private boarding house about half past twelve o'clock, she presented herself as a poor, wayfaring woman, who was going to take her daughter to the Illinois Central Depot and had been recommended by Evangelist MacCormac to come there. Evangelist MacCormac had prayed, she said, and she believed her daughter was better.

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Mrs. Moody looked at the little memorandum which Evangelist MacCormac had written. She said, "Very well, it is very late. Come in, and I will take care of her." It was then about 1 A. M.

Then Mrs. Bone said to her, "Will you board her? I will give whatever you ask."

Mrs. Moody said, "I do not charge much. I do not give very rich fare, but we have clean quarters for girls, and I can give her a little room. I will charge her $3 a week."

The woman paid down $5.

The press says we took from her the commitment papers, and that we forcibly detained her in that Home, when the fact is that her mother entered that Home—it was not then a Zion Home—and paid for her board for one week, and two-thirds of it for the next week.

There is another egg smashed.

She stayed there for three weeks without a single fit, and on the last Sunday in April she stood upon this platform of her own accord and testified to her healing. Her mother confirmed it, and you heard it. Did she complain of Zion?

Voices—"No."

General Overseer—Did she complain of forcible detention? They say we forcibly detained her. Another egg smashed. Does it not smell? (Laughter.) It is a *Tribune's* cockatrice egg.

Next they say we tied her. If any one were to rush at you and try to smash your face, and choke you, would you not want to tie her?

Voices—"Yes."

General Overseer—Would you not think it merciful to the girl herself, and to yourself, too, and to others, especially when she had kicked over a table and smashed all the dishes? No woman likes that. Mellie Logan returned to her filthy habit of secret vice, and her "fits" returned, and she did all these things, and much more.

The Mother Herself First Tied the Girl.

But who tied her? Her own mother tied her hands to the bed. She tied her feet to the bottom and rolled up a sheet and tied it across her in such a way as to hold down her body, because the poor girl was, I hate to tell it, indecently exposing herself. There is another egg broken. The smell of that is mighty bad.

The mother tied her herself, and said, "This is the way she was tied in the Mary Thompson Hospital. This is the way she was tied in the Insane Asylum. This is the way I had to tie her myself for years."

Then the mother begged Mrs. Moody to permit her to stay longer, peradventure she would get better. The mother hired a nurse named Mrs. Moore and paid that nurse $3 a week to attend her. But that nurse had only been three days there when she said to her mother, "I would not do it for any amount of money. Her filthiness and wickedness are so horrible that even though she is tied I cannot endure to be with her."

Then Zion stepped in upon the scene. Dr. Speicher said "That girl must be taken away from this Home. It is a Zion Home now, and we cannot allow her to stay any longer. Take her away. We do not keep Homes for people who wilfully defile themselves, and act in this horrible manner."

I did not know that she was in that Home at all. I did not know anything at all about it.

The mother came and took her away, and thanked us all. She came to Zion Home and got the papers which she had left there and took them away.

There is another egg smashed. Now do you want any more, you wretches of the *Tribune*, and *Record*, and *Daily News*, and *Inter Ocean*, and all the Associated Press Liars in Chicago and elsewhere? That is the thing they are howling about. Is Zion in any degree to blame there?

Voices—"No."

General Overseer—Any man who thinks yes, say Yes. Any of the brood of vipers from the Press say yes, and I will have you up here and have a look at you, and let you make a speech. I would like to see you. You can tell these lies anonymously, but you do not dare to come into the light, you scoundrels.

Now I have smashed up the she-vulture and all her eggs.

If they bring us into Court for these things, we will go gladly, and we will smash them there as we have smashed them a hundred times before: for Chicago has not forgotten, and you have not forgotten, our persecutions for the whole of the year 1895, when upon a Bogus Ordinance we were arrested upon a hundred warrants, fought hundreds of legal battles, and came out triumphantly after we had smashed the newspapers, the doctors, the politicians, the Freemasons, and a whole nest of Chicago Devils of every kind, many of them in the pulpits.

But there is one thing about the doctors, for they are at the bottom of this, and the newspapers of Chicago that is very striking. They are like the Bourbons. They forget nothing and they learn nothing. You cannot teach them anything. They have been taught severe lessons in their conflict with Zion, and have been beaten every time that they have attacked us for ten years. Yet you know, as the Proverb says, you can take a fool and bray him with a pestle in a mortar, and every last vestige of him will be a fool still; and you can take these miserable papers, these wretched liars of the Chicago press, and you can put them here in a mortar and bray them with a pestle, and every vestige of them remains a fool. They learn nothing.

Though thou shouldst bray a Fool in a mortar with a pestle amongst bruised corn,
Yet will not his foolishness depart from him.

If they intend to do anything, let them do it quickly. They have been threatening since the twenty-fifth of May. Why do they not do something? There is some man they call Alling, or "Ailing." What ails that man, anyhow? (Laughter.) He wants to get a fee of some kind. "They say" that he is a lawyer who is daily breathing out threats against myself and Zion, and that he is calling upon the public to give him money to find evidence. Yes, they cannot find it without money. And what kind of evidence can you buy with money?

Mr. Alling, you had better attend to your own fences, or else you will be Ailing shortly, because we will have to pound you, too. (Laughter.) You had better keep your hands off Zion; or you ought to do something. Go ahead and do it quickly. We will be glad to come into Court and have the whole story told.

The Newspaper Howling is All for the Purpose of Creating a Bad Impression Concerning Zion.

Why are they doing this? For this reason, that the Associated Press liars are sending these lies by telegraph all over America, and all over Europe. They are stating these things from day to day, and are trying to make people at a distance, who know nothing about Zion, have a very bad impression about Zion, and about myself. That is all it is done for.

They know they cannot do anything at home in Chicago, but they think if they can keep up lying enough, it will damage us elsewhere. But they will not; for there is one thing about a lie, it dies. Before it dies it comes home to roost, and to breathe its parting breath in the breast whence it sprang; in the nest from which it came.

Lies come home to roost like birds at night. They die usually where they were born.

That is the reason why nearly all these newspaper printing offices smell badly. The corruption of countless lies which have died there constantly keeps up the horrible effluvia of their stinking carcasses. Ugh! how they smell. As Jesus said, "Woe unto you! For ye are as the Tombs which appear not, and the men that walk over them know it not."

There is one thing about Truth—the eternal years of God are hers, and Error writhes within its chains. It dies amid its worshipers. I have faith in God to believe that I who have fought so many battles for Truth and for God will win this one. I think we have smashed the lie now.

Overseer Mason, you were present when I had twelve persons in my room and spent three or four hours in getting the facts that I have stated. Have I stated them correctly?

Overseer Mason—"Yes, sir."

General Overseer—I have for every witness who can support their lies, three who can tell the truth. We can smash them in every Court into which they may bring us upon their trumped up and false charges.

Mr. Alling, you had better give up or you will be Ailing badly. You will find yourself in a bad place both in this world and in the next, if you do not stop fighting Zion.

Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death.

May God bless His Word.

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The Progress of Zion and the Possibilities of the Future.

As we were going up to Zion City Site yesterday I remarked to the friends in the train that we had multiplied to at least fifty thousand since we landed in America twelve years ago. I said to my friend, Engineer Ashley, "Take your pencil and calculate what the increase will be for the next twelve years if we grow in the same geometrical ratio. The following was the result of his calculation:

ZION.

Its Beginning in America; Its Low Estimate of Numbers at the End of Twelve Years; Its Geometrical Ratio of Increase, and Its Numbers in Twelve Years to Come, at the Same Continued Proportional Increase.

Common ratio of increase, 2.45.

1888, Rev. J. A. Dowie,	1	person.	
1889	2.45	persons.	
1890	6	persons.	
1891	15	persons.	
1892	36	persons.	
1893	88	persons.	
1894	216	persons.	
1895	530	persons.	
1896	1,298	persons.	
1897	3,180	persons.	
1898	7,791	persons.	
1899	19,088	persons.	
1900	46,766	persons.	
1901	114,500	persons.	
1902	280,700	persons.	
1903	680,000	persons.	
1904	1,685,000	persons.	
1905	4,128,000	persons.	
1906	10,114,000	persons.	
1907	24,700,000	persons.	
1908	60,710,000	persons.	
1909	148,740,000	persons.	
1910	364,400,000	persons.	
1911	892,800,000	persons.	
1912	2,187,300,000	persons.	

The number of persons in 1912, if placed side by side, elbow to elbow, would circle the earth twenty-four and a half times, and would exceed its population.

BURTON J. ASHLEY.

While the thithes and offerings were being received Zion's White Robed choir sang the inspiring anthem by Garrett "Prepare Ye the Way." Soprano and baritone solos were sung respectively by Mrs. Boccasini with a voice of beautiful sweetness and flexibility, and by Conductor Burt M. Rice in his usual rich tone. The entire difficult selection was most excellently rendered.

THE LOVE OF GOD IN THE SALVATION OF MANKIND.

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.

Very briefly this afternoon, but still, I hope, effectively, I will continue the Series of Discourses which I have begun on the Love of God. The text which I placed in the front of the first, I will place in front of them all: The Gospel according to John third chapter and sixteenth verse:

TEXT.

For God so loved the World, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

I do not propose, in this Series of Discourses, to confine myself to any particular mode of developing the text. Yet I have a plan.

I realize, in the many years that I have been a preacher and a teacher and a writer, a "doctor" in the sense of teacher, that the way to teach effectively is by constant repetition.

I desire to say a word by the way. I intended to say it sometime when I could find fitting time. I shall say it now, lest I should not find time elsewhere.

A Word Concerning the Title Doctor.

That word teacher in Latin is *doctor*. The word doctor does not belong to doctors of medicine. They are not teachers. They may be practitioners of a very black art, as they are, but they are not doctors. The popular mistake is that the word doctor applies to a physician. It does not, unless that physician is a teacher. They have no right to it.

The word doctor applies to philosophy, religion, laws and such matters. Doctor of Laws, Doctor of Philosophy, Doctor of Divinity, are titles which mean a Teacher of laws, a Teacher of philosophy, a Teacher of divinity.

I do not like the word "doctor" applied to myself. I should be very glad if you would never call me by it. I have said so publicly before. But I have a right to it, if I choose to assume it, and I have been compelled to permit its use, because I have been universally called it. Lately I have given instructions to Zion Printing Works, wherever it is possible, to leave out my name as Dr. Dowie and put in the title General Overseer.

I have a right to the title "doctor," because I am a teacher; a teacher of divinity. I do not recognize the right of any University, or all the Universities of the world, to create a Doctor, or Teacher, of Divinity. At the most they can only recognize and proclaim *an existing fact* when they confer any degree. I am a "Doctor" independently of any school of learning: for God has made me for many years a Teacher.

As a Teacher I have found that many set discourses are an abomination: that a teacher must teach by constant repetition of thought, and that the man who does not know how to repeat effectively is not a teacher.

In these closing discourses of my ministry for the time being before I cross the Atlantic, as I purpose early in August, I desire, God willing, to continue Sabbath by Sabbath to teach the Eternal Love of God.

The principal thought of my last discourse was that God, the Eternal Father, so loved the world that He gave His Son, the Eternal Son of God, and the Spirit, the Eternal Spirit, to accomplish human Redemption.

There is a Trinity of Evil. There is a Trinity of Good.

Trinities are found in all Divine affairs They are also found in all Devilish things.

The Freemason has a triangle. The World, the Flesh and the Devil, or Intemperance, Infidelity and Impurity, is the Masonic triangle.

There is a Divine Trinity: the Father, the Son and the Holy Spirit, and Salvation, Healing and Holiness compose the Christian's gospel triangle. God the Father "so loved the world, that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

Salvation originates in the Father, in the Infinite and Eternal Love of God the Father.

Salvation culminates in the establishment of the Kingdom of God by Christ His Son.

Then cometh the end, when He shall deliver up the Kingdom to God, even the Father; . . . that God may be All in All.

There is no Gospel of the Son. There is no Gospel of the Holy Spirit. The Gospel is the Gospel of God, the Eternal Father, the Eternal Son, and the Eternal Spirit.

It is a Gospel in which the whole Triunity concurs. It is perfect. It is everlasting. That Gospel is illimitable. You cannot bind that Word. It is not bound. It is not limited. It is not possible to limit it. It is a Gospel of Grace. It is as Infinite as God Himself, whose Mercy endureth forever; the Love which is Eternal. It is a Gospel of Power which is invincible. A Gospel which cannot be thwarted in its glorious mission of Universal Salvation and of the destruction of Universal Evil.

If the Gospel could be limited, it would not be a Gospel. It may be limited for a time, just as you may for a time be able to suspend a law of God in your folly—you may call it wisdom. You may endeavor to suspend the law of gravitation. You can do it for a time, but you cannot do it all the time. Eventually the thing you suspend will fall, and will fall in exact accordance with the law of gravitation.

You can suspend, but you cannot destroy law, and the suspension itself is a strain and an injury to yourself and to others.

The Gospel is a Gospel of Law.

It is a Gospel of Grace, and, being a Gospel of Grace, it is a Gospel of Law, to save us from the Law of Sin and Death, which by the help of the Devil foolish men have endeavored to make the law of the Universe.

There are men in this world who desire to make the Law of Sin and Death the law to rule this world. They have made Covenants with Death; they have made Agreements with Hell; they have taken refuge under lying, and they have said, "When the overflowing scourge passes through it will not touch us. We are protected."

That lie must be destroyed. It is the Devil's law, and the Gospel is the coming in of the Law of the Spirit of Life in Christ Jesus which sets men free from the Law of Sin and Death.

The Law of the Spirit of Life.

This tremendous power of the Law of the Spirit of Life comes in, and wherever that law operates, it operates directly in the destruction of sin and the destruction of death.

It is a triumph of law. The Gospel is the triumph of the Law of the Spirit of Life in Christ Jesus.

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Therefore, when God sent His Son, He so loved the world that He gave His Son. Within that Son He gave this tremendous principle of Life that in Him, through Him, Life might come; Light might come; Love might come; Liberty might come.

I Am No Accident.

I am a product of Law. I am a personification of Law; a Law of Life, destructive in destroying Sin and Death, constructive in imparting Light, spreading Love, establishing Liberty.

I am no accident. I am God's Messenger. Christ was no accident. He was God's Son. He is coming again, and He has sent His Messenger to show unto the churches the things which shortly must come to pass and to make the Gospel a real Gospel; a Gospel of Law; therefore a Gospel of Grace.

It is a Gospel of the Law of the Spirit of Life in Christ Jesus, who is Himself the Gift of God, a Gift of Love, a Gift of Law.

Sin is lawlessness. Salvation is law.

Disease is lawlessness. Healing is law.

Death is lawlessness. Life is law.

Hate is lawlessness. Love is law.

Bondage is lawlessness. Liberty is law.

God's law. It is not man's law. It is not the Devil's law.

Get these principles in your mind and heart. Then whosoever will submit himself to the Law of God and give up sin, which is the Lawlessness of the Devil; whosoever believeth in Jesus Christ the Son of God and will follow where He leads, believing Him, by obeying Him, shall be saved.

I call your attention, as A Voice to Zion and God's People in Every Land, to the fact that the close of that chapter, not the words of Jesus, but the words of John the Baptist, which he spake at Aenon near Salim, is:

The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath Eternal Life; but he that obeyeth not the Son shall not see Life, but the wrath of God abideth on him.

You Must Obey If You Believe.

"Why call ye Me, Lord, Lord," Jesus said, "and do not the things which I say?"

"He that doeth the will of God abideth forever."

"If any man willeth to do His will, He shall know of the teaching."

"He that hath My commandments and keepeth them, he it is that loveth Me."

You will never found your house on anything else but shifting sands, unless you obey.

The Obedience of Faith is Faith.

Disobedience is treachery, doubt, despair, death, damnation, devilry.

I desire, therefore, to define the words "believeth on" as "obeyeth." It is not merely believing *in*, but it is believing *on*. There is a very great difference between believing in and believing on. He that believeth on Him shall not perish.

You can believe in a thing, and not share in it. You can say that you believe in Zion City, and not take a share of stock in it.

If you believe you embark on it. You take stock in it, as it were, and you put yourself on it, and you rest there. When I sail for Europe, I will be a passenger, God willing, *on* the *Graf Waldersee*. I will not only believe *in* that vessel, but I will venture all my family *on* that vessel.

If I believe Jesus Christ, I believe on Him. It is *on*, not *in*. I trust *on* Jesus Christ. I lay my sins *on* Jesus. I lay my sickness *on* Jesus. I lay my burdens *on* Jesus. I lay upon Him, my Advocate, the whole responsibility of getting me through.

Now what are you doing?

I take stock in heaven. I am ambitious to have real estate in heaven. I want lots in the City which is paved with gold. I want a mansion in the City whose walls are jasper, whose gates are pearl, whose foundations are precious stones, and whose mansions are mansions of spotless purity, white as the very Throne of God.

I want stock in that City. I want, by taking stock in it, to have a place there, beyond all doubt, when I get through with earth. I am not troubled about earth any more than I think I ought to care, but I am concerned about heaven, that when I am through here, I shall have a place there.

I therefore have willingly given, do give and shall give every power, everything which God shall give me gladly back to Himself the Giver, in ceaseless consecration and service. I lay my all on the Altar of the Redeemer. I build on Him.

What do you do? How can we be sure that you do that? I will tell you. You watch me. I am going to talk of myself for a minute. And I will ask you who have known me for many years, and some of you know my life in its innermost recesses, to answer my question.

Do I obey God up to all my light and knowledge so far as you know?

Voices—"Yes."

General Overseer—Is that the proof that I believe on Him?

Voices—"Yes."

General Overseer—Now, the question is, do you obey? That is the whole question. If you say, "Yes, I obey," then we shall want to see it in your life.

Do You Obey, in the Home, That Law of Life and Love and Liberty?

Is your whole life radiant with the Life of God, the Light of God, the Love of God? Do you realize that "For Freedom did Christ set us free?" The test of a man's life is whether, in the home, Light and Love and Liberty are to be found.

If the light which is in a man be darkness, you will soon find it in the home. The wife's heart is darkened. The shadow of sorrow is over her face. The darkness of death is there. Love has no powerful predominant place. Lust, dark and foul as hell, takes the place of love; and freedom there is none. It is the tyranny of death. It is the tyranny of darkness. It is the tyranny of hatred and tyranny of slavery.

Where the Life of God is dominant, there is Light, there is Love, there is true Liberty; the Liberty to do right, and not the Liberty to do anything else. That I believe exists in Zion. I think if you asked all in Zion if such Liberty has full sway in all our work, you would get the answer back, Yes.

If you believe on Christ, you will enter into Life, Light, Love and Liberty. The measure of that Life, that Light, that Love, that Liberty will be just proportionate to the perfection of your obedience.

An Illustration Concerning the Fulness of the Fountain of Life.

Suppose I should say to my servant, who holds his hand upon a faucet that is closed, "Turn that on full, and let the water come with full force." Then there would be a great flow of water.

But suppose my servant should disobey my orders and be afraid that the fountain of water would be exhausted, and just turn on the tap and let the water trickle, drop after drop, very slowly.

Suppose I should come and say, "Have you given to all your fellowservants enough water?" and I should hear them say, "No, Doctor. It comes so slowly. We only get it in drops." I would turn to that servant and say, "Why do you not turn on that faucet full?"

"I was afraid that the supply might run dry."

Then I should be angry, and I should say, "You have kept your fellowservants dry, thirsty, dying, because of your folly. Get away, and let me turn it on full, that it may come forth in full force, and quickly."

There are some people who are afraid of too much even of Divine Life, and all that flows therefrom. They are trembling on the brink. They are afraid that if they should pour out all their life, and open up the faucet full and free, there would be nothing left for them.

Many years ago, my brethren in the ministry used to say to me, "Dowie, if you preach at that steam engine rate, and with that intensity of expression and volume of sound, you will not preach five years. You will be in your grave."

I have preached nearly the whole lot of these fellows into the grave. (Laughter.) I performed the funeral services over several, and there is scarcely one of them living today. There are some of them living still who are still turning on the faucet just enough to trickle. The poor, thirsty wretches are lying down under the tap taking gratefully every drop. They are dreadfully angry at me for preaching this Gospel; that I turn on the tap too full; that it is too free; that it is too large; that it is too gushing.

The Beautiful Fountain of Pure Water Under Zion City's Hill.

I was with several of our own responsible officers at the site of Zion City yesterday. At Beach, just outside of Zion City, I had to wait a short time for a conveyance after our private

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car reached there. I was standing by an immense reservoir of water for the railway and noticed water flowing all around, clear water. I crossed a little stream of clear gushing water running to waste; such beautiful water! I said, "Whence this?"

They said, "Do you not know, Doctor?"

"No," I replied.

"All along that ridge through Zion City and right up to us there is water, it is supposed all along," they said.

"How deep down must one bore?" I asked.

"Oh, a few hundred feet. You strike the artesian basin. That is what feeds this reservoir. Do you see that pipe there by its side?" "Yes."

"Well," said Zion City's Engineer, "that is the overflow. It is full measure. It is brimming. It is running over. It comes from the distant mountains away up in Wisconsin and Minnesota, away up where the Mississippi finds its source. That is the water. It is gushing up under the hill below Zion Temple in Zion City."

Thank God for that water. Do you not see the analogy? Do you think I ought to turn the tap on fully?

Voices—"Yes."

General Overseer—I will. I will turn it on full, and I will empty myself of every ounce of strength and life I have. Then when I am through, I have enough in my weakness to whip the *Tribune* still. (Laughter.) In the strength which will come, I am stronger than ever.

I desire to apply this analogy. I want to tell you that in this life, if you obey Him, believe on Him, lay your all on Him, you will find that the Springs of Divine Life, Light, Love and Liberty are full and free and inexhaustible.

Is there any limit to the supply of God?

Voices—"No."

General Overseer—I can say from my heart when I look up to God, "All my springs are in Thee." That is my joy today, that I believe on Him; venture on Him; lay my all on Him; put my whole trust in Him; obey Him; put everything I have in His care and keeping, and have not a moment's fear as to the future and to consequences.

If I am all for God, God will be all for me.

You get just as much of this Life as you turn on the faucet of Faith and Obedience. If you are afraid, I do not see how you can call yourselves Christians at all. Fear and Love cannot dwell together.

I Have No Use for Cowards.

I do not wish to make their acquaintance here on earth, and I hope that the good Lord will keep them away from me if there are any in heaven. I do not desire their acquaintance anywhere. I have no use for a coward in Zion. He always leads the procession to hell.

But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

You will notice that the category begins with the "fearful." That word is the proper definition of the heart of a coward, "full of fear." The cowards lead the world; not the brave men. Brave men lead God's hosts on earth. Brave Messengers, like Michael the Archangel, lead them in heaven: for it is written, "And there was War in Heaven: Michael and his angels going forth to war with the Dragon." Cowards are no use there.

Cowards are acceptable to the world. When they want a man to be a high official in the United States, they nearly always choose a coward who will obey the party lash.

They say, "You have to obey or you do not get the nomination."

When a man becomes a coward, he is a curse. He leads the procession to hell. The brave, the bold, are the real leaders of the Nation; the men who are prepared, not to obey, but to beard and throttle the threats of the party lash-holders who drive them like slaves into the pens of politics to obey the bidding of the party boss.

It is also true in religion. The men who were high priests, scribes, Pharisees; who held the highest places, who were the most richly dressed and lived in the costliest houses and were the most highly honored, were cowards to the last drop of their dirty blood. Herod, on the throne, was a coward, and so was the false shepherd who wore the high priest's garments and led the "whited sepulchre" cowards who formed the Sanhedrin, that Council of the Seventy who cruelly murdered the Messiah of God.

The only men who saved the world were the men who were brave; who called Herod a fox and the high priests and priests of that time a generation of vipers, children of the Devil, who would not escape the damnation of hell for their doings.

History repeats itself once more; and the battles of today are fought upon the old battlefields of Christ's and John the Baptist's day.

Eternal Life will be always seen by a perfect confidence in God, therefore by believing on Him and going forth to war with that great Dragon, the Devil, in every form.

Behold the noble army in heaven, who have followed Christ on earth through all the ages past—

They climbed the steep ascent of heaven
Through peril, toil, and pain;
Oh God, to us may grace be given
To follow in their train.

Oh, Master of Life, who when Thou didst come to earth said:

He that believeth on Me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water.

Master, plead for us. Help us to believe, Eternal Father, by Thy Spirit, on Thy Son, that the Fountain may be opened in our hearts that has its sources in Thee, that we may be living wells of water springing up into Everlasting Life. This is what God wants us to be.

All who want to be that, stand and tell Him so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me power to confess my sins to Thee, to my fellowman; to restore, to repent, and bring forth fruits meet for repentance; to do right to all men, and in Thy sight. Give me Thy Holy Spirit, that I may venture all on Thee; that I may be cleansed in spirit, in soul, in body; that Thou mayest put within me that Living Water, Thy Holy Spirit, a fountain of water, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Answer—"Yes."

General Overseer—Will you keep on seeking until you find more and more of that Life which Infinite Love has provided for all who "obey" God fully. And will you use the Living Waters for others?

Answer—"Yes."

The voices of Deacon Judd and Conductor Rice were then heard in exquisite harmony, in the beautiful words of the duet:

Blessed words that with me dwell,
Sweetly spoken at the well,
Where our Saviour sat one day,
Resting, weary by the way.

CHORUS—"I will be within thee, A well of water,
Springing up into everlasting life."

Blesssed words in sweet refrain,
Drink and never thirst again,
Water from the fount of love,
From the crystal streams above.

Gushing streams that never cease,
Bringing ecstacy and peace,
Thro' the vale of tears and woe,
Healing streams that ever flow.

The General Overseer then dismissed the congregation with the benediction, requesting the candidates for Baptism and those who desired to witness the Ordinance to remain.

Even at that late hour of the afternoon, in spite of the heat, fully one thousand remained. The Power of the Spirit was present in that Ordinance, and those who witnessed it, as well as those who received it, were greatly blessed.

The General Overseer's charge to the candidates, though brief, was earnest, heart-searching, thorough, and the vows to God there made can never be forgotten.

The Baptism of forty-five believers by Triune Immersion into the Name of the Father, and of the Son, and of the Holy Spirit was then administered by the General Overseer.

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.

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THE EVERLASTING GOSPEL.

REPORTED BY O. L. S.

AT the close of a long day of arduous but blessed service in the great Philadelphia Mission, on Lord's Day, April 29, 1900, the General Overseer preached the following beautiful sermon on that old but ever new subject, "The Everlasting Gospel."

In the morning and in the afternoon, in the Grand Opera House, the Messenger of God had addressed great throngs of people, some of whom, in their guilt, had writhed and twisted and finally cried out under the stinging lash of God's Truth.

Great interest was awakened as an audience of over two thousand people gathered at the evening service.

There was quiet and rapt attention as the wonderful, eternal truths of that Covenant of Grace was proclaimed by God's Messenger. All who heard were blessed, and many turned from their sins in Repentance, and in faith sought salvation through Jesus, by the power of God's Holy Spirit.

Grand Opera House, Philadelphia, Pennsylvania, Lord's Day Evening, April 29, 1900.

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.

In the fourteenth Chapter of the Book of the Revelation of Jesus Christ, at the sixth verse:

TEXT.

And I saw another angel (another Messenger) fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give Glory to Him; for the hour of His Judgment has come: and worship Him that made heaven, and earth, and the sea, and the fountains of water.

The *Euangelion* (Ευαγγέλιον), as the Greeks lovingly called it, the Evangel, the Glad Tidings, the Gospel, the Good Spell, the God-spell, is the Everlasting Gospel.

That Gospel is not new, or it would not be true.

That Gospel is the Glad Tidings of our Father's Infinite Love. From Everlasting to Everlasting He is God.

At the beginning of human history, the earth emerged out of the chaotic darkness, into which it had gone, apparently, because of the wickedness of those who had dwelt therein. The earth was then made anew and man was placed in the garden of delight and purity and innocence and bidden to "be fruitful and multiply and replenish the earth," which once had been full of inhabitants, but had lost them.

Who were they, that pre-Adamite race?

The same words which were spoken to Noah when he came down from Mt. Ararat were spoken to Adam and Eve, "Be fruitful and multiply and replenish the earth." Replenish means fill up again. The earth had lost its inhabitants by the flood, through their wickedness, and Noah was bidden that his sons and daughters should go forth and "replenish" the earth. The same command, in the same words, had been given to Adam and Eve.

Who were they who thronged up from hell to repossess the earth, if they were not demons, disembodied spirits who by their sinning had lost their bodies, as many are doing now, and had been cast out of earth, and cast down into the dark abodes of wretchedness and woe.

The Conflict Between the Devil and God.

What is this conflict? What is this seemingly endless fight in the righting of the wrong? It is not a "wrestling against flesh and blood, but against the Principalities, against the Powers, against the World-rulers of this Darknesss, against the Hosts of Evil Spirits in the Upper Air." That is the correct rendering of that passage. Every scholar knows that. That conflict is a warfare against the Unseen Powers of Hell which have entered into this earth and possessed man's being, which was made to be the Temple of God and are making men and women incarnate devils.

Oh, is there no deliverance?

Is there no Power that can cleanse the Temple of man's being; that can make man what God designed him to be—a Habitation for Himself, through the Spirit?

Is there no way by which I can become the Temple of God, that my spirit, my soul and my body may be indwelt by God Himself? Is there no way by which I can come out of the darkness?

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.

That Eternal Love sends to you this Everlasting Gospel of Salvation for spirit, soul and body, so that you, a Triune Man, may become the Glorious Temple of a Triune God.

May God give you this Power, through my preaching of this Gospel.

This seems to be the great question. I must be *free*. My spirit *must be free*. God put the longing for freedom ineradicably in my spirit, and *I must be free*. There is no freedom, no possibility of freedom, except for those whom Jesus Christ, the Son of God, makes free through the Everlasting Gospel.

I am so glad that

Christ Was the Lamb of God Slain From the Foundation of the World.

Not merely nineteen centuries ago did He suffer at Calvary, at Jerusalem, but He suffered before the world's foundation:

The wounds of Jesus for my sin,
Before the world's foundation slain,
Whose mercy shall unshaken stay,
When heaven and earth have fled away.

Mercy, Salvation, Sacrifice, Deliverance, and the Everlasting Gospel antedate guilt, damnation, miseries, sin, disease, death, hell.

The Everlasting Gospel rises up out of the Ocean of Time.

Sometimes, far away at sea, on a long voyage, you will see but a little peak of rock appear amid the waves, and you say, "What a little rock." But the mariner smiles as he tells you that the soundings there are several miles deep, and that the little rock is but the pinnacle of a great mountain hidden in the depths of the Ocean. Oh, we see so little, and we fail so often to think of the greater things unseen.

A Man stood out, simply, humbly, bravely; a man. We say, "What was He more than any other man?" He was the Pinnacle of the Rock which had its foundations in the Eternal Ocean of God's love; the Everlasting Gospel; because He is the Everlasting Saviour, the Everlasting God.

When we think of this Everlasting Gospel it is good to know that one is not dealing with something like the American Constitution, which has been patched so much. It is good to know that one has not to do with something like the British Constitution, the provisions of which no one can accurately determine.

None Who Build Upon the Everlasting Gospel Are Disappointed.

It is so good to know that in dealing with the Everlasting Gospel we are dealing with something clearly safe, thorough, true, tried; that multitudes have built upon that Rock, and that from Time and from Eternity there comes back no cry of anger or disappointment from those who have built upon the Eternal Rock of that Everlasting Gospel.

Did you ever hear the sweet old mother who built upon that Rock in childhood, who looks at you with a light shining in her eyes which never shone upon sea or land, say, upon her

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dying bed, "Lift me higher," and tell you how happy she was, as she bids you sing the songs of those who are sweeping through the Gates of Glory?

Did you ever hear of one who had come up through youth, through womanhood or manhood, to hoary age, who, while waiting for the last of life to come, ever said that he or she was sorry for that trust upon the Christ, for that rest of hope for eternity, in the Everlasting Gospel?

No, there is no such record.

But out of the dark abyss of infidelity and hypocrisy there comes the wailing cry of those who are perishing, who never built there, who never rested in God.

That Gospel must be a Gospel commensurate with Satan's ravages, with sin's awful consequences. It must extend to the spirit, to the soul and to the body. It must cover sin, sickness, sadness and misery. It must be coextensive with man's necessities. It must be a Gospel for the present: for we need the deliverance now.

Such is the Gospel.

When Christ preached it, there were no limitations, except the limitations which a man imposed upon himself; the limitations which you who cling to sin impose upon yourselves; which you who cling to sickness impose upon yourselves, which you who cling to death impose upon yourselves; the limitations which all impose upon themselves who cling to man, not to God.

A man, in his weakness, needs a stronger stay than his fellowmen, even the holiest and the best of them. Man must find in God that which can alone satisfy in spirit. I must find in the Father of my spirit the deliverance which I cannot find in any of my brothers.

The Gospel is the Gospel of the Father.

The Gospel which Jesus brings to me, therefore, is the Gospel of my Father. Jesus had no Gospel of His own. He told you, "The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works." Neither words nor works were His. They were the Father's. He came not to preach Himself. He came to reveal unto us the Father.

He never bade us pray to Him. He never bade us pray to the Holy Ghost. He said, "When ye pray, say 'Our Father.'"

He revealed to us the Father. He said, "My Father is greater than all." He said, "I go unto the Father: for the Father is greater than I."

He spoke of the redeemed as His sheep, for He gave His life for them. He was their Great Elder Brother, their Shepherd, their Friend, their Saviour. He said:

> My sheep hear My voice, I know them and they follow Me: and I give unto them Eternal Life; and they shall never perish, and no one shall snatch them out of My hand.

Then He paused, and He said, as He looked at the multitude and looked upward to heaven, "My Father which hath given them unto Me, is greater than all; and no one"—He looked over all the earth, He looked through all the hosts of suns and systems above and around in the immensity of space, He looked into the depths of hell, and He cried, "*no one* is able to pluck them out of the Father's hand."

I call your attention to the fact, that the Gospel is the Gospel of the Kingdom of God the Father; that Jesus taught us to pray to the Father, in His Name, in the Power of His Spirit, but never to Himself. The apostles who knew this Gospel never prayed to Jesus Christ. Paul said:

> For this same cause I bow my knees unto the Father, from whom every family in heaven and on earth is named.

My Father! No more comforting words could Christ Himself say to humanity than he said when they looked at Him in His bloodless body, "I ascend unto My Father and your Father, and my God and your God."

He said he would stand within the Veil of the Holy of Holies as our High Priest and Intercessor, our Advocate with the Father, and that the Holy Ghost would come and be the Father's Advocate with us.

He said the Holy Spirit would teach us to cry, "Abba Father," and that He would Himself as our Mediator plead for us with the Father.

The Gospel teaches us, then, that it is the Gospel of God the Father, sent in the person of Jesus Christ, the Eternal Son of God, through the Holy Spirit, who were in the beginning with God. I cannot *define* the Trinity of the Godhead, but I believe in it, and in the preëxistence from all eternity, in God, of both the Son and the Holy Spirit.

The Great Curse of the Churches is That They Have Lost the Father.

They have no Father. They talk of Christ: they have a Brother. They talk of the Holy Spirit: they have a Comforter. But they talk not of the Father, of Him of whom Christ ever spake, whose will He came to do, whom He glorified on the earth, and to whom He returned. Oh, how He loved His Father and our Father! He told the Father in His Great Prayer, "I kept them in Thy Name." He "guarded them" like a True Shepherd for His Father. Everywhere He spoke of His Father, and so should we for whom He gave His life.

This is the Gospel of the Kingdom of God the Father; therefore it is Everlasting. It is everlasting, for it is in God the Eternal Father.

God's Salvation is an Everlasting Salvation.

When we have received that Gospel, the Salvation with which God saves is forever. There are no limitations to it. When you are born of God, all the powers of hell cannot destroy your regeneration. Born of God, born into His Kingdom, you may fall, you may sin, but you are God's child, and you cannot die. The Shepherd will seek on earth; yes, and in hell: for it is written, "If I make my bed in Sheol, behold, Thou art there."

God will never forsake His own. He will seek until He has found you, until He has destroyed death and hell, by casting them into the all-consuming Fire of God.

This Gospel puts an end to the powers of hell. It is a Gospel which tells you that there was a time when Satan was not evil, when sin did not exist; when disease, death and hell had no control. It tells you that which had a beginning will have an ending. Evil is not eternal, or it would have God for its author. Sin is not eternal; but God and His Salvation are.

This Gospel tells us that on this earth there will come a time when no man shall say to his brother, "Know the Lord: for all shall know Him, from the least unto the greatest of them."

The so-called various denominational churches, which are ever proclaiming their own orthodoxy, have no such broad catholicity. They tell you of an everlasting damnation, and the man who could believe in it would be as depraved as the man who conceived it.

"But," says the Presbyterian, "there is no way by which His perishing may return." What? A temporal fault, bad as it may be, is to be punished with an eternal punishment? Who says that? Not God. "Oh," some say, "it was the Christ Himself who said it." "These shall go away into everlasting punishment, and the righteous into life eternal." Did the man who quoted that to you tell you what punishment meant? Had he sense enough? Did he know Greek enough to tell you what *kolasis* (κόλασις) meant? Had he honesty enough to tell you that the word translated punishment is the word that is translated through all that language for pruning, *koladzo* (κολάζω), and that the idea in the word is not the destruction of the tree, but the pruning of it with a sharp knife, that the tree may be saved and may bear more fruit.

He did not tell you? No; he had the fear of the Synod of the Presbyterian Church before his eyes. He had the fear of the Lutheran Synod. He had the fear of that Deacon in his Baptist Church whom he feared more than he did the Devil or God. He had the fear of man, but he did not have the fear of God, or he would have told you, unless he was too ignorant, which is common regarding men who tell you that they know the Gospel which they are preaching.

He was too ignorant or he was too dishonest to tell you that the word punishment had no such idea as eternal damnation, eternal torture, and eternal separation from God.

I Am Thankful That There is a Pruning.

I am so thankful for the *æonian* (αἰώνιος) age-long *kolasis* (κόλασις), prunings. I am so thankful that Christ is the true Vine and His Father the Husbandman. I am so thankful that the Eternal Father takes away the dead wood from the living Christian. I am so thankful that the Life has reached me and that the dead wood of a dead theology is forever gone, or if, without my knowing it, any of that corruption remains in my thought, and in my teaching, may God immediately remove it, no matter what the cost may be.

If you imagine that the Christian Catholic Church is preaching an eternal separation from God, you have not begun to know what the Everlasting Gospel in Zion is. The Everlast-

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ing Gospel in Zion tells us of an Everlasting God, whose "mercy endureth forever," who will seek the sinful and the sorrowing until He finds them, and until He has blessed them.

That opens your eyes! That is not the Gospel you have been getting. "Doctor," they say, "it is not the Gospel we expected you to preach, you who have such a sharp knife." Thank God for the sharp knife. I have come to prune you, "that you may bring forth more fruit." The fact is, that most of you are not bringing forth any fruit, and you never will until you are properly "punished," until you are properly "pruned." And, if you won't submit to that, *now*, on earth, then it must be done, *hereafter*, in hell.

This Gospel ever tells you of the mercy that endureth forever, and the mercy that "hath shut up all unto disobedience that He might have mercy upon all"; it tells you of "God, who is the Saviour of all men, specially of them that believe"; it tells you that from which there is no possibility of exception, that "as in Adam all die, so also in Christ shall all be made alive"; it tells you, also, that the time will come when Christ shall deliver up "the Kingdom to God, even the Father; when He shall have abolished all rule and all authority and power. For He must reign, till He hath put all His enemies under His feet. . . . When all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be All in All."

It is the Everlasting Gospel. It tells you that Satan and sin and disease and death and hell shall be forgotten, destroyed, and that God shall reign, and that the earth and every being that ever lived upon it shall be redeemed.

Call.

Every one who desires the Gospel which redeems them here and now, seek it. Do not go through ages of pruning in hell to get it.

Do not go through the dark abyss of woe to get it.

Find it now.

Find Redemption now.

Let God take your spirit, let God take your soul, let God take your body. Let Him sweep out the powers of death and hell, and let Him reign there, and let it be that from henceforth you shall be the Temples of God.

All who desire that, stand and tell God so. All who desire to be God's children, all who desire God's mercy, stand and seek it. (Many hundreds arose, but some remained seated.)

What, shall there be one of God's offspring who shall not seek His mercy?

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 deliverance here and now, upon this earth. Take possession of Thine own purchase by Thy Son. Live in my spirit, my soul, and my body. Help me to do Thy will every hour of every day, in every place, for Jesus' sake. (The prayer was repeated, clause after clause, following the General Overseer, and with much earnestness of spirit and apparent deep consecration.)

Did you mean that?

Answer—"Yes."

General Overseer—Live it.

The Doxology was then sung, and the meeting was closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And the very God of Peace 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 Christ, the Love of God, and the fellowship of the Holy Ghost abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

SPECIAL NOTICE TO FRIENDS IN THE EAST.

At Cramer Hill, New Jersey, opposite Philadelphia, Pennsylvania, Baptism by Triune Immersion, in the Delaware River, will be administered on Lord's Day, July 1st, at 11 o'clock A. M.

Ferry Steamers leave Otis and Arch Street Wharves every half hour.

GIDEON HAMMOND,
Elder-in-Charge Christian Catholic Church,
1344 Somerset Street, Philadelphia, Pennsylvania.

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.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, JUNE 27th or 28th.

There is No Lack With God.

1. *There is not a need He has not the fulness for.*—Phil. 4:19, 20.
   What needs does God supply?
   What does He give us with Christ?
   With what does He so bountifully supply us?
2. *There is not a day He has not strength for.*—Deut. 23:24, 25.
   Who is not able to do his God-chosen work?
   Can God fit for hard duty or labor?
   Does He not give to His true servant Divine strength?
3. *There is not a hunger He has not meat for.*—Psalm 34:9, 10.
   Did He not make food for the first man?
   Does not sin make food hard to get!
   Is there not ever plenty where God is looked to?
4. *There is not a thirst He has not satisfaction for.*—Rev. 22:16, 17.
   Does not the Water of Life give to one physical life?
   Does God limit the supply we have?
   Who may enjoy this abundant fulness?
5. *There is not a weariness He has not refreshing for.*—Psalm 127:1, 2.
   Who refreshes when one is weary with toil?
   Does God want any one weighted down with sorrow?
   Is it not vain to overwork one's physical power?
6. *There is not a bodily claim He has not clothing for.*—Matthew 6:28-30.
   What colors of clothing has God made for His children?
   Who makes the silk, wool, linen and cotton for clothing?
   Should one's chief labor be for clothing which perishes?
7. *There is not a concern He has not relief for.*—Psalm 84:11, 12.
   In moments of darkness, who is the Light?
   In hours of conflict, who is our Shield?
   In times of need, who is it that gives plentifully?
8. *There is not a trouble He has not a remedy for.*—John 14:1-3.
   What does a troubled heart mean?
   Is God ever to leave us to our own lot or choosing?
   Is not what God will do for us in the future ever to cheer us?
9. *There is not an obligation He has not a recompense for.*—Proverbs 19:16, 17.
   What do the poor in our midst afford us?
   Is not to obey God's Word to get life's blessings?
   If we give, even of our scantiness, does not God give rich returns?
10. *There is not a moment He has not duties for.*—Romans 12:10-15.
    In a world of need, can one ever be idle?
    Is there not always something to pray or work for?
    In how many ways can one occupy himself for God?
11. *There is not a suffering He has not respite for.*—Matthew 8:14, 15.
    What is God's remedy for an aching heart?
    What is God's remedy for a prostrate body?
    What is God's remedy for an undone life?

The Lord Our God is a Bountiful Provider.

SUNDAY BIBLE CLASS LESSON, JULY 1st.

Constant Progress With God.

1. *Why people stop growing.*—Hebrews 6:1-12.
   What should all seek for in Christ?
   Why does nearly every one fall short in it?
   Should one stop at even second blessings?
2. *God means every one to be wonderfully enlightened.*—Acts 26:13-20.
   Can one ever forget the light given at conversion?
   Does one ever forget when his eyes have once been opened?
   Does not light given call for prompt obedience?
3. *One man may be ever blessedly strengthened.*—John 6:47-58.
   Is not to feed on Christ ever to be strong?
   Can one live on Christ and not be stronger for it?
   Is He not more abundant life to one's spirit, soul and body?
4. *One ought to always be victoriously endowed.*—Acts 19:1-7.
   Is not the spirit-endowed man made strong?
   Does it not mean strength to know the Holy Spirit in power?
   Does not this strength follow a true baptism?
5. *One can be daily preciously banqueted.*—1 Peter 2:1-8.
   What hinders true growth each day?
   Does not God highly esteem that which men disallow?
   Does not every soul in Zion grow from strength to strength?
6. *One should be constantly marvelously uplifted.*—Hebrews 12:22-29.
   How far is the true child of God from heaven now?
   Who is it in heaven that makes it what it is?
   When earth fails, what then is ever essential to one?

God's Holy People are a Growing 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.**

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, June 9, 1900, was conducted by Elder F. A. Graves.

After the usual opening exercises, the States represented were enumerated and found to be fifteen in number, as follows:

California, Colorado, Illinois, Indiana, Iowa, Kansas, Massachusetts, Michigan, Minnesota, New York, Ohio, Pennsylvania, Washington, West Virginia, and Wisconsin.

The following foreign countries were represented:

China and Japan.

The meeting was thrown open for testimony.

MISS FLORENCE MCFARLAND, now in Zion Home, Chicago, formerly of New York City, said: "I praise God for His wonderful goodness to me and to our family. One thing that I am most wonderfully grateful for is, that Zion looks at the heart and not at the external. I praise God that He has sent us a man in these times who has been able to open the Bible to us. The Bible in part was an interesting Book to me from a child, but there were chapters that I never understood; but, thank God, Dr. Dowie has opened the Bible and made it a Living Book."

MRS. O. J. GRIFFITH, St. Mary, West Virginia, said: "The teaching in Zion has opened the Bible to me more than anything else. It used to be a dark Book to me, although I belonged to the Church.

"I believed this doctrine, from the Bible standpoint, before I had ever seen a healing. We have had a good many healings in our family in the last five years.

"We have been scattering LEAVES OF HEALING and Zion Literature for the last five years.

"We have a little Gathering of the Friends of Zion in St. Mary. We have twelve or fifteen who desire to be baptized. About that number joined the Christian Catholic Church. There are more who want to join."

REV. W. D. TAYLOR, Willows, California, said; "It was LEAVES OF HEALING that first set me studying along this line of Divine Healing. I had been in the Methodist Church for about twenty years and had been a minister for about seventeen, and I never heard a sermon preached upon the subject of Divine Healing during all that time.

"LEAVES OF HEALING has taken the desire for swine's flesh away from me. God has cleaned me up along this line. I am more anxious to read the LEAVES than any other religious paper I ever took. I keep on hand constantly some of those little tracts like 'Satan the Defiler' and 'Jesus the Healer,' and scarcely ever write a letter without enclosing some of these tracts. I get answers from all around, people writing to me and asking me about it. Whether they accept it or not, truth gets into their minds which will do them good at some time or another. I thank God for being with you tonight."

MRS. MARY MCALPINE, Evanston, Illinois, said: "I am glad that God is able to heal the sick and the distressed, the poor and the suffering and the downcast, and raise up the fallen. I am glad for His great goodness to us all. I am glad that He is a Physician who never fails. Praise His Name. He is my Guide, my Life, my Eternal All."

J. B. RENDALL, Ledyard, Iowa, said: "I praise God that I never fought Dr. Dowie, never fought Zion nor Zion teaching. When it was first brought to my attention I said, 'Praise God for a Full Salvation.' That is just what I have been looking for. That is just what I thought the dear Saviour would do if people believed that He would be the Saviour of body, soul and spirit. I find that His Words are true; that He means just what He says when He speaks to us through His revealed will. I have proved it true. He has answered prayer for my healing and for my family in many instances."

MRS. SARAH J. MILES, Attica, Indiana, said: "I praise God for His wonderful healing power in our home. When I laid aside medicine to trust the Lord, I only weighed seventy pounds. Tonight I weigh ninety-four. My husband was healed of the tobacco habit, after using the poison for thirty years. If any of our stock get sick we always go the Lord. We have never lost anything since we have trusted Him. I think I have been kept back in my healing because I would stay in the Methodist Church. I have brought our applications for fellowship in the Christian Catholic Church, and have also brought applications from two of our neighbors."

MISS LAURA FISHER, 1514 Michigan Avenue, Chicago, said: "I thank God for ever leading me into Zion. When my brother wrote to me to come and make him a visit, I was determined that I should not join Zion and should have nothing to do with it. But the Lord led me here so clearly that I could not see any other way but that I should come into the Full Light of the Gospel."

C. C. LAWRENCE, Madison, Wisconsin, said: "I have been a reader of LEAVES OF HEALING almost ever since it was first published. I never fought Dr. Dowie nor this work. When I heard of it, I thanked God for answering my prayers, for giving the Full Gospel instead of only a part of it. I had believed what I had read in the last chapter of Matthew and the last chapter of Mark."

PEABODY DEXTER, Appleton, Minnesota, said: "I know with certainty that God is a prayer-answering God. I prayed to Him to remove a burden of guilt after I experienced religion. I felt the burden of guilt removed just as much as I would feel a heavy burden being taken from my shoulder. A year ago LEAVES OF HEALING got into my hands and did me a great deal of good. I came almost seven hundred miles to Zion for healing."

PROF. J. H. SAYRS, Cedarville, Ohio, said: "I thank God for what He has done for me in leading me to Zion, in getting me to give up the practice of medicine, in teaching me the evils of it. I rebelled against the idea that medicine should not be used as means for the healing of the sick for a year and a half. God won, and I poured out all medicine. God has been blessing me ever since.

"Our meetings in Cedarville since last August have been well attended by those who desire the pure teaching of God's Word. The ministers of the town in a number of cases told their members if they went or continued to come to our meetings they would have to call them to account for it. So far as I know, since that time, not a minister has delivered an address against the use of tobacco, against the saloons, against going to the opera house, or against Secret Orders.

"God has blessed our teaching there in healing a number of cases.

"May God bless Zion, bring many in to it, and cause them to set aside prejudice against the pure Word of God."

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WILLIAM B. MCELHINEY, Pontiac, Illinois, said: "I thank God that I am in Zion.

"We have a Gathering of the Friends of Zion at Pontiac. We have about twenty-five members there, and we have some glorious meetings there every Sunday. At 2 o'clock the Juniors meet.

"I was a member of the Methodist Church for ten years and I was halting between two opinions, and last winter I decided that question; and I thank God I have not been halting between two opinions since, but have received blessing right along.

"I thank God for LEAVES OF HEALING. It is an uplift to me to read the testimonies. It does me more good to read LEAVES OF HEALING since I have heard the testimonies and heard Dr. Dowie preach."

MRS. W. F. MILLER, Waterville, Minnesota, said: "I have come back to Zion to get more teaching. I praise God for LEAVES OF HEALING, which led me to come here two years ago.

"I praise God I saw that Divine Healing was in the atonement and grasped it, because I realized how I received pardon for my sins, although I could not explain it. I received my healing in Zion, went back home and have had persecution ever since.

"We are progressing there. When we came out of the Methodist Church and brought some with us, that was quite a bombshell for them. When we started our Gathering, that was simply shocking. It was intimated we were weak in the upper story. Some say to those who come, 'And you go to those gatherings, too? You folks are going to break up the three churches.' They have been answered, 'One time you say we are weak-minded; now you declare that three weak-minded families are going to break up three churches. It is contradictory all the way through.'"

MISS ELLEN BURKLUND, Zion Home (late of Japan), said: "I praise God for bringing me to Zion. I have been wonderfully blessed in spirit, soul and body."

MRS. W. J. SPAFFORD, Brooklyn, New York, said: "I have a great deal to thank God for. I thank Him for spiritual and physical blessings which I have received during the past week. I am getting my healing all the time. I am very much better than I was, and I feel that I cannot thank Him enough for what he has done for me."

WILLIAM LEGGETT, Chesley, Ontario, Canada, said: "I thank God that ever I got into Zion. It was pretty hard work for a while to leave the Methodist Church. I had been a Methodist for about fifty years.

"Over two months ago I was taken very sick. I got hurt, caught cold and got erysipelas in my leg. Then it went all through my whole system. I had a very high fever and was delirious part of the time. Through the prayers of my family I was raised up, so that I was able to come here. I came here in a very poor condition. I could not help myself and had to be brought into the Home and carried about on a chair. I was suffering great pain. Dr. Speicher prayed for me and the pain at once left my leg. The swelling gradually went away.

"I thank God that today I feel strong and in good health, except my lip, and it is a great deal better than when I came here. When I left Chesley to come here, the people were shocked. Some said, 'That man will never come back alive.' I have received many spiritual blessings since I came here."

MRS. WILLIAM LEGGETT, Chesley, Ontario, Canada, said: "We left the Methodist Church, and that is a terrible thing—"

Elder Graves—The Methodist Church is a terrible thing! (Laughter.)

Mrs. Leggett—"For sixty or seventy years our families have been Methodists and had Methodist preachers in the families, and of course it is a terrible thing.

"Opposition to Zion is pretty strong in our neighborhood. The friends of Zion there are good and strong. We never fail to meet every Sunday about 10 o'clock, one Sunday at Chesley, and then seven miles from there, and another place nine miles out.

"There is a small Gathering at Bervie, twenty-two miles away. They sometimes come up those twenty-two miles and meet with us.

"Zion people in our neighborhood are very faithful about paying their tithes. Everything is counted, butter and eggs and fowl.

"Our family has been blessed in many ways. Our stock has been saved. When the grass is very green and the clover very high, the cows often die of bloating. One cow came up in a terrible state. If it had been the year before, father would have been for putting the knife into her to let out the gas, but he left her alone and the next morning she was all right."

JEREMIAH MACK, 1425 Michigan Avenue, Chicago, said: "I thank God for the opportunity I have had of seeing how much LEAVES OF HEALING is doing outside of Chicago. I was in Kansas City recently. I got a list of the subscribers to LEAVES OF HEALING before I left. I was surprised to find how much they were getting out of the paper and how well they understood Zion, and how very competent they were with the Sword of God when opposed regarding Zion teaching. It made me feel ashamed in not knowing Zion better. It is an inspiration to see how these people who have never been to Zion Home at all stand."

MRS. H. C. CARR, 1311 Michigan Avenue, Chicago, Illinois, said: "Some one sent LEAVES OF HEALING to Dallas, Texas. My brother got hold of the paper and said, 'This would just suit sister,' and he sent it to Rushville, Indiana, to me. I read it, and have been reading it almost four years. I praise God that just one copy of LEAVES OF HEALING brought myself, my mother-in-law, my husband and my three children to Zion. I praise God for the teaching I am getting in Zion. It has brought several besides our family. I praise God for LEAVES OF HEALING."

MRS. N. H. GRANGER, Hornellsville, New York, said: "I praise God for our General Overseer. I came to Zion for the first time two years ago, through LEAVES OF HEALING. When we first read it we did did not like what Dr. Dowie said about the churches. But I prayed over it, and I know the Lord gave my daughter the desire to come, for she had no desire to come when she read the LEAVES.

"My daughter would not be living today if we had not come, for she was very near death's door at that time.

"I myself have been healed of a good many things. I had insomnia. I suffered from constipation for between twenty and thirty years. I had hemorrhoids and stomach trouble and rheumatism. Now I have perfect health.

"When I left Hornellsville we had sixteen members of the Christian Catholic Church there. I do not know how many have been added since, for I have not been home since last November.

"The hardest thing I ever did in my life was to get out of the Presbyterian Church. I fought that for three months and I prayed over it, and the Lord made me very miserable because I did not give up. I did not get any relief until I finally came out. I was just as happy as I could be when I finally made up my mind."

FRED CROSSKILL, Heathcote, Ontario, Canada, said: "I can praise God for LEAVES OF HEALING. I can praise God my whole family is in Zion. I received a letter today, saying that my old father, seventy-one years of age, was out selling LEAVES OF HEALING, and I praised God."

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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. I. Spreeher, Private Secretary

ZION is understanding better each day the wonderful love, mercy and power of God, our Heavenly Father, and His willingness to bless those who trust and obey Him.

Day after day, and night after night, is proving how graciously God regards the prayers of His servant, the General Overseer of the Christian Catholic Church in Zion.

Our first extracts from the correspondence this week illustrate how God has heard and answered the prayers of the Messenger of the Covenant, who, though "subject to like passions as we are, prayed" earnestly that it might rain, "and the heaven gave rain" and immense crops have been saved from destruction.

Many other answers to his prayers, and to the prayers of those whom he has ordained, are recorded on this and other pages.

The Blessed Rain Sent in Answer to the Prayer of God's Messenger.

BRINSMADE, NORTH DAKOTA, May 20, 1900.

DEAR BROTHER IN CHRIST:—Being a member of the Christian Catholic Church in Zion and a believer in the Full Gospel, and ready at all times to speak my convictions to others, as the Little White Dove has impressed her truths upon my mind, I still seek for more wisdom regarding the Bible and its teaching.

At this place especially, and throughout Benson County, we have been and are at present undergoing a serious drought, having had no rain or moisture to speak of since last October.

Thousands of acres of grain will suffer severely should it continue at least two weeks longer.

Believing God's power does not change, and that God will answer an obedient people's prayers for rain when in need as quickly today as in Elijah's time, we humbly request the prayers of our dear General Overseer and Zion everywhere that God shall send forth abundance of rain in this the drought-stricken district at once.

I told about twenty or twenty-five persons that I would write this request, and that if the General Overseer preached it as good doctrine, that we could look for rain, in answer to Zion's prayers, Wednesday or Thursday of this week, May 23d or 24th, which depended at what time you received our request.

Enclosed find $—— for the extension of God's Kingdom and for the purchase of tracts for distribution in this and adjoining towns.

Yours in His service, HARVEY O. BROWN, Farmer.

P. S.—Kindly report time prayers were offered, that we may be able to compare as to the result.

Will also add that having never seen any teaching in LEAVES OF HEALING bearing directly on this matter, I shall not speak of the matter as being Zion teaching until your reply is received.

To this letter the General Overseer replied that the letter had been duly received on May 23d and that prayer had been offered on that day, and that on the following Friday afternoon, May 25th, when he, the General Overseer, found more time to read the letter and give himself a few minutes to prayer in the matter, he had earnestly offered up the following prayer to God:

Father, if Thine own people there are in need of rain, let them have it, for Jesus' sake. Amen.

On June 9th a letter dated June 3, 1900, was received in Zion from Harvey O. Brown, of Brinsmade, North Dakota, in which he says:

I wrote a request for prayer to Zion that you would pray in our behalf that God would send us His blessed rain, which was so very much needed in this country, Benson County, North Dakota.

My request to you was written Monday, May 21st.

On Wednesday morning, May 23d, at this place and in the vicinity, we had a steady shower from 5 until 7 A. M., though not a general rain. On May 31st it commenced to rain about noon, and continued steadily all afternoon and a good portion of the following night.

The continued drought for a period of about eight months has been broken, and we give God all the praise that through His infinite mercies He did not permit the agricultural interests to suffer very seriously, knowing that when most in need, we, as God's people and servants, should call on the Living God, who will hear and answer an obedient people's prayer

Great Blessing in Baptism. Son Healed When Dying. Dying Woman Begins to Get Well.

MT. GILEAD, OHIO, May 31, 1900.

DEAR DR. DOWIE:—I cannot tell you what a great blessing I received on last Lord's Day, May 27, 1900, by obeying God in Baptism by Triune Immersion.

It has brought joy and gladness to me, and I can truly say it was one of the brightest days of my life.

Satan tried very hard to trip me and keep me from getting the blessing by insinuating (before Baptism) that I was a great sinner and not fit to be baptized. He presented everything to my mind that could be thought of to keep me from obeying; but thanks to kind Elder Pence and the dear sisters who encouraged and helped me to go forward.

Truly the Devil was thwarted in his designs against me, and now I am very happy in Jesus.

I pray God to give me grace and strength for every duty in the future, that I may obey quickly, cheerfully and gladly for Jesus' sake.

I do thank God that He has raised you up to lead the people out into this Highway of Holiness, and that you have been enabled to lift up the Standard of Christianity so that all who faithfully follow your leadings, as you follow Christ, are able to reach the Father's Throne in glory, and that as our prayers ascend to Him, He hears and answers speedily.

One year ago last April our dear son lay very ill with fever, in Huron Street Hospital, Cleveland, Ohio.

I was deeply grieved and sorrowful at the thought of the probability of his being taken from us, and sat down and wrote you to pray that his life might be spared, and also that you pray for me, as I was, and had been, a great sufferer.

After writing these two requests, I felt convinced I ought to send my application for membership in the Christian Catholic Church in the same letter with the prayer requests, which I did.

I have ever since been glad, and I can say to the praise and glory of God that my health is better today than it has been for years, and my weight more than ever before in my life.

Our dear son was spared to us, I firmly believe, in answer to prayer while he went almost to death's door. I have not the least doubt that he would have died, but for the "prayer of faith which shall save the sick" which had gone up so earnestly to God for him.

While you held your series of meetings in Cleveland, I was there in attendance, and my son then lay at his worst.

One morning as I entered the hospital I found him very weak; as he said, weaker than he had been before.

He looked up at me so pitifully and said, "Mother I feel so very weak; you don't think I can live, do you?" I said, "Oh, yes, my son; I have prayed for your recovery, and Dr. Dowie has prayed for you, and I feel sure you will recover." This assurance seemed to give him courage and hope sprang up, and he soon began to get stronger.

Not long after he was able to come home for a few weeks' stay, until he had gained strength enough to return to his business.

Upon his return to Cleveland, he went to see some of the invalids in the hospital whose acquaintance he had formed while he was there sick, and upon meeting the nurses who cared for him during his illness, they said to him, "Well, Mr. Jackson, we were all greatly surprised that you ever went out of this hospital alive, for not one of us thought you would live. You were a very sick man."

I told the dear boy it was all in answer to prayer, and that he owed his life to the fervent, effectual prayers of the righteous. All glory and praise belongeth unto God, who giveth us the victory.

Another incident of importance I will speak of just here, to the honor and glory of God. Two weeks ago, while Elder Pence was with us, we visited an old lady who was very ill, seemingly near death's door, and could not speak so as to be heard.

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Elder Pence talked to her as best he could, while she could only nod her head as he questioned her about her condition.

He prayed for her with the laying on of hands, and as we left her I felt confident the Lord had heard and would answer.

The next day her husband came over (not knowing what had taken place, for he was away at the time of prayer). I asked him how his wife was. He replied, "Oh, she is much better, and can talk aloud."

I went over and found it all true, and so far as she has been able to reach out to God in faith, she has been gaining.

Surely it is a good thing to trust in the Lord, for to such the promise is ever fulfilled, "For so shall ye dwell in the land, and verily ye shall be fed."

Very sincerely your Sister in Christ, MARY C. JACKSON.

Wonderful Healing of a Little Boy. Answers to His Prayer of Faith.

151 CINCINNATI STREET,
LAFAYETTE, INDIANA, June 3, 1900.

DEAR GENERAL OVERSEER:—I take pleasure in sending you this testimonial of what God has done for our little boy, Howard.

He has been afflicted with catarrh for about three years. We had him treated by a specialist and he got no better. A growth came in the left nostril that entirely filled it up. He had not breathed through that nostril for at least one year.

The doctors said there was only one thing more to do, and that was to cut the growth out. His papa would not have the knife used.

He got so poorly that he could not walk upstairs to bed and eat scarcely anything.

We had to rub him at night with liniments to put him to sleep. We had done everything in the way of medicine and doctoring that could be done.

A lady came here and said to him, "Howard, I would go down to Mr. Peckham and learn of Jesus' Way of taking it out."

He was anxious to go, but I had a timidity about going, and put him off from time to time, till he got so poorly that I saw he could not stand it much longer without relief.

On the 21st day of January, 1900, I took him down to Deacon Peckham's.

He talked with Howard, asked him a few questions, and asked if he would give up eating pork. He readily answered that he would.

Mr. Peckham prayed with him. We stayed for services, and in about half an hour after the first prayer this growth broke loose and commenced bleeding. He spoke right out and said, "Mamma, I am healed."

In about three days you could scarcely see any of this at all. He almost ran home and said he was so hungry he could hardly wait for his supper. He has not had a dose of anything, not even hot water, as medicine since.

I had the rheumatism after his healing, and could not walk. His papa said, "I believe I would use salt and vinegar," but Howard said, "No, mamma, that is medicine."

I told him I must have relief. He said, "I will pray for you." He did so, and immediately the pain was gone.

We have a family of eight children, and if any of them are feeling badly, or hurt themselves at play, they always call for Howard to pray for them.

About three or four weeks ago I went to see a good Christian lady who had tonsilitis. I told her about Howard, and what God had done for our family. She asked me to have Howard pray for her. He did. She just called this forenoon and told me she got well right away, and has not taken any medicine and has not been sick since.

Not only has Howard been healed, but other members of our family. Our little girl twelve years old was always sickly till we learned of Divine Healing. Now she is well.

It would take a whole day, almost, to write all that child had and what she has gone through at the hands of doctors.

We give God all the glory, and thank Deacon and Mrs. Peckham for their prayers. (MRS.) A. F. BEASEY.

God Graciously Delivers in Childbirth.

736 NORTH ELLEN STREET, POMONA, CALIFORNIA.

DEAR DR. DOWIE:—During the latter part of March my husband wrote you a request for prayer in my behalf, as we expected the gift of another little one to our family.

Now will Zion give thanks to God with us, through LEAVES OF HEALING, for another Zion baby, our dear little boy, born away off here in California.

Two years ago the mother was an invalid on the verge of nervous prostration and fast going into consumption; but she sought the blessed Lord and was graciously and permanently healed.

Now another little babe has come to bless our home.

He was born Wednesday, May 23, 1900, at 1:30 P. M.

The time of actual labor being covered fully by fifteen minutes, the delivery must be considered an extremely easy one.

The child was born naturally, a strong and healthy babe of nine and one-half pounds.

Three children have been previously born to us, weighing severally about seven and one-half pounds, and though in each case God was wonderfully good to us, and though in the third we trusted in Him, and were blessedly borne through without the aid of physicians, yet in not one of them was our trust so implicitly stayed on Him, and in not one case did we so bountifully reap the benefits of His mercy and power.

The babe is now five days old and has every indication of health and vigor. The mother is exceedingly strong for a woman in confinement, vigorous and hearty.

Since November, 1898, we have had no medicines in our family, much less employed physicians, although we have had many tests. Out of most of them we have met with wonderful victories, and while out of others we have failed to see victories, yet we know that the Lord is sure and will faithfully do His part, and we will trust Him to open our dull understanding and give us more of the light of His truth.

So far as we know, we, husband and myself, are the only members of Zion here, but we long for a time when there will be a Gathering of the Friends as a nucleus, and then, better still, a Branch of the Church founded. Pray God to speed that time and to keep us faithful to the end.

May He bless this testimony to some good, wherever it goes.

We heartily thank yourself and Zion and many friends here for your prayers. Faithfully yours in Jesus, MR. AND MRS. W. C. BEEM.

Doctor Powerless; Life Despaired Of; God Heals Instantly.

A correspondent writing from Riceville, Pennsylvania, June 4, 1900, says:

I am Mrs. James Baker, of Riceville, Pennsylvania, and when you prayed, the 19th of May, for my stomach trouble and loss of appetite, I ate a hearty supper and have had no nervous pains since.

Thanks be to God and to you for the wonderful blessing I received.

Our pastor yesterday called it fanaticism, when he knew of my sickness of four months; my life being despaired of a good many times and our doctor having taken me as far as he could when I wrote to you.

Our niece, Mrs. Jessie Peterson, also wrote, and today I can testify truly to the healing; so can my husband and our neighbors.

God bless you in all the work you are doing for Him.

"Not Even a Headache for Four Years!"

Miss Sallie A. McDonald, writing from Mt. Sterling, Kentucky, May 22, 1900, says:

Sister Mary, for whom you prayed, is entirely well of that lingering cough.

We thank God for the healing, and you for the prayers.

Two weeks ago she exposed herself too much during the spring cleaning and almost contracted pneumonia. I was uneasy about her and thought I should have to write to you again. She could not lie on her right side or get a long breath. She looked as if she had been sick a month. She was sick one week, and for three days very ill.

I am thankful to say the Lord has healed her of all that, and she looks like herself again.

It is four years this May since I wrote you and discarded all medicine. It has been four years of the best health I ever enjoyed; not even a headache for four years.

Many Diseases Conquered in Answer to Prayer.

BOX 380, DARLINGTON, WISCONSIN, June 5, 1900.

DEAR GENERAL OVERSEER:—In the year 1896 I was instantly healed of rupture.

After that I was healed of constipation and nervous headache.

Twice I was very severely attacked with grip and the Lord healed me, without doctors or medicines.

A great many say that Dr. Dowie will not pray for any one unless they pay him. I know that he does not make any charge, and that he will always answer a request for prayer.

I thank the Lord that He ever sent Dr. and Mrs. Dowie to teach us that Divine Healing is just the same today as it was years ago. May the Lord spare their lives for many years, is the prayer of

Your Sister in Christ, (MRS.) CLARA E. PETERSON.

Complete Healing of Asthma.

Under date of May 25, 1900, Mrs. Amanda Kapple, writing at Reno, Nevada, says:

I wrote to you in February. I was suffering with asthma. Prayer was answered. I have not had it since.

God Heals Little Boy of Measles and Bloody Dysentery.

In a letter from Miss Rosa M. Wehner, of Bainbridge, New York, written June 3, 1900, she says:

My little brother, Isaiah H. Wehner, seven and a half years of age, who had the measles and bloody dysentery, and whom you prayed for, is healed and running about now. He had not eaten in two or three days; and now he is healed.

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A CRY FROM SINIM.

By ELDER C. F. VIKING, of Shanghai—Zion's First Messenger to China.

THE PRESENT CONDITION OF THE CHINESE FROM A CHRISTIAN STANDPOINT.

(With a few verbal corrections, the writing in of head lines, and a few words of addition here and there to strengthen its force, we send forth this "Cry From Sinim" which we received from one of Zion's First Messengers there three days ago. It has our hearty approval, and we have written some words concerning it in our Editorial Notes.—Editor L. of H.)

THE condition of the Chinese is worse than words can express. They are far from God.

Their ignorance, superstition, idolatry, lack of power to reason and reform, their depraved appetites, their filth, their pigs, their vices, their evil customs, their societies, their demonism, their poverty, their sicknesses, and all that the Devil out of hell has been able to supply during centuries of practice; all this, together with a powerless Christianity, a medical monster, and a terrible unrest in political quarters, faces Zion today.

I see these things eye to eye.

The Failure of Existing Christian Missions.

The missions now in existence, with their brilliant display of machinery, are, without any exception, all put together, a failure to impress this Kingdom.

Their systems of work have proven to be mere human fabrications.

It is not for me to criticise or exult by pointing out these things, but the Message from Zion's First Messenger to China must be delivered.

The China Inland Mission, looked upon to be one of the most spiritual missions in China, with many years of experience and many brilliant and self-sacrificing men in its work, is near the end of its usefulness.

The few thousand additions in the eighteen provinces may be used as figures to show God's approval—but lay bare the facts in Shanghai.

What about the influence of that mission in Shanghai?

What about conversions among the sinners of this Sodom?

Lot, where are you? How many can you produce?

Their Failure to Witness Against Prevalent Vices.

There is needed a loud warning cry in Shanghai against Freemasonry, Jesuitism, Impurity, Tobacco, Drugs, Footbinding, the Press, the Slumbering Churches, the World, the Flesh and the Devil.

Missionaries Compromise With Sin, and Many are Associated With Antichristian Secrecy.

The spirit of compromise is prevalent in religious quarters, and the Devil has control over the masses.

Many leading missionaries are busy at the shrines of Baal in Masonic lodges, trying to resurrect Hiram Abiff.

Missions which are silent in Shanghai for the sake of peace and contributions will gain little or nothing inland.

But the China Inland Mission and Presbyterianism in Shanghai, as mission organizations, cannot repent, and therefore must be set aside.

Who Are the Chinese Church Members?

Who are these who now belong to the churches in China?

To what class of people do they belong?

Tell me, are they mandarins, are they literary students, are they merchants; do they sit at the receipt of customs; have they had, or have they any, connections with Secret Societies; have they been opium slaves, have they been priests or nuns in the heathen rites, etc.?

The very few who may belong, or have belonged, to any of these classes are rare exceptions.

How is it that the Gospel presented needs to apologize and use the medicine-devil as a bait to catch the fishes?

How is it that the spirit and the desire of the missionaries is to live on friendly terms with the thousands of heathen Mandarins who squeeze and cheat the ignorant?

How is it that "God's" earlier "blessing," Morphine, through the "Church of Jesus" to the slaves of Opium has turned out to be a curse in these latter days?

Will there be room in hell for all which Christendom today by "united" divisions cannot influence?

Oh, what a shame!

Who are Fighting Zion in China?

And yet these very missions and Church organizations fight Zion.

What is Zion's Remedy for Present Conditions?

But away from this.

If Zion has not the remedy, she has no right to speak.

The Gospel in Zion is a World-embracing Gospel, and it meets all the needs of the Chinese.

It is the Old-Time, Everlasting Gospel.

Zion's Gospel penetrates into every part of a man's being and into his home, business and social life.

There must needs be a great overthrow of things in China in order to win; and Zion is sending to China an Overturning Gospel.

How Can Zion's Gospel be Lived Out in China?

Must they then leave the earth in order to live as Christians?

Not exactly, but Christians in China need a better way of living.

If Zion's Gospel does not provide that, how can they obey?

Here is the great problem to be solved.

Can a man in China give up his cheating and live?

Can he kill and bury his pigs, stop growing opium, tobacco and medicine, and live?

Can he make his house habitable for human beings by taking time and money in cleaning it out from bugs, snakes, rats and filth, and live?

Will he starve because of improving it by repairs and putting it in a more sanitary condition, etc.?

Will he starve by giving up a great part of his business which is unclean?

Will he starve if he gives up making medicine, idols, incense, paper money for the dead and thousands of things in connection with the Wicked One?

He will perish if he does not repent and obey the Gospel, and, if he does repent, he will starve unless Zion's Gospel provides a Remedy for present conditions of living in China.

The Gospel of God, through faith in Jesus, in Zion, proclaims deliverance from sin, bad habits, social evils, sickness, poverty and uncleanness of every form, and brings into industrial and social coöperation all who are thus minded, thank God.

Then a Chinese Christian can live.

Then he does not need to die or starve.

Then he does not need to leave China.

Then the social blessings will come to family and community and nation, as the Gospel in the Christian Catholic Church in Zion provides a strong coöperative spirit in things pertaining to temporal and to eternal life—to earth and to heaven.

God's plan is to prove to the Chinese through Zion that Jesus is the same Saviour, Healer, Cleanser and Keeper.

Is Zion ready for the work?

Does Zion realize the vastness of the undertaking?

Zion, Shanghai, China, May 18, 1900.

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ONE YEAR IN ZION.

A Chinese Student in Zion College Tells the Story of God's Goodness in Salvation, Healing and Cleansing, and the Conversion of His Parents From Idol-Worship, Through Zion's Proclamation of the Everlasting Gospel.

AT a meeting held in the Assembly Room of Zion Home, on Saturday evening, June 9, 1900, Mr. George S. Hong, a Chinese student in Zion College, gave the following very interesting testimony.

We publish it, with a photo-engraving of his earnest face, as indicative of the power of the Everlasting Gospel as proclaimed in Zion, in the lives of those upon whom the mutilated Gospel preached by an apostate Church was without any effect, save that of bringing down upon itself the contempt of even the untutored heathen.

In the light of the dismal failure of denominational missions in the "Land of Sinim," and of the opening of Zion's work in that demon-cursed country, this testimony has a deep, far-reaching significance. May God bless George Hong and make him a consecrated, Spirit-filled Messenger to his perishing countrymen, both in this great City of Chicago and in the darkness of his native land.



GEORGE S. HONG.

TESTIMONY OF MR. GEORGE S. HONG.

I thank God that He saved me and saved my folks in China through Zion teaching and LEAVES OF HEALING.

I left China about eleven years ago and came to America. When I first came to this country my idea was to make money and then go back to China. Since I learned of Zion I have had a better purpose than money-making.

I lived in San Francisco about three years, and was converted to God there in the Congregational Chinese Y. M. C. A.

After this I moved to Los Angeles, and there joined the First Congregational Church, over a year later. From Los Angeles I moved to San Diego, and united with the Congregational Church there.

About twenty months ago a Friend of Zion brought LEAVES OF HEALING to my store and asked me to read it, saying, "This teaching is the Gospel. You read it and then you will know."

I said, "I have not time to read it."

He said, "I will leave it, and when you have time, you read it."

I said, "Yes, I will." At that time I would have attacks during the day when I could not see anything for an hour. I had some kind of sickness in my body; my eyes were very weak and my body was weak.

This friend said to me, "You are a Christian, why don't you trust God?"

I said, "Yes, I do pray."

He said, "But God does not answer you. You do not have the right kind of prayer. If you knew this Gospel, you would know the way to pray, and then God would answer you."

I put LEAVES OF HEALING away and did not think much about it. He came again, and told me some more about the work, explained it more fully, and told me something more about Dr. Dowie and the Full Gospel.

I said, "That is a wonderful work. I believe."

From that time I believed this teaching and threw away my medicines and began to trust God for my healing. About three months from that time I saw that my eyes were a little better. I continued to trust God and I got more spirit and more light on the Full Gospel. I decided to come to Zion, and called upon my teacher and friends of the Chinese Mission School. They were members of the Congregational and Methodist Churches.

"Friends," I said, "I want to go to Chicago and want to go to Zion."

They said, "We are sorry you want to go there. That is no good place."

I said, "I know it is good, that it teaches the Full Gospel. I believe this work in Zion is true, from God."

They said, "We are sorry."

I said, "I am going to Dr. Dowie."

"Oh," they said, "you are Chinese. It is easy to fool you. You do not understand."

I said, "I know the way I trust. If I fully trust God and His Full Gospel, I must go. I have never seen Dr. Dowie, but I believe he is a man of God. I know this Gospel to be true."

I came from San Diego, California, to Zion, Chicago, one year ago tomorrow.

Since I came to Zion I have found wonderful love manifested in the Gospel. It brings me more spiritual life. I am growing more and more spiritually every day. I know the Bible more and more. I never had such joy in my heart as since I came to Zion.

I thank God, not only for that, but I have also got so many blessings in my body. I am strong, and my eyes never are troubled any more. I can see everything better than I did before. And that is not all. Since I came to Zion I have written many letters and sent many copies of LEAVES OF HEALING to my folks in China. They cannot read English, but they have looked at the pictures in LEAVES OF HEALING, and I have translated and explained many things about the papers in my letters.

Their first letter to me, answering my first letter to them after I came to Zion, said: "We are glad you have gone there. You do what you believe. You know which is good and which is the Gospel and all right."

After I was converted, but before coming to Zion, and while I was a member of the Congregational Church, I had written many letters to my folks in China, and they would reply, "You are lost. We have the old religion. We have Confucius. We do not want your religion and we do not care to be Christians. We do not know about this Jesus."

But since I came to Zion, I have told them what I know, and it makes them see this wonderful work; they see more about this true Gospel.

Yesterday I received a long letter from home, and they say:

"We thank God for Dr. Dowie and the teaching of the Full Gospel. We never heard of it before, and now we thank God in Jesus. Since you went to America, about eleven years ago, you never wrote such long letters and told us about the Full Gospel as you do now. Anything you tell us now, we will believe. You ask us to burn our idols and not worship them. We have kept these idols from generation to generation, but now we fear God and are ready to give them up. Anything you say, we will do it."

My folks say that some missionaries have opened a mission in their city this year. These missionaries belong to the denominations, but the people there do not very much believe what they say.

So I thank God. My folks were not converted before I came to Zion. Their hearts were like stone. They were never moved. I knew the Bible, and that God was "able out of stones to raise up children unto Abraham."

I thank God for this wonderful Gospel, and that it has been sent to China, and my folks so far away have sent me this letter saying that they had given up all idols and all temple worship.

They want me to come back soon and teach the Full Gospel. God is blessing me so much and helping me in spirit more and more.

We have a Chinese Bible School in Zion Hall of Seventies every Sunday at half-past one.

We go out in Seventy work every Saturday, sometimes with Elder Kennedy and sometimes with Evangelist Fisher. We visit hundreds of Chinese. We find the Chinese are very anxious to come and see and learn the teaching.

Our Bible School has from fifteen to twenty and sometimes twenty-two present, and all anxious to know this Full Gospel.

We desire the prayers of all members and friends of Zion for the Chinese here and for our folks in China, that they may get more spiritual power, and that God may help them to be true Christians.

I thank Dr. Dowie for all he has done for me, and that he has opened up the way for a Chinese Bible School. I thank him for his prayers for us.

I am praying God that He may help me in my studies and keep me close to Him and fit me for work amongst my people in China, so that I may be able to go back soon and preach this Full Gospel, because I love my people and want every Chinese to be saved with a Full Salvation, which Zion teaching will bring to them.

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ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

BY DEACON C. J. BARNARD.

THEN WHEREFORE gavest thou not My money into the bank, and I at My coming should have required it with interest.

SAVE wisely, so as to be able to spend judiciously in a time of need, which will probably be greater than that of the present.

ADVERSE CIRCUMSTANCES do not always interfere with the habit of thrift. In 1892, the year before the last depression, the average amount due each depositor in the savings banks of this country was $358.20; in 1893, $360.55; in 1894, $365.86; in 1895, $371.36; in 1896, $376.50; in 1897, $372.88; in 1898, $383.54, and in 1899, $392.13.

WITH THE good times and better prices for our commodities comes the discontent among the wage-earners, resulting in strikes and the loss of thousands of dollars. May the time soon come when it will not be necessary for the wage-earners to strike to obtain their just dues, but when the employer will be willing to share with his employees a portion of his earnings.

SINCE THE outbreak of the South African war gold shipments have ceased from that quarter, and the money markets of Europe have been deprived of about $60,000,000 of gold. London has secured large amounts of gold from Russia.

TEN CENTS per day deposited with this Bank will amount to $171.34 in five years. Twenty-five cents per day for the same period will amount to $428.35.

APPLICATIONS for bank stock are constantly being received from this and other countries. No better investments are offered than Zion's securities, which can only be purchased from the officers of Zion's Financial Institutions.

CHECKS for the second six per cent dividend are being drawn, and will be mailed July 1st.

OPEN a bank account today. We shall be pleased to receive the small amounts. One dollar entitles you to a bank book. Money placed on deposit can be withdrawn at any time.

ZION LAND AND INVESTMENT ASSOCIATION.

BY DEACON H. W. JUDD.

A PLEASANT and profitable trip to Zion City Site was made last Saturday by the General Overseer and his Business Cabinet, and another will be made today, which will undoubtedly settle the question of the location for the Lace and Brick factories.

A VERY INTERESTING interview was obtained this week with some of the leading Northwestern Railway Officials, and very satisfactory arrangements were obtained as to rates and accommodations for Zion's Mammoth Excursion, on Saturday, July 14th.

NO LESS than 10,000 people ought to be in attendance, and to all appearances we shall have that number. Friends are writing from all over the country that they intend to be present to attend the consecration of the Temple Site, which will be one of the most important events in the history of Zion.

A NUMBER of very beautiful and interesting views of the ravines, groves and farm houses have recently been taken, many of which will appear in the first issue of THE COMING CITY.

MEMBERS OF ZION should let their money for investment come in quickly. No more land is to be contracted for, but large sums are to be expended to acquire title to what has already been secured, in order that it may be placed upon the market as speedily as possible.

NO SAFER or better secured investment exists than these certificates of stock which we offer, and upon which we absolutely guarantee to pay six per cent dividends, with the promise of an additional dividend of two per cent if the profits of the Association warrant its being declared, and which we have every reason to believe will be done, beginning with July, 1902.

ARTICLES OF AGREEMENT between the General Overseer and each shareholder will be mailed upon application. These Agreements will furnish information concerning the plan of our investments.

GO FORWARD! the old motto and watchword, Zion still maintains. God is constantly blessing these Financial Institutions, and funds for investment are being steadily received from God's Zion, not only between the two Oceans, but from many foreign lands as well.

ON THE 30th inst. this Association will declare its second semi-annual dividend of three per cent to shareholders. Notice should be given to us as early as possible of the change of address of any shareholder.

WHERE the dividend amounts to less than one dollar, it will be retained until the third semi-annual dividend is declared.

MY SOUL shall pray for Zion still,
While life and breath remains;
There my best friends, my kindred, dwell;
There God, my Saviour, reigns.

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By REV. W. F. MATTHEWS, M. A., B. D., Principal Preparatory Department.

THIS week in Zion College has been given up principally to examinations and closing exercises, which at this time of writing have not yet been fully completed. But so far as known the results of the examinations show that the students generally have made good use of their time and have made progress very gratifying to teachers and friends interested.

Examinations, if properly conducted, we consider a benefit to pupils. There will always be some scholars who cannot do themselves justice at a public examination, and again some will be found who will make a better showing in such a final test than they have done in the regular class work. But the wise teacher will always know how to give proper credit to scholars who are faithful to their work.

The examination is not intended to enable the teacher to decide upon the merits of the pupil, nor is it to give the pupil an opportunity to cram a mass of knowledge which cannot be digested or assimilated. But as a general summary of review work, which ought to be frequent and thorough, such tests may be made very helpful.

Closing Exercises of Zion Junior School.

The closing exercises of the Junior School were held in Zion Hall of Seventies on Wednesday, June 13, at 2 P. M., before quite a company of parents and friends, including the President of Zion College.

The exercises were creditable to the school, and the little folks acquitted themselves well in their various parts. There were instrumental pieces and singing by the children, reciting of Scripture, essays and recitations, marches, and a drill by a company of boys.

This last exercise was especially appreciated by the audience, particularly when the boys in marching figures spelled the letters of the word "Zion."

In all the exercises the children gave evidence of careful preparation and training.

The programme follows as presented:

MARCH.....First, Second and Third Grades
RECITING OF SCRIPTURE.....The School, by Grades
SONG.....The School
PRAYER.....President of Zion College
INSTRUMENTAL PIECE—"Ivy Leaf".....Dora Matthews
ESSAY—"My English Home".....Oswald Stevenson
SONG—"Good Morning, Merry Sunshine".....Myrtle Schrebler and Ethel Quibell
RECITATION—"The Barefoot Boy".....Jennie Johnson
INSTRUMENTAL DUET.....Howard Innes and Blanche Matthews
ESSAY—"A City in China".....Beulah Mason
RECITATION—"Rock of Ages".....Blanche Matthews
INSTRUMENTAL PIECE—"Under the Roses".....Sunshine Harding
ESSAY—"A Year in Zion Junior School".....Howard Innes
SHOEMAKER'S SONG.....Twelve Children
RECITATION—"An Order for a Picture".....Sunshine Harding
SONG.....School
DRILL.....Twelve Boys
PRESENTATION OF CERTIFICATES OF PROMOTION.....By the President of Zion College
BENEDICTION.

Then there was a presentation of certificates of promotion to a class of twelve pupils who were promoted to a higher grade, and a fine and encouraging address by the President of Zion College and General Overseer of the Christian Catholic Church in Zion.

The duty of obedience and faithfulness was clearly impressed upon the children, and they were earnestly exhorted to continue in the ways of Zion, that their influence might be felt throughout the world in all coming time.

President Dowie also introduced to the audience Deacon J. H. Sayrs, who is to have charge of the Zion Tabernacle School System of Zion, which the General Overseer of the Christian Catholic Church in Zion has arranged to be introduced in the various Zion Tabernacles throughout the land with the opening of the next school year.

The stage was very prettily decorated for the occasion with flowers and Zion colors, blue, white and gold; also with the words "Zion's Juniors" in large letters across the stage.

As our term closes and our work for the school year ends, we wish once more to acknowledge God's kindness and favoring hand upon us in all our work for Him.

The Voice to Zion is being heard in all lands, and becomes louder and clearer every day.

The gathering of the nations represented in our last exercises is but a slight indication of what is to be seen in the future.

God bless Zion College.

NOTES FROM ZION HOME.

REV. JOHN ALEXANDER INOUYE, Zion Home, said: "I praise God for His healing power to me. A few days ago I got sickness through carelessness. I had such a pain in my bowels that I could not eat or sleep. I tried at first to fight against the Devil with my own prayer, but I was defeated. Finally I called in Overseer Mason. He came and prayed with me. I thank God He healed me through His power."

MISS E. S. ARNOLD, 16 Sixteenth Street, Chicago, Illinois, said: "I praise God tonight that ever I was led to Zion. I used to read 'Jesus Christ, the same yesterday and today, yea and forever.' I would wonder how He could be the same when we did not have the work done. I wondered why my pastor did not pray as He told us to pray in those days. I praise God for Zion and for the General Overseer, and for the teaching we have learned that 'Jesus Christ is the same yesterday and today, yea and forever.'"

ELDER S. B. OSBORN (formerly of Dodge City, Kansas, now Lafayette, Indiana) said: "LEAVES OF HEALING, principally, has been our Salvation from the Methodist Church into Zion."

MISS ANNA REAKIRT, Cincinnati, Ohio, said: "I thank God that He saves from day to day. He has healed me at different times. I was sick for a time before I came here, but God gave me deliverance. God's keeping power has been wonderfully manifested in Zion in many, many ways. I feel it is a great privilege to be in Zion."

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ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

GOD'S KINGDOM WILL COME IN CHINA.

THE Political Cauldron is boiling. John saw in the prophetic vision that "the nations were angry," just before the Advent of the King who is "the highest of the kings of the earth." (Revelation 11:18; Mark 13:7, 8.)

China is now the storm center.

Imperial Russia on the North for more than a hundred years has steadily and craftily annexed Chinese territory. The great Province of Manchuria, in name, is under China; in fact, is ruled by Russia.

Perhaps 150,000 Russian troops are there. The Siberian railway will soon unite the Baltic and the Pacific. More than a score of Russian warships are in the China Sea. Russian influence is strongest in North China.

Germany has an entering wedge at Kiao-chow, on the coast of Shautung.

England's commercial interests are enormous, many millions of pounds being invested in trade at the ports of China and in the colony of Hongkong.

Ambitious France presses her claims on the Southern border, and throughout China her consuls back up the oppression of the Chinese heathen by unscrupulous native Romanists.

Under a polite surface, the European powers are jealous of each other. China is a valuable bone. Will the dogs fight for it? He who wins China controls Asia. Possibly England, Japan and Germany will be pitted against Russia and France.

Condition of the Chinese.—The farmers and traders are as a rule peaceable, patient, easily governed, not much caring who the rulers are, if only the taxes are not unbearable. But most of the officials are greedy and dishonest.

Large areas of land that should grow food are used for tobacco, opium, and grain that is made into distilled damnation.

Demon-worship, in various forms, requires an army of lazy priests and vast sums of money for temples, tombs and gunpowder.

Sin and waste bring poverty. With poverty come sickness, discontent, robbery, anarchy.

Who are the Boxers?—They are the various quasi-political Secret Societies, such as the "Great Knife Society" and the "Justice, Harmony and Fisticuff Society," which are the tools of the anti-European officials and the Empress Jezebel. Their ranks are swelled by the rowdies who are beggared through opium, gambling and lust, who thrive best in times of disorder. Nine-tenths of the "Boxers," who burn chapels and kill missionaries, may be paupers and criminals. A very few may suppose that they have just grievances against the European.

Deducting for exaggeration, it is doubtless true that scores of both Protestant and Roman converts have been murdered, and many mission stations pillaged in North China. Troops from American and European warships are landing and advancing inland to preserve order (Romans 13:1, 2).

Conflict of Religions.—Whatever may be the moves on the political and military chessboard, whether Europe and the United States unite to keep the peace in China, or whether a general war ensues, the battle of God with the Devil will continue.

Zion will still wage war against all apostasy. The Roman and Greek corrupt forms of Christianity may unite under the Pope and the Czar. The Protestant missionaries can only feebly protest against either, for they are separated by bigotry, hampered by long creeds, entangled in the Baal-worship of the lodge, and paralyzed by scholarly skepticism.

Taoism is the witchcraft of idolatry; Buddhism is the twin-sister of Romanism; Confucianism is practical atheism; Islam seeks but finds not God the Father. All these religions in China may tolerate a decayed Protestantism in order to play it against their great rival, Popery.

But all false, incomplete or abortive forms of worship, Heathen, Greek, Roman, Mohammedan, Masonic or Protestant, will oppose the Christian Catholic Church in Zion. They may all combine against it. But they cannot prevail. For Jehovah hath chosen Zion (Psalm 132:13).

The Three Great Foes.—In Revelation 16, the seer beholds, just before the return of the Lord Jesus, three unclean spirits proceeding out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet. These are symbolic terms which typify the anti-christian powers.

The Dragon stands for all Heathendom, of which China is the chief country. Her national symbol is the dragon. The Beast means all governments, such as the Russian and French, which support Apostate Christendom, chiefly in its Greek and Roman forms. The False Prophet, of course, is Islam, the Mohammedan nations.

> And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty.

How striking is the warning in the very next verse: "*Behold, I come as a thief.* Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." The soldier who slept on guard might have his cloak taken away and shown as proof that he was unfaithful.

The Heathen May Rage.—The kings of the earth may plot against each other. They may even set themselves against Jehovah's Anointed. But no weapon that is formed against Zion shall prosper. God's true Messengers are watching for the Coming of the King. But they are not idly waiting. With authority they go commanding all men everywhere to repent and submit now to the King.

They dread neither the cold sneers of Pharisees nor the howling of the mob. They shrink not from the prison and fear not the faggot (Acts 20:24).

But You Must Pray.—Pray God to protect the faithful Chinese Christians. Pray that there may still be an open door in Asia for the manifold Gospel. Pray daily for the Messengers of the Christian Catholic Church in Zion, that they may have the "spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." (Isaiah 11:2.) And pray that the sinful, suffering millions of China may soon know of the Heavenly Father's full salvation for spirit, soul and body (1 Timothy 2:1, 2).

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ZION HOME OF HOPE.

TESTIMONIES TO SALVATION, HEALING AND CLEANSING BY RESCUED GIRLS.

ZION HOME OF HOPE for Erring Women, for the most important and most blessed work of rescuing from sin, shame, death and hell, girls who have fallen, has been full to overflowing almost since it was opened in January, 1899.

Zion's Seventies have been largely instrumental in bringing in these lost ones, and many scores of them have come to this quiet, peaceful Christian Home; have been saved, healed and cleansed, and have gone home to their families, or out to honorable employment. Some have found Christian husbands and are pure, faithful wives.

We give below the the testimonies of several of the girls now in Zion Home of Hope. May God bless them to earth's remotest bounds.



ZION HOME OF HOPE.

Converted, Baptized and Joined Zion.

DEAR GENERAL OVERSEER: — I praise God for Zion Home of Hope and for the beautiful teaching of Salvation, Healing and Holy Living.

I came here January 31st.

Since coming here I have been converted, baptized and joined Zion.

When I entered this Home my heart was very sad.

Since obeying God, through your teaching, I have become a happy Christian.

We pray and thank God every day for you and Mrs. Dowie.

I soon expect to become a mother. Please pray for me that God will give me a safe deliverance, and that I may live a true Christian the rest of my life. AGNES D——.

Many Tumors, Large and Small, Being Healed. Sight Restored.

DEAR GENERAL OVERSEER:—I have been in Zion Home of Hope five months.

I was a great sufferer.

My body was full of tumors, from the size of a bean up to the size of a pint cup.

Deaconess Paddock prayed for me. I attended the meetings and went into the healing-room and was prayed for.

The large tumors are nearly gone and the small ones are disappearing.

Since being here I have given birth to a baby boy. I suffered untold agony on account of the internal tumors.

I was totally blind for two days before and after my baby's birth. A request was sent to you for prayer and Dr. Speicher came, laid hands on me and prayed, and my sight returned.

I praise and thank God for all His kindness to me and for the good I received. EVA C——.

Born a Roman Catholic, Now Determined to Become a Christian Catholic.

DEAR GENERAL OVERSEER:—I praise God for Zion Home of Hope and this beautiful teaching.

I soon expect to become a mother. Will you pray for my deliverance?

I was raised a Roman Catholic, but since coming here I have resolved to be a member of Zion as soon as I am able to go to church.

I praise God for our angel mother, Deaconess Paddock.

I came to Zion through reading LEAVES OF HEALING.

Yours in Jesus, (MRS.) L. W——.

Healing in Answer to Deaconess Paddock's Prayers.

DEAR GENERAL OVERSEER:—I praise God for Zion Home of Hope and for forgiving me my sins.

Last night I was very sick. I praise God, when Deaconess Paddock prayed for me I was healed.

Pray for me, Doctor, that I may be kept from sin by the power of God. SUSIE K——.

Now a Happy Woman in Jesus.

DEAR GENERAL OVERSEER:—I praise God for Zion's Seventies, who are doing such wonderful work in rescuing a poor sinner like me.

I was a great sufferer when brought to Zion Home of Hope.

I have received many blessings, and am now a happy woman in Jesus. Pray for me.

I thank and praise God for Deaconess Paddock and for her loving kindness to me since I have been here. LAURA D——.

Healed of Heart Trouble, Asthma and Rheumatism.

DEAR GENERAL OVERSEER:—I desire to thank God for healing me so wonderfully, since I came to Zion, of heart trouble, asthma and rheumatism.

I feel that I have been newly converted since I came to Zion Home of Hope. I thank God for all He has done for me, and for this beautiful teaching.

I ask the prayers of God's people everywhere, that my dear children and friends may accept this Gospel of Salvation, Healing and Holy Living.

This is the prayer of your humble servant.

I have been sending LEAVES OF HEALING to my people in Pittsfield.

I prayed to God to send my son here, and three days ago he came. I praise God for his coming.

I do thank Him for the angel mother, Deaconess Paddock. FANNY W——.

Confession of Sin Brings Healing.

DEAR GENERAL OVERSEER:—I feel as though I have a good deal to praise God for.

I was confined to my bed over a year ago.

One night about 9 o'clock I was not expected to live.

My mother came to me and asked me if I would not confess and ask God to forgive me for my sins.

I turned my back to her and said, "No, I do not believe in the Bible and do not believe there is any God."

My mother, being a member of the Christian Catholic Church and a believer in Divine Healing, told me that God would heal me if I would give up my sins.

I kept getting weaker every moment and she saw that she could not persuade me to take Jesus as my Healer.

I begged her to go for a doctor, and she did as I asked her.

When he arrived he said that unless an operation was performed I would not live till morning. I was willing. He gave chloroform and ether, and I did not become conscious for three days. Then insanity set in, and at last the doctor gave me up and wanted me sent to the Detention Hospital.

My mother prayed for me, I came to, and became a Christian.

I was healed. You prayed for me.

I praise the Lord for His keeping power. (MRS.) ANNA H——.

Pronounced Incurable by Doctors. Healed by God.

DEAR GENERAL OVERSEER:—I have a great deal to thank God for. I praise Him for the many blessings I have received.

I came to Zion the 26th of February, from Revelstoke, British Columbia.

I have given my heart to God, have been baptized, and am a member of the Christian Catholic Church in Zion.

I was in the hospital and the doctors pronounced me incurable.

Mrs. McMahon gave me LEAVES OF HEALING.

I read it and believed it was the true teaching.

I trusted God to bring me to Zion. Mrs. McMahon, by the help of her friends, gave me the money to come.

I was very sick when Mrs. Paddock prayed for me, and now am perfectly well and able to work.

I praise God for the beautiful teaching of Dr. and Mrs. Dowie, under God. Yours in Jesus. (MISS) HELENA M——.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Eight Hundred and Forty-Nine Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Eight Hundred and Forty-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, pages 784, 816, 848	124		
May, 1900, Vol. 7, page 128	38		
June, 1900, Vol. 7, page 256	45		
Baptized in Central Zion Tabernacle by Overseer Piper	26		
Baptized in Central Zion Tabernacle by Elder Holmes	28		
Baptized in Central Zion Tabernacle by Elder Hoy	12		
Baptized in Central Zion Tabernacle by Elder Kennedy	14		
Baptized in Central Zion Tabernacle by Elder Stith	24		
Baptized in Central Zion Tabernacle by Elder Brooks	17		
Baptized in Central Zion Tabernacle by Elder Bryant	18		
Baptized in Central Zion Tabernacle by Elder Graves	14		
Baptized in Central Zion Tabernacle by Elder Stevens	18		
Baptized in Zion Home by Overseer Piper	1	379	
Baptized in British Columbia by Elder Simmons	13		
Baptized in California by Elder Brooks	5		
Baptized in Colorado by Elder Osborn	18		
Baptized in Indiana by Elder Fletcher	6		
Baptized in Iowa by Elder Walton	11		
Baptized in Kansas by Elder Osborn	12		
Baptized in Michigan by Elder Reed	12		
Baptized in Michigan by Elder Stokes	4		
Baptized in Minnesota by Elder Sindall	17		
Baptized in Nebraska by Elder McFarlane	8		
Baptized in Ohio by Elder Fockler	5		
Baptized in Ohio by Elder Basinger	2		
Baptized in Ohio by Elder Bouck	20		
Baptized in Ohio by Elder Reiff	14		
Baptized in Ohio by Elder Moot	1		
Baptized in Ohio by Elder Pence	15		
Baptized in New Zealand by Overseer Wilhide	26		
Baptized in New Zealand by Elder Granger	6		
Baptized in Kentucky by Elder McClurkin	14		
Baptized in Washington by Elder Simmons	9		
Baptized in Wisconsin by Elder Jenson	8	226	605
Grand total baptized since March 14, 1897			6849

The following-named forty-five believers were baptized in Central Zion Tabernacle, Lord's Day, June 10, 1900, by the General Overseer:

Barr, George W.....Bear Lake, Michigan
Beck, John L.....358 East Forty-fourth Street, Chicago, Illinois
Beckwith, Miss Edith.....Ivanhoe, Illinois
Buxton, Elmer.....838 West Thirteenth Street, Chicago, Illinois
Cushing, Ralph.....1628 Michigan Avenue, Chicago, Illinois
Davidson, Miss Katharine.....8624 Hermitage Avenue, Chicago, Illinois
Dexter, Peabody.....Appleton, Minnesota
Doose, Henry E.....163 Larrabee Street, Chicago, Illinois
Fischer, Miss Lillian.....799 East Sixty-fifth Street, Chicago, Illinois
Gaskins, Miss Celeste E.....1069 East Fifty-sixth Street, Chicago, Illinois
Gilbranson, Josephine.....Salem, Massachusetts
Griffith, Clarence L.....Wade, Ohio
Hall, Miss Jennie E.....736 West Forty-eighth Street, Chicago, Illinois
Hartman, Mrs. Chrislie E.....Box 170, Bloomington, Illinois
Hauck, Miss Emma C.....1628 Michigan Avenue, Chicago, Illinois
Hoegle, John A.....State Street, Chicago, Illinois
Horton, T. E.....Red Cloud, Nebraska
Hubbard, Mrs. Susan L.....217 Hydraulic Street, Dayton, Ohio
Jones, Ernest C.....1506 Michigan Avenue, Chicago, Illinois
Klein, Mrs. Gussie.....93 Burling Street, Chicago, Illinois
Klein, Miss Josephine.....93 Burling Street, Chicago, Illinois
Kuhlman, Mrs. Amanda J.....104 Irving Park Boulevard, Chicago, Illinois
Leise, J. A.....1318 Wabash Avenue, Chicago, Illinois
Leitch, Kathryn.....Maiden Rock, Wisconsin
Long, Carl L.....411 Wyson Street, Muncie, Indiana
Matthews, William G.....1243 Michigan Avenue, Chicago, Illinois
McElhiney, Mrs. Martha M.....Pontiac, Illinois
McElhiney, William B.....Pontiac, Illinois
Molback, Lewis.....802 Honore Avenue, Chicago, Illinois
Morton, George.....1517 Michigan Avenue, Chicago, Illinois
Quinnell, Mrs. Elizabeth.....11810 Wallace Street, West Pullman, Illinois
Rardin, Charlotte A.....Waterville, Minnesota
Rosecky, Marlow.....396 Hastings Street, Chicago, Illinois
Smith, Thomas.....455 Wolfram Street, Chicago, Illinois
Souders, Irvin C.....205 South Boulevard, Dayton, Ohio
Spafford, Ward J.....20 Hanson Place, Brooklyn, New York
Spencer, Mrs. Elizabeth C.....21 Orange Street, St. Augustine, Florida
Spencer, Morton W.....21 Orange Street, St. Augustine, Florida
Stauffacher, A. A.....Kenosha, Wisconsin
Stufflebeam, Mary I.....Mason City, Illinois
Tibbets, Mrs. Mary A.....Pontiac, Illinois
Wadzinski, Michael.....623 West Seventeenth Street, Chicago, Illinois
Wickersham, James.....Westville, Indiana
Winterhoff, Henry.....629 North Hohman Street, Hammond, Indiana
Winterhoff, Matilda.....629 North Hohman Street, Hammond, Indiana

The following-named eleven believers were baptized in Central Zion Tabernacle, Wednesday evening, June 13, 1900, by Elder W. J. Stith:

Cole, W. B.....Gering, Nebraska
Eid, Mrs. Jennie.....Martell, Wisconsin
Epps, Miss Mary.....Kingstree, South Carolina
Lindstrom, Florence.....Willows, California
Nemoto, P. Kijiro.....109 Oho-Mura, Japan
Odom, Mrs. Florence.....4903 State Street, Chicago, Illinois
Peak, Miss Letchie.....Exeter, Illinois
Phillips, B.....Martell, Wisconsin
Schmalz, Fred.....2936 Killi Street, Chicago, Illinois
Schmalz, Mrs. Gustie.....2936 Killi Street, Chicago, Illinois
Wynkoop, Mrs. Harriet A.....6 Breeven Street, Bradford, Pennsylvania

The following-named thirteen believers were baptized in the Union Free Church, Auckland, New Zealand, Wednesday, February 28, 1900, by Overseer J. Thomas Wilhide:

Burns, Mrs. Margaret.....43 Wellington Street, Auckland, New Zealand
Cole, Esther.....Mt. Roskill Road, Auckland, New Zealand
Cole, May.....Mt. Roskill Road, Auckland, New Zealand
Johnson, Mrs. Annie.Zion House, Mt. Roskill Road, Auckland, New Zealand
Johnson, William...Zion House, Mt. Roskill Road, Auckland, New Zealand
Kent, Mrs. Jessie.....Seafield View, Auckland, New Zealand
Leman, Ada Susanna.....Epsom Road, Auckland, New Zealand
Leman, Archibald.....Epsom Road, Auckland, New Zealand
Leman, Clarence.....Epsom Road, Auckland, New Zealand
Leman, Percy Theodore.....Epsom Road, Auckland, New Zealand
Newick, Mary Elizabeth.....Wellington Street, Auckland, New Zealand
Skinner, Sarah Ann.....Ann Street, North Shore, Auckland, New Zealand
Stanton, William John.....Mt. Edin Road, Auckland, New Zealand

The following-named twelve believers were baptized in the Church of Christ, Wellington, New Zealand, Thursday, March 8, 1900, by Overseer J. Thomas Wilhide:

Birch, Mrs. Henry.....Courtenay Place, Wellington, New Zealand
Burrows, Mrs. Ellen.....Piahiatua, New Zealand
Campbell, Charlotte.....11 Mitchelltown, Wellington, New Zealand
Dowdedswell, Arthur Henry.....Buckle Street, Wellington, New Zealand
Greaney, Andrew.....Brooklyn, Wellington, New Zealand
Hulbert, Mrs. Sarah.....2 Hopper Street, Wellington, New Zealand
Ingram, Mrs. Eliza.....Naine Street, Wellington, New Zealand
Irwin, Mrs. A.....Wellington, New Zealand
Moore, Mrs. Ellen.....Oriental Bay Store, Wellington, New Zealand
Parker, Mrs. Mary Ann....Cambridge Terrace, Wellington, New Zealand
Roberts, Harry.....Government Buildings, Wellington, New Zealand
Smylie, Mrs. Mary Jane.....11 Mitchelltown, Wellington, New Zealand

The following-named believer was baptized in the Pacific Ocean, at Timaru, New Zealand, Tuesday, March 27, 1900, by Overseer J. Thomas Wilhide:

Granger, George.....Timaru, New Zealand

The following-named six believers were baptized at Timaru, New Zealand, June 17, 1898, by Elder James Granger:

Granger, Miss Annie.....Timaru, New Zealand
Granger, James.....Timaru, New Zealand
Granger, Miss Jane.....Timaru, New Zealand
Granger, Miss Jessie.....Timaru, New Zealand
Hawkins, Miss Ada.....Timaru, New Zealand
Smith, Mrs. Mary.....Temuka, New Zealand

The following-named seven believers were baptized in Lake Calhoun, Minneapolis, Minnesota, Monday, June 11, 1900, by Elder C. J. Sindall:

Berg, Miss Agnes Christina..1828 14th Ave. South, Minneapolis, Minnesota
Ekberg, Martin.....2300 10th Ave. South, Minneapolis, Minnesota
Ericksen, Mrs. Anna..1817 Washington Ave. South, Minneapolis, Minnesota
Hansen, Mrs. Matilda L..3427 Colfax Ave. North, Minneapolis, Minnesota
Johnson, Edward.....2213 Riverside Ave. South, Minneapolis, Minnesota
Olsen, Miss Gonhilda Mary....1629 6th St. South, Minneapolis, Minnesota
Walton, Mrs. Julia.....1502 2d St. South, Minneapolis, Minnesota

The following-named five believers were baptized at Orrville, Ohio, Thursday, June 7, 1900, by Elder C. B. Fockler:

Brenneman, Mary C.....Orrville, Ohio
Brent, Innes Vivian.....25 Altamont Avenue, Mansfield, Ohio
Burkholder, Barbara.....Orrville, Ohio
Carr, Emery.....East Union, Ohio
Flory, Emma B.....Wooster, Ohio

The following-named four believers were baptized at Detroit, Michigan, Thursday, June 7, 1900, by Elder S. H. Stokes:

Baur, Miss Lena.....344 Champlain Street, Detroit, Michigan
Baur, Miss May.....344 Champlain Street, Detroit, Michigan
Long, Mrs. Florence Mabel.....906 Polk Street, Bay City, Michigan
Smith, Mrs. Ella Hughes.....338 Frederick Avenue, Detroit, Michigan

The following-named two believers were baptized at Zion Tabernacle, Findlay, Ohio, Wednesday, June 13, 1900, by Elder Ephraim Basinger:

Stauffer, Mrs. Eliza.....Mount Blanchard, Ohio
Stauffer, Samuel.....Mount Blanchard, Ohio

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 9. CHICAGO, JUNE 23, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

SOLDIER DELIVERED FROM THE TOBACCO HABIT, HEALED AND BROUGHT BACK TO GOD AND TO HIS FAMILY.

AND HE SHALL TURN THE HEARTS OF THE FATHERS TO THE CHILDREN.

The Devil had turned the heart of this father away from his children. God, through His Messenger in Zion and the Little White Dove, turned that wayward heart back to Himself, and thus turned it again to his children.

It was through the hell-born system of Secretism that the Devil drew this Witness away from his family and drove him, self-exiled, into Cuba.

He intended never to return.

A member of the Methodist Church, he had, through Secretism and the things to which it is the open door, lost his hold on God.

Neglect of his family and failure to support them had followed.

Then, utterly ruined by his chase after the phantom of Secret and Military Society, he had deserted his wife and little ones altogether and become a soldier in Cuba. Like so many thousands, in fact nearly all, of the soldiers, he fell a victim to the tobacco habit, and in his testimony tells of his terrible slavery.





J. E. DANIELS AS A SOLDIER IN CUBA AND AFTER HIS CONVERSION IN ZION.

Such is the story of blighting of lives, blasting of hopes, disrupting of families and backsliding of Christians wrought by Secretism.

Thousands and tens of thousands of young men enter the Secret Lodge, and its door becomes for them the very Gate of Hell.

The filthy and obscene worship of the "point within the circle," the symbol of the phallus, takes the place of the worship of the God of Love, Purity and Holiness.

The horrible, anti-christian vows taken at the altar of Baal take the place of the sacred marriage

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vows taken at God's altar. The unholy associations lead to the most damning of vices.

The oathbound nature of the monster is a blow at the Home, the Nation, and the very Church of God itself.

But, blessed be God, a warning Voice is being raised against the giant evil, and men are everywhere heeding the clarion tones.

Fearlessly, patiently, untiringly, God's Messenger in Zion is denouncing the Silence of Secretism and demanding in the Name of the Lord the Open Speech of Christianity.

That Voice is proclaiming the truth of God that "If any man destroyeth the Temple of God, him shall God destroy."

That Voice, through the Little White Dove, is reaching all the ends of the earth.

In a wonderful way it sought out this wandering one as he lay upon his cot in a military camp in Cuba, late in the year 1898.

The Witness graphically relates how, by the power of the Holy Spirit, the Message which came to him that day brought him back to God, cleaned him out of the unspeakable filth of his stinking tobacco, and gave him a determination to return to his family.

He tells how the terrible effects of pork, tobacco and unsanitary conditions were destroyed in his all but wrecked body, by the power of God.

His photographs, published with this testimony, confirm the statement he makes.

Now saved, healed, cleansed, restored to his family, he is happy in Zion, as his joyful face in his latest picture shows.

Instead of a soldier in an army whose mission is to slay, he is a valiant soldier in Zion's Seventies, an army whose mission is to save.

He no longer dwells "in the tents of wickedness" in the military camp, but is an efficient, trustworthy "doorkeeper in the house of God," Janitor of the South Side Zion Tabernacle.

His long military training gives him excellent qualifications as a lieutenant and drill master in Zion's Guard, over three hundred strong.

Secretism and all its hellish consequences having been forever left behind, this Witness is now warning others of the terrible results of "fellowship" with the "unfruitful works of darkness," and on a recent occasion assisted in exposing the folly and sin of the "Golden Rule Degree" of the Odd Fellow's order, in Central Zion Tabernacle.

And now we send him forth, on his journey around the world, to tell of the wonderful things which God has done for him and to continue to utter his warning, based on bitter experience.

May God bless his testimony to many now bound in the fetters of Secretism and body-defiling habits, that they may turn to Him in Repentance and Faith, and by His Holy Spirit's Power be delivered.

May God grant that it may be a mighty power in the turning of the hearts of the fathers to the children. A. W. N.

WRITTEN TESTIMONY OF J. E. DANIELS.

SOUTH SIDE ZION TABERNACLE, June 11, 1900.

DEAR GENERAL OVERSEER:—I have felt impressed for some time that I ought to write you a more complete testimony. Hence I write this and send you my photographs, one taken in Cuba and the other taken here in Zion.

Before going to Cuba to serve in the Spanish-American war, I was a member of the M. E. Church and president of the choir.

I was also studying dramatic reading and was continually taking part in entertainments.

I was very fond of society, but would always go alone and leave my family at home.

I do not believe I was at home any night in the week until after midnight.

Sometimes I went so far away that I could not get home until the next day, and so would lose a day's work.

I belonged to so many secret societies that I saw very little of my family.

I also assisted Gen. O. C. Grauer in the Boys' Brigade in the churches of Chicago.

I was a hypocrite all the time. I would tell the boys that it was sinful to use tobacco, and then, after the drill, I would smoke my cigar on the way home.

When the war with Spain began, I was so interested in organizing companies that I quit my work, and after my money was all gone I realized that I had done wrong and was not treating my family as I should. I was ashamed to acknowledge that I had neglected my family, so I thought the best thing I could do was to get away.

I felt that my family was better off without me than it was with me.

I went to Jacksonville, Florida, and joined the Second Illinois Infantry.

I had no intention of ever coming home again.

I had smoked but had never chewed tobacco until after that time.

The American Tobacco Company gave a half-pound plug to every man in the army. I took one and chewed it, and when it was gone I bought more, until I became the heaviest chewer and smoker in the company. I was using tobacco continually.

While in Havana, Cuba, I used 200 fresh Havana cigars, half a pound of Durham smoking tobacco and a pound and a half of chewing tobacco every month.

One day when it was raining, and I was lying on my cot, the mail came in.

There was a package for the First Sergeant. He did not look at it at all; he just threw it to me. He said he thought it was from his father, but was not sure; but as I was a church member, it would do me some good.

I opened it, and it was four copies of LEAVES OF HEALING.

I read the papers and it set me to thinking.

I got uneasy.

I could not sit still; so I got up and took a chew, but it made me so sick that I could not keep it in my mouth.

I threw the plug away and took my pipe, but that acted the same way.

I then tried to smoke cigars, but they made me sick; so I threw it all away and have had no desire for it since.

I thank God for the four copies of LEAVES OF HEALING which brought me to Zion and united me with my family.

God has wonderfully blessed me and my family in many ways.

I came home from Cuba a wreck, weighing less than 130 pounds and full of typhoid and swamp fever; but God brought me through and healed me. I have taken no medicine since I left the army.

I now weigh 206 pounds and am in good health.

One of my children had a rupture of two years' standing, but thank God he is now entirely healed.

My baby broke his collar bone, but as soon as the Elder prayed he stopped crying, and in three days was well.

God has blessed me in many other ways, and I thank Him for it.

I thank God for our General Overseer.

May God bless His work throughout the world.

I am one of Zion's Seventies, and have been greatly blessed in doing God's work.

My daily prayer is, May God keep me steadfast in all His work, to do what He wants me to do, and be what He wants me to be.

Yours in Christ Jesus, J. E. DANIELS.

TESTIMONY OF J. E. DANIELS IN CENTRAL ZION TABERNACLE.

Extract from Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, April 29, 1900. (LEAVES OF HEALING, Volume VII, Number 2, page 44.)

BOY COMPLETELY HEALED OF TERRIBLE RUPTURE AFTER DOCTORS GAVE HIM UP.

J. E. Daniels, Janitor South Side Zion Tabernacle, Chicago, said: "I desire to say a few words this afternoon about the healing of my little boy. He is between five and six years of age. When he was a little over two years of age he fell from a window and afterwards from a stairway, causing a rupture an inch in diameter. After my going to Cuba, my wife says there was another rupture above that one, and the two broke together, making a rupture three inches in length. I had him at the Presbyterian Hospital and Rush Medical College and had him examined. The only thing they could do was cut him open and sew it.

"While I was away to the war my wife had him at the Women's and Children's Hospital. There they stuck needles in him to make it heal. After having him there for ten weeks, they sent him home, saying they could do nothing for him.

"After I came home from the war and came into Zion, Elder Reed prayed with the boy, and the rupture disappeared for two weeks. But his playing around with his playmates caused it to come out again as large as two fists. My wife wanted to help the Lord along a little, and she put a strap around it to hold it in. It came out worse than ever. So we finally threw the strap away. Elder Reed and Elder McCreery prayed with the boy at different times. The rupture has disappeared. Today you cannot find even a mark where it was."

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So BELIEF cometh of hearing, and hearing by the Word of Christ.—Romans 10:17.

ZION LITERATURE carries the Word of Christ to the people so that they may hear and believe that God is the Saviour, the Healer and the Keeper of His people.

The letter to our General Overseer which follows is from a lady who, through reading of LEAVES OF HEALING, believed that God would heal her. She writes:

CHICAGO, May 28, 1900.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—I praise God for what he has done for me and my husband, through LEAVES OF HEALING.

One year ago this last April I was healed of bleeding piles, of nearly eleven years' standing; also of constipation and stomach trouble, through my prayers to God, after reading LEAVES OF HEALING.

Since then God has answered your prayers in our behalf, at different times, for which we thank God and you.

Your Sister in Christ, (MRS.) MINNIE I. RICKERT.

P. S.—My sickness slightly returned at different times, but each time God healed me again. This, I think, was due to my not testifying to what God had done for me.

Christian Science, Divine Science (?), Magnetic Healing, etc., are the Devil's counterfeits of God's Way of Healing.

The failure of the churches to preach the Full Gospel leads the people to seek healing through these methods.

Leaves of Healing Has Taught Me How to Pray.

A lady who writes from Indiana to our General Overseer, says:

DEAR DR. DOWIE:—Some time ago I wrote to you for some reading matter, which I promptly received.

I have read it over and over with care, hoping to learn something of Divine Healing that I could be satisfied to believe.

I had read Divine Science, Christian Science, and Magnetic Healing, but I never was satisfied until I read LEAVES OF HEALING.

I hold it dearer than all of the rest of the papers that I have ever read. It has taught me the value of prayer, how to pray, and what to pray for.

I never have taken any medicine since I have read the truth in your papers. I am improving in health, strength and happiness.

Words will not express my gratitude to you for LEAVES OF HEALING. It has been a blessing to me and my family, spiritually and financially.

My husband has been pastor of the Christian Church, or Church of Christ, ever since we have been married.

He has been reading Mrs. Eddy's books and Christian Science papers, and is taken up with them. They never could satisfy me with their teaching on healing.

I will close by thanking you for teaching me the true way of living by God's laws.

Leaves of Healing Blessed to a Worker in China.

We quote from the letter of a missionary in China, who writes:

I strongly believe that Zion is of God. God is its Founder, using Rev. John Alex. Dowie as His instrumentality in building it up as Cities of Refuge for His own dear children.

I know "there is no safety in the valley," and I am not a little desirous to leave it. I have been poisoned enough.

Three years ago I saw it necessary to turn or run. I saw naught but valley; no hills were in sight.

I bless the Little White Dove for its Message.

The ministers of the apostate denominational churches here are very anxious to let me know that Dr. Dowie is a fraud and an impostor, and are warning me much against him and his mission.

But I praise God that I know a good deal more about Dr. Dowie than they do.

I am exceedingly glad that our Heavenly Father in His infinite Love and Wisdom led me to Zion.

I realize that Zion has just what I have been looking for for several years—a Full Gospel.

I feel that God is in and with Zion. "When the Lord shall build up Zion, He shall appear in His glory." Yea, the set time is come.

I am one of the many who have been profited by reading LEAVES OF HEALING. The Bible has been quite another book to me.

I have begun to teach the Chinese a Full Gospel, and am glad to say that the most of them are in some measure able to apprehend and distinguish the new, sound and wise from the old.

I have good meetings with them, and they seem much interested in Zion's teaching and movement.

Faith in God is Obedience to Him.

A writer from Ohio says:

We have been reading LEAVES OF HEALING in our home the past few months. Since reading it we have been helped so much spiritually; we have seen the light and have understood God's Word so much better than ever before. We are obeying His Word in ways we had never been able to understand until after we read LEAVES OF HEALING.

We have dispensed with all use of swine's flesh in our home, and we look to our Heavenly Father and our precious Saviour for the healing of our bodily ailments.

It has been said that "The bee gathers honey from flowers in which the spider finds only poison."

It is really nectar each finds; but this by his nature the bee converts into honey and the spider into poison. So it seems to be with the readers of LEAVES OF HEALING. While writing we have received the following letter from London:

104 HIGHAM ROAD,
EAST HAM, LONDON, ENGLAND.

MISS S. E. HILL.

Dear Sister in Christ:—The Zion Literature arrived last week. We believe it is preparing the way for a great work here when the General Overseer comes.

But meanwhile God is still healing the sick in answer to our prayers, and we are looking for still greater things.

We thank God for the teaching already received through reading Zion Literature.

We like to see the Devil get mad, for then we know there is a work being done.

I have had letters this week asking for literature for free distribution.

We believe there are thousands who are looking Zionward from Great Britain, as a result of your labors and the offerings of those who supply funds for free literature.

Praying that God's richest blessings may rest upon you in your work and all Zion,

Your Brother and Fellowservant, A. STRINGER.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Two Weeks Ending June 16, 1900.

2937 Rolls to	Hotels of the World.
2868 Rolls to	England and Scotland.
2407 Rolls to	United States.
2255 Rolls to	Switzerland.
1023 Rolls to	Germany.
433 Rolls to	Various Foreign Countries.
300 Rolls to	China and India.
Number of rolls for two weeks	12,223
Number of rolls reported to June 16, 1900	542,253

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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.

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

Make 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 860. 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, JUNE 23, 1900.

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EDITORIAL NOTES.

"ZION HEARD AND WAS GLAD."

ON ALL SIDES the Call to the Consecration of Zion Temple Site on Saturday, July 14th, has been received with great delight, and we are looking forward to a very joyful Gathering of many thousands of our Friends upon that delightful spot, the Site of Zion City.

WE HAVE recently, on two consecutive Saturdays, spent the entire day there with a number of our officers and friends, making examinations of the land with a view to a selection of locations for Zion Lace Industries and other purposes.

EVERY TIME we go we are more and more satisfied with the site which we long ago selected for Zion Temple, from which the whole City will radiate.

FROM THE TOP of the Observatory Tower the scene is a most inspiring one, in these glorious June days, as the fair land rolls out toward the deep blue waters of the lake, which shine between the beautiful forests. And as the land rolls upward behind the Temple Site to still higher heights, with broad fields, and gardens, and prettily situated homesteads, it is indeed an Ideal Site for the headquarters of the Christian Catholic Church in Zion, which God is making "the Joy of the whole earth."

THE LAND gradually slopes from the water's edge up to one hundred and seventy-six feet above it, and at no point is the ascent abrupt except on the beautiful bluff commanding the railway line and lower land toward the lake, when it rises suddenly from fifteen to twenty feet. The rise is usually not more than two feet in a hundred.

No one who has seen these ten square miles of country has any other than the highest praise to give it as an unexceptionable site.

Let our friends come prepared to take their shares of stock in this Investment which God is so manifestly blessing.

THE CHICAGO AND NORTHWESTERN RAILWAY has been most generous toward us in enabling us to make a special rate for the Excursion to Zion City, on July 14th, viz, thirty cents return fare, and children under twelve years of age, free.

The distance from the center of Chicago to Zion City is forty-two miles, and it is expected that the trains will make it throughout the day in one hour.

This rate of thirty cents for eighty-four miles is but a little over one-third of a cent per mile, while the ordinary rates for travel are three cents per mile. This fact will show our friends, far and near, that the Chicago and Northwestern Railway is fulfilling its promise to us of coöperation in one of the most effective ways possible, viz, rapid transit and low fares.

It is, of course, impossible to foresee how many will be present at the Consecration of the Temple Site, but our officers inform us from the rapid sale of the tickets that there will be at least five thousand, and possibly twice as many, should the weather be fine.

WE DESIRE our friends who intend to be present at the Consecration of the Temple Site to notice that the trains will run from seven A. M., and that it is very much to be desired that the great majority of the people will leave Chicago between seven and nine, although trains will continue to run until one P. M.

But there are limits even to the capacity of the available rolling stock of the great lines of railways, such as the Chicago and Northwestern, and we may not be able to issue more than ten thousand tickets, owing to great pressure from other causes on that day.

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Some of our friends are of the opinion that we will not be able to carry all who desire to come. We therefore urge the friends to buy their tickets immediately, and get to the depot early.

WE EARNESTLY desire the prayers and, if possible, the presence of every reader of these lines, within reach of Chicago.

We especially desire that prayer will ascend to God, that we may be divinely guided in every word of the Consecration Address at the Temple Site, and of the Memorial Address on the following day in Central Zion Tabernacle.

God, who has so wonderfully blessed us as His Messenger, will enable us to deliver the important Messages of these two days, and make them a blessing to all who love the King and long for His Appearing.

WE ARE enjoying seasons of great spiritual blessing continually, in Central Zion Tabernacle services, and are looking forward to still greater things ere we leave for Europe, God willing, seven weeks from today.

ALL REFERENCE to the Mellie Logan case, concerning which we have been so abused for nearly a month, has disappeared from the Chicago newspapers, since our exposure of the matter in our issue of Volume VII, Number 8, pages 238, 239.

Not one word of apology or explanation or vindication of us has appeared in the press, and the papers have only ceased to lie because we have fully exposed the vile plot.

It may interest our readers to know something of the extent of the calumny which has been showered upon us in connection with this case, if we here record some facts obtained from the clippings from newspapers which we have on our own files.

The attack began on May 24th in the Chicago *Tribune*, in an article entitled:

BOUND AT A DOWIE HOME.

STORY OF MILLIE LOGAN'S CASE AS TOLD BY HER MOTHER

Girl Declared Insane Pleads for Treatment by the "Healer" Before Going to Kankakee—"Devils" are Cast Out, but When the Patient is Paraded as a "Cure," She Relapses Into Her Former Condition—Said to Have Been Found Tied With Ropes.

ON THE FOLLOWING day, May 25th, another column of the *Tribune* is taken up with a long article with the following *scare* headlines:

AIM TO INDICT DOWIEITES.

Attorney J. Barnes Takes Up Millie Logan Case—State Board of Health Representative Proposes Grand Jury Investigation and Civil Suit Against the "Overseer" Himself—Eight "Healers" Involved—Story of Insane Girl's Treatment at the Zion Auxiliary—Statement by Her Mother.

THEN, ON MAY 26TH, another long article appeared in the *Tribune* headed:

TURN LAW ON DOWIEITES.

ATTORNEYS LOOKING FOR WAYS TO REACH "HEALERS."

Case of Millie Logan is Taken Up by County Officers and the State Board of Health—Facts Will be Presented to Grand Jury—Several Charges by Which to Prosecute are Being Considered—Suit for Damages May Follow.

ON MAY 29TH, in the same paper, another long article appeared, headed thus:

DOWIE TO FACE CHARGE.

"DIVINE HEALERS" TO BE ACCUSED OF CONTEMPT OF COURT.

Proceeding is Based on Judge Jones' Order Sending Millie Logan to Kankakee Asylum—State's Attorney Expects to Hear Evidence Sufficient to Indict Dowieites for Maltreating Insane Person—"Elders" and "Deaconess" Implicated.

ON JUNE 1ST, another long article of a full column in the *Tribune* is headed:

JOINS FIGHT ON DOWIE.

PROTECTIVE AGENCY FOR WOMEN AND CHILDREN IN LOGAN CASE.

Alderman Charles Alling, Attorney for the Organization, Instructed to Proceed Against the "Healers"—Alleged Contempt of Court in Detaining the Insane Girl—Issue to Come Before Judge Carter—Mother Tells Her Story at Board Meeting.

AGAIN, ON JUNE 2D, another article in *Tribune* is headed thus:

DOWIE CASE IS PLANNED.

CHARGE TO BE MADE AGAINST HEALERS IS DECIDED.

Head of Zion and Eight Followers Will be Prosecuted Under the Statute Forbidding the Detention of Insane Persons in an Unlicensed Institution—Women Ask the Public for Funds to Aid in Proceedings Against "Curers" who Treated Millie Logan.

ON JUNE 4TH, same paper (*Tribune*):

AT WORK ON DOWIE CASE.

LAWYERS GATHER MORE EVIDENCE AGAINST HEALERS.

One Attorney Says Witness Will Testify That Millie Logan is Exhibited on the Stage at a Meeting as an Example of the Wonderful Power in Zion Methods—Alleged That Judge Carter's Papers Committing the Girl to an Insane Asylum Were Displayed at a Meeting in Baltimore.

AGAIN, ON JUNE 5TH the *Tribune* article is headed:

DOWIE "HEALERS" TO BE PROSECUTED BY STATE OFFICIALS.

Board of Charities Members Propose Taking a Hand in the Millie Logan Case—Evidence That Children are Maltreated in Zion Institutions.

AGAIN, ON JUNE 6TH the same vile *Tribune* has an article headed:

LOGAN GIRL MAY TESTIFY.

Story of Alleged Dowie Treatment Thought Admissible, etc., etc., etc.

AND SO, from day to day, in a series of no less than twelve articles, the *Tribune* attacked ourself and Zion, not one word of all their shameful attacks being true.

And now all this talk has ceased, because we have exposed the whole vile conspiracy in the pages of LEAVES OF HEALING, and the she-vulture sees that we have smashed all her cockatrice eggs, and that the shameful lie can no longer be kept before the public, even with the aid of the State Board of Death.

AS AN ILLUSTATION of the extent of these shameful attacks, we give the following table of the number of articles appearing in the principal Chicago Daily Papers from May 24th to June 16th, when they suddenly ceased:

Chicago *Tribune*	12	Chicago *Record*	2
Chicago *Daily News*	7	Chicago *Chronicle*	7
Chicago *Journal*	6	Chicago *Inter Ocean*	2
Chicago *Dispatch*	2	Chicago *Times-Herald*	1
Chicago *Evening Post*	4		—
Total			43

Besides these forty-three attacks in twenty-two days, we have clippings showing eighteen more outside of the city, numbering in all sixty-one articles, full of falsehood, which we have upon our files.

By the aid of the Associated Press, many hundreds of papers have been filled with the same falsehoods, throughout America and the British Empire especially.

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And now, all is silent.

Not a single line appears.

No action has been taken against us, nor can any action be successfully taken: for no one in Zion has been guilty of any offense.

We should be glad to go into Court and tell the whole story; it would only redound to Zion's good, and to the Exposure of Zion's enemies.

WE TAKE this opportunity of putting these facts before our readers throughout the world, so that they may be more fully on their guard in the future concerning press falsehoods, and especially those in the so-called religious press.

WE BELIEVE that they will be more numerous than ever, and that they will extend to other countries in greater number, and that the Associated Press telegrams, when we are in Europe, Africa and Syria, during September to February next, will probably spread abroad many similar series of lies.

WE DESIRE our readers, therefore, to pray that we may be kept calm and strong amidst all this organized press devilry, and may overcome, as we have hitherto done, by the Grace of God in Jesus Christ our Lord.

WE FEEL that it will be desirable now for us, in a few Notes, to deal with that vile and ungodly Chicago paper, which hypocritically poses as an evangelical champion, the *Ram's Horn*.

Some time ago we promised to take up some of its later falsehoods, and we now do so, although we feel that they are truly beneath contempt; yet it seems necessary to place on record the facts concerning some of its charges.

IN THE ISSUE of the *Ram's Horn* of April 28th, page 4, there is a shameful mass of falsehood, in the way of a leading article entitled "More About Dowie," which was more than sufficiently answered by our Reply to the *Ram's Horn* of March 3d. That article alone might be trusted to kill the influence of the paper.

But on page 5, under the heading of "Divine Healing for Revenue—How Dowie Makes It Pay," there is a more serious and still more false charge.

IN AN ARTICLE signed by Barker & Church, a firm of lawyers whose methods we dealt with in our pamphlet entitled "Fighting Blackmailers," they have endeavored to get back at us, after some years, through the pages of the *Ram's Horn*, which are open to every calumniator of Zion and of God's work therein.

AS THE *Ram's Horn* properly says, we have been enabled to boast in the Lord that we have never made any charges for our personal services, either in preaching or praying, and that not one of all the multitudes who have been healed through faith in Jesus Christ, by our agency, has ever been asked, at any time, to pay one single penny for our part in that glorious ministry.

THIS WE have proved again and again, in Central Zion Tabernacle, by calling upon the thousands who witnessed to their healing by the Power of God through faith in Jesus, whether they had ever been asked to pay for our services, either before they were rendered, or afterward.

There has never been a single occasion in which the answer has been other than a unanimous NO.

But the *Ram's Horn* declares that they have now found a case, in the article to which we have above referred, which contains an extract from the Circuit Court files of a plea alleged to have been made by ourselves, in which we, as a set-off against an unjust claim, pleaded that our services were "reasonably worth a sum of $8,000, *no part of which has yet been paid.*"

BUT THE FACTS are that we never made any such plea, and the document quoted is our proof of that. It was not signed by ourselves, but as follows:

JOHN ALEX. DOWIE,
By D. COWAN, His Attorney.

The truth is that the plea was made in our absence, and entirely without our authority, by Mr. Cowan, who knew the facts of the case and how these women had spoken of our services to them as being priceless, and yet had been guilty of aiding in an attempt to blackmail us.

All persons who are really interested in the full details of this case, can find them in an address delivered in Central Zion Tabernacle on July 10, 1898, first published in LEAVES OF HEALING, Volume IV, Number 38, and subsequently in A VOICE FROM ZION, March, 1899, which contains all the facts pertaining to this matter. The pamphlet covers thirty-eight pages, and is entitled "Fighting Blackmailers."

NOT A SINGLE member of the Christian Catholic Church in Zion, so far as we are aware, has ever reflected upon us in connection with that matter, and, when the unjust verdict was obtained, our people enabled us to pay it by special gifts.

THE STATEMENT of Messrs. Barker & Church concerning the case is full of falsehood.

They say that the plaintiff "introduced the note and proved the amount due thereon, and rested his case."

THE FACT is that the plaintiff, whose name was Arthur W. Cole, never appeared in Court, but had been spirited away to California, or somewhere else, so that we could not get him into Court.

That plaintiff was a mere man of straw, whom they had gotten to purchase a note of $2,600 for $1, and they were afraid to let us examine him upon oath as to how he came to purchase the note for one-twenty-six-hundredth part of its face value—$1 for $2,600.

The fact was that it was a clearly fraudulent sale and a fraudulent purchase. The verdict was obtained, beyond all question, upon the fraudulent testimony of the parties who first held the note, who falsely swore that they had sold out and out for $1. It could not have been obtained in any other way than this "crooked" way.

HOWEVER, the main point is that we never made, at any time, under any circumstances, a claim upon the persons referred to in the *Ram's Horn* article, for one single dollar for our services, and had we known that Mr. Cowan had intended to put any such a plea, we should have prevented it.

WE NEED not, however, further burden our columns with fighting again our old Battles with the Legal Robbers, who won so disgraceful a victory for a time, nearly six years ago.

WE WILL ONLY add this word, that Messrs. Barker & Church's closing words on page 6 in the article referred to, prove that Mr. Joseph Barker's testimony upon the witness stand was absolutely false. They say that "the money was gratefully received by those who had been wrongfully deprived of it for so long a time."

If these words refer, as they seem intended, to Mrs. Margaret C. Stafford, who swore that she had sold the $2,600 note for $1, and had actually parted with her entire interest and ownership in the note, then these words are a proof that she had sworn falsely, and that Mr. Joseph Barker also swore falsely when he said that his client, A. W. Cole, had purchased the note for $1.

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Barker & Church forget in their statement in the *Ram's Horn* that they never went into Court against us as the attorneys for Mrs. Stafford and Miss Black, two sisters, the former of whom was the original owner of the note.

They appeared as the attorneys for an invisible plaintiff, who never had any business dealings with us, named Arthur W. Cole, whom they declared falsely to be the actual owner and "innocent holder" of the note which Mr. Barker declared he bought as Cole's agent for $1.

They forgot *that*, when they wrote in the *Ram's Horn*, "*our clients* were entitled to the full amount of the judgment."

In Court they posed as having only one client, this miserable man, Arthur W. Cole, who did not dare to appear and swear he owned the note, who became their "crooked" tool.

They only got the verdict because we could not *prove the conspiracy*, which Barker & Church's letter to the *Ram's Horn* now proves to have existed.

It was apparent to all, although it could not be legally proved, that these women had never parted with the note, and that Arthur W. Cole was a convenience, who was used by the parties for the purpose of making it impossible for us to enter our legitimate plea of the debt due by these people of $2,080, which we would have been enabled to do had they not fraudulently pretended to have parted with the note.

THE PROOF of our assertion that Mr. Cowan's plea for indebtedness to us on account of the healing of Mrs. Margaret C. Stafford and Miss Orpha Black was abandoned, and that we had never sanctioned it, is even shown in their résumé of the case, for no evidence was ever produced in Court to support that plea, which did not, as we have already said, have our approval.

WE AGAIN affirm that no charge has ever been made, at any time, in all our years of ministry, for our services in praying to God for the healing of the sick.

Let the *Ram's Horn* prove the contrary if it can. We know neither it nor its contributors can do so. They deliberately lie when they continue to make their false assertion.

IN THE SAME issue of the *Ram's Horn*, April 28th, on page 87, there is a statement by Presiding Elder P. S. Merrill, which is absolutely false, as to a prediction we are alleged to have once made, and the whole letter is a tissue of shameful abuse and vile fabrications, and of a piece with the many other shameful falsehoods that have been uttered by Bishops and ministers of the Masonic-Methodist Episcopal Church.

IN THE *Ram's Horn* of June 9th, there is a page of abuse concerning us that is so absurd that it may be well left to its own refutation.

Some anonymous vilifier is alleged to have written the first article, and the second is written by a man whom we have never seen or had any correspondence with, but whose daughter and son-in-law were cared for in Zion Home at our own expense, for a long time. The daughter passed away, as her father says, peacefully in Zion Home, rejoicing in the blessing she had received there spiritually, although she did not receive healing of the disease concerning which, her father says, the physicians gave no hope of her recovery.

We do not wish to intrude upon the world the facts further than to say that the writer of the letter has repaid our kindness to his daughter, by foolish and shameful statements in the *Ram's Horn* which are entirely contrary to fact.

So far from Zion Home in any way benefiting monetarily by the case, it would require the sum of $155 to pay for even the board and room accommodation, which we gave out of pity for the sufferer and her husband, who were left by this (kind) father without any money. And we also bore other expenses.

The reward for our kindness is this unlimited abuse by her father.

She never complained of us nor of her treatment in Zion, but, on the contrary, she was most grateful. Her husband is a member of the Christian Catholic Church in Zion, and now resides in Chicago. He has written to us a long letter denying all his father-in-law's assertions against Zion and ourself, and expressing his gratitude for our kindness and generosity in keeping them, when they had no more money, for seven weeks and five days.

THE SHAMEFUL cartoon in the same issue, of "Healed by Dr. Dowie," is the *Ram's Horn's* condemnation. It represents only a lie. No such case ever happened.

AND NOW we will close these remarks concerning this vile paper by referring to the issue of the *Ram's Horn* for this present week, dated June 23d. On page 4 a leading article contains a number of shameful fabrications.

The first is, that we have been forbidden the use of the mails by the Postoffice Department in Washington, which is utterly false.

The second, that the Branch of the Christian Catholic Church in Zion, in Philadelphia, is practically extinct, is also false, as the membership has increased by thirty-eight within a short period. The Rev. Gideon Hammond, the Elder-in-Charge, reports a large number of candidates for Baptism, and financially the Branch more than pays its way.

Third, the statement is made that a prosecution is being waged against us in Chicago because of our "detention of a young girl who had been committed to an insane asylum by the County Court, and had been confined in one of our buildings, and found by her mother in a most pitiable condition."

This is a lie from beginning to end, as has been fully shown in our previous Notes in this issue, and in LEAVES OF HEALING, Volume VII, Number 7, page 204, where the false charges are fully exposed. No "prosecution" of any kind has ever been "waged" against us in Chicago in this trumped-up case, and the *Ram's Horn's* editor knew he lied when he wrote that article.

WE FEEL to apologize to our readers for taking up both their time and our space with these further exposures of the *Ram's Horn's* shameful series of wilful lies under the pretense of guarding the flock of God.

We gave a complete answer in our issue of March 10th to their lying issue of March 3d, which was entirely devoted to lies concerning us, and hundreds of thousands have read that Reply.

Henceforward it is our intention to take no other notice of the vile fabrications of the *Ram's Horn* than to put them with all the other sinners of that kind, in the department entitled "Nailing Down the Lies of the Pulpit and Press," to which, every now and then, we give a number of columns in this paper.

The *Ram's Horn* is held in detestation by every honorable man and woman in Chicago who knows the facts concerning its villainy, its malignity, and its hypocrisy.

THE BLESSING with which God has followed our ministry since the blackmailing case of December, 1894, to which we have above referred, which the *Ram's Horn* has so misrepresented, is the best answer that can be given.

Every day, and every week, and every month of these nearly six years has been full of manifestations of God's presence and power in Zion.

Multitudes have been saved and healed and blessed throughout the whole world, and Zion has been strongly established at home and abroad.

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Our people in Chicago do not need that we should write these further Exposures of the *Ram's Horn;* but we give them for the sake of others whom they have injured, and also to place these falsehoods on permanent record before God and man.

OUR READERS will observe on pages 269-271 that we gave considerable prominence last Lord's Day to dealing at once and vigorously with another attempt made last week to defile our good name and that of Zion, by the Chicago press.

The result of that vigorous dealing with the Martha Johnson matter is that not a single further reference has been made to the matter since then by any daily paper in Chicago.

MANY OF OUR friends have told us that they have made their wills in our favor, so that we might, after their departure, use their property and money in the extension of the Kingdom of God. Surely they had a right to do so.

Are they sure that these wills are not destroyed?

It may be that their good designs will be frustrated if they do not place their wills where we know where to get them.

Wills should be placed beyond the reach of persons who might be interested in destroying them.

COMPLAINTS have reached us for many months that money which had been enclosed in letters to us for subscriptions to LEAVES OF HEALING, and for other purposes, had not been acknowledged, and we were compelled, after diligent investigation, again and again to inform the writers that their letters had never reached our office.

The mystery has been at last solved.

A clerk in the postoffice confesses to have systematically robbed the Zion mail for about six months, and we are informed that he admits having stolen not less than five letters a day.

The probabilities are that he stole many more, and, as nearly as we can estimate, he has robbed us of at least $2,000, and possibly several times that sum.

Great as is the money loss, the inconvenience and trouble to our friends is still greater; but we are glad to know that the thefts did not take place in Zion, but before the letters reached Zion.

On page 287 of this issue will be found a full account of this matter.

BUT LET the lesson now be learned, and let our friends send postoffice money orders, which, in the event of their loss, can be replaced after investigation.

IT APPEARS that the wretched man who robbed the Zion mails ascertained whether there was currency in the letters by tearing them slightly open at the bottom and looking at the torn contents, which would disclose whether there were paper bills there or not.

Whenever he found the enclosures were in money orders or drafts, he let them pass, but stole, as far as possible, all currency.

We earnestly trust that our friends will follow our counsel in the future, and thus prevent further loss and delay.

FROM ALL PARTS of the world good tidings continue to come concerning the blessing which follows the Message of God which we are continually sending forth by our Little White Dove, LEAVES OF HEALING.

FROM AN important city in a Mohammedan State on the northern shores of Africa, under the Protectorate of France, we have received letters telling us of much blessing there, as in other States bordering on the Mediterranean Sea in that most interesting part of the world.

ONE OF THESE, written by a French gentleman whom God has blessed through the reading of LEAVES OF HEALING, is as follows:

MAY THE 25TH, 1900.

TO THE REV. JOHN ALEX. DOWIE, CHICAGO.

My Dear Father in God:—It is a man who has lost every hope in this lower world who is applying to you. I have been for many years researching Truth and Happiness in Life.

Here is my story.

I was born in the Roman Catholic Church, and for years I lived in that creed.

When I was twenty years old I went to England, and there I was struck by the simplicity of the Methodist sect.

I was led to study their belief. I found it magnificent, and after studying it one year I was received as a member of their Church.

Some time after I married a fellow worshiper; after fifteen months of bliss and happiness I unfortunately lost my sweet wife. God repealed her to Him. I returned to France with a broken heart.

Later I was sent by a scientific society to Annam, in Indo-China, to study the languages and customs of the people.

The learned men with whom I was forcibly acquainted were "bonzes," or priests of the Buddhist creed.

I was led to study their religion, and found it splendid. Religion among those happy and primitive people is nearer to God and Nature than the one of the Christians.

I took their religion.

The studies that had necessitated my travel to Annam being at an end, I returned to Paris to give an account of my mission.

But Paris, this modern Babylon, did not suit me, and the same society sent me to Algeria and Tunis for work similar to which I had been doing in Annam.

There I had to study the Islamisme. It was far above my previous religions. I became a believer in the prophet.

My work being over, I resigned my functions and decided to stay in this country, where people believe in God and have pure morals.

I bought an estate of about 6500 acres. I have been living there for eight years. According to the Koranic law, I took four wives, who, God be praised, have given me twelve children, and I expect the thirteenth within a few months.

But since about a year this religion, which I had found so beautiful, has given me, as I was getting a thorough knowledge of it, many disillusions.

A friend of mine to whom I spoke of the matter sent me lately one number of your LEAVES OF HEALING.

I read it again and again, and then the burning tears of repentance flowed from my eyes.

I decided to appeal to you like the prodigal child of the Scripture to his father.

Then, what shall I do?

I am anxiously awaiting your blessed answer.

Your Son in God, P. C. L——.

I kindly request you to send me your instructions through my friend, Mr. L. L. B——, to whom I am indebted for your relieving paper.

HOW WE REJOICE that the reading of our words, and of the wonderful works of God in Zion, have brought to this brilliant scientific Frenchman "the burning tears of repentance."

The Holy Dove, God's Spirit, wrought this penitence.

And we cannot doubt that God, who has begun this good work, will grant unto this sorrowing one the grace of a perfect obedience, so that he may be entirely delivered from the terrible bondage of the Evil One who has led him so far from the green pastures and the still waters of the Good Shepherd, into the barren deserts of Moslem error.

LETTERS like these are surely God's best answer to the continuous calumny of our enemies.

FACTS such as every issue of LEAVES OF HEALING supplies of blessing vouchsafed in answer to prayer are surely God's answer to malignant criticism of ourself and of Zion.

WE BELIEVE that God, who has reached this man and thousands and tens of thousands of others by the Voice from Zion, will yet reach the whole world with the Everlasting Gospel of the Covenant which He has committed to us, and to the Christian Catholic Church in Zion.

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WE HAVE been deeply impressed with the manifest blessing which God has given to LEAVES OF HEALING in many Mohammedan States along the northern shores of Africa.

In the early ages of Christianity, these lands were the centers of Christian life and light.

Now for many centuries they have been under the dominion of the False Prophet and his Antichristian system.

And why?

Is it not because the Apostate Churches of Greece and Rome have "changed the Truth of God into a Lie" and presented, in the idolatry of the Mass, an idol made of flour and water, instead of the Living God?

Papal Rome and Apostate Greece are the parents of the foulest idolatries.

Mohammedanism could never have swept away Christianity from the Mediterranean Sea to so terrible an extent, had it not been that Pagan Philosophy and Heathenish Practices had taken the place of the Everlasting Gospel, owing to the failure of the Apostasy (the Falling-away).

AND NOW ONCE MORE, after long ages, there comes a Voice to Africa from Zion which brings "tears of repentance," and a Message of Love and Power, to the splendid races which still occupy these ancient centers of Christian life.

Many Christian martyrs lived and loved and died for their Lord in these lands, such as Cyprian, Bishop of Carthage; Clement of Alexandria, and many others.

May Northern Africa once more be filled with the Gospel of the Glory of God.

OUR ARTIST, Mr. Charles Champe, impressed by the few words that we spoke concerning Romish errors from the platform of Central Zion Tabernacle last Lord's Day, has set forth in the cartoon on page 276 the awful scene of blasphemy, which thrills us with indignation every time we contemplate it, where the Son of Perdition who "sitteth in the Temple of God, showing Himself as God," claims the Power and Infallibility which belong to God alone, and receives acts of adoring worship.

THE POPE OF ROME is beyond all question the Man of Sin Revealed, and, therefore, the Son of Perdition.

The awful words which Cardinal Manning used in the definition of papal infallibility, and the quotations which we have made from the Decree of the Council of the Vatican, reveal that the Roman Pontiff can be no other than the antichristian head of that terrible Apostasy, the revelation of which the Apostle Paul declared would be one of the Signs of the Times which would immediately precede the Coming of the Lord and the Consummation of the Age.

WE HAVE felt it right to reproduce in this issue a portion of our tract entitled "The Man of Sin Revealed," which will be found on pages 277-280.

We earnestly desire our readers to pray that the Standard of the Christian Catholic Church in Zion, which is now being planted in Roman Catholic countries, may be blessed of God in stemming the terrible Flood with which the Enemy has come in.

ONE OF THE Signs of the Times is the affiliation between France and Russia, between the Roman Catholic and Greek Apostasies, which are everywhere uniting against Protestant nations and true Christianity, and creating strife and bloodshed.

ALAS, HOWEVER, for the "salt that hath lost its savor," for the Protestantism that has ceased to protest, for the Christianity that no longer obeys the Christ!

Oh, for a mighty revival!

Oh, for the rising up of the Hosts of the House of Israel out of the "Valley of Dry Bones," that they might stand on their feet, an exceeding great army, all over the Anglo-Saxon nations, uniting British, American, German and Scandinavian, and other peoples who love an open Bible, into one great Host who shall carry the Message of God's Covenant of Life and Light and Love and Liberty to every oppressed, sin-cursed and disease-smitten brother of our common humanity, in every tribe and tongue and nation, and establish Peace.

OH ZION—

Arise and shine:
For thy Light is come.

MAY THE VOICE which will ring forth on July 14th, God willing, the Proclamation of "Liberty to All the Lands, and to All the Inhabitants thereof," from Zion's tower on the site of Zion's Temple, be heard in heaven and obeyed on earth.

JULY 14, 1789, one hundred and eleven years ago, was that awful day in Paris when an oppressed people rose in Revolution, trampled upon all authority, and threw down that visible stronghold of tyranny, the Prison called the Bastile. These frenzied murderers sent forth the Proclamation of a Triumphant Democracy—the Rule of the People everywhere.

THE STORY of the French Revolution, which began that day, is still being written, and the False Principles of Democracy which were then proclaimed are still binding humanity in fetters of lawlessness.

JULY 14, 1900, will mark the beginning, God willing, of another Revolution, and of the Fall of the Bastile of Ecclesiastical Apostasy, and the Proclamation of the Eternal Principles of Theocracy, which mean the Rule of God, in Heart, and Home, and Church, and Nation, in Business, in Politics, and in Religion—the Rule of God everywhere.

WE ADVANCE to the attack upon this Bastile, not as the infuriated and ignorant mob of Paris, one hundred and eleven years ago, who, with sword and cannon and guillotine and cries of frantic rage and hatred, waded through seas of blood to the Establishment of a Democracy, which perished by its own wickedness.

Zion goes forth with the Sword of the Spirit, which is the Word of God, clad in the Whole Armor of God, wearing the Helmet of Salvation on her brow, the Girdle of Truth around her loins, the Breastplate of Righteousness over her heart, and the Shield of Faith—that *Faith of God* which alone can "quench the fiery darts" of the Evil One.

Victory always, and everywhere, belongs to Zion.

OUR TWELVE YEARS of trial and toil and triumph on this great broad American Continent closed on June 9th last.

And now as we look away across the Atlantic Ocean to the great lands where for a little time we shall travel, we earnestly ask all in Zion to rally around us, and to make the few weeks of ministry yet remaining to us, as we have again and again said, days of great blessing, and preparation for a glorious future.

We hope to return in the Fulness of the Spirit from the Holy Land, and the Holy City, where we hope to stand at the Opening of the Twentieth Century.

"A NATION shall be born in a Day."

HASTEN, OH GOD, that happy time, and prepare Thy people by Thy Spirit for the coming Rapture, and the nations for the Return of Thy Son, their Coming King.

BRETHREN, PRAY FOR US.

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CONSECRATION OF ZION TEMPLE SITE

At Zion City by the General Overseer, on Saturday, July 14, 1900.

REDUCED RAILROAD RATES TO CHICAGO

Have been secured to those who attend the Conference of the Officers and Members of the Christian Catholic Church in Zion, JULY 14TH, 15TH AND 16TH, in connection with which the Consecration of Zion Temple Site, located on the ground recently secured for Zion City, will be observed by thousands of Zion, SATURDAY, JULY 14TH.

Members and friends of Zion can secure tickets to Chicago, paying the full fare coming, taking a convention receipt from the agent for the same, from points West of Buffalo and Pittsburgh; North of Kentucky, St. Louis and Texas, and East of Bismarck, Cheyenne and Salt Lake City, within the territory of the Central and Western Passenger Associations, and WILL BE RETURNED AT ONE-THIRD FARE.

The Joint Agents will, with Deacon Daniel Sloan, attest the certificates for return tickets at the reduced rates, MONDAY, JULY 16TH.

All persons attending the Conference, having received from their local agent a receipt for the ticket at the time it is purchased, should deliver such certificate receipts to the Clerk at Zion Home, immediately upon arriving in Chicago.

Tickets may be purchased coming July 11th, 12th and 13th, and return tickets may be secured going home, returning the 17th, 18th and 19th; and also the 16th, if necessity requires it.

For further information apply to

DEACON DANIEL SLOAN,
1300 Michigan Avenue, Chicago.

NOTES FROM ZION HOME.

EVANGELIST ANNA ARMSTRONG, Zion Home, said: "LEAVES OF HEALING has been a great blessing to me, and through it I have learned many things. Jeremiah 1:10 just fits Dr. Dowie:

"I have this day set thee over the nations and over the kingdoms, to pluck and to break down, and to destroy, and to overthrow; to build, and to plant.

"I am thankful for the little boy God has given me in answer to prayer. He belongs to Zion."

MRS. MARY MUNGER, 1514 Michigan Avenue, Chicago, Illinois, said: "I was healed at the 'Little Wooden Hut' the year after the World's Fair. I was taken to Divine Healing Home No. 1 in a very weak condition. I could scarcely walk into the healing-room. I fell once since then and dislocated my shoulder. Dr. Dowie prayed for me, and I received healing for it.

"Few of the ladies who come here now know the work of Mrs. Dowie, how she toiled day after day with the sick, and taught the people, and then prayed with the sick. There is not a woman who has stood up for the work like Mrs. Dowie, and I thank God for her."

Baby Healed of Pneumonia.

Writing from York, Pennsylvania, June 11, 1900, Mr. and Mrs. William Friend say:

Our little baby boy has entirely recovered.

He had a very bad case of pneumonia.

Wednesday, May 30th, his cough ceased, at 4 P. M. Since then he has been getting along nicely.

We desire to express our thanks and appreciate your kindness and prompt attention in regard to this matter.

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."

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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 LOVE OF GOD IN THE SALVATION OF MAN.

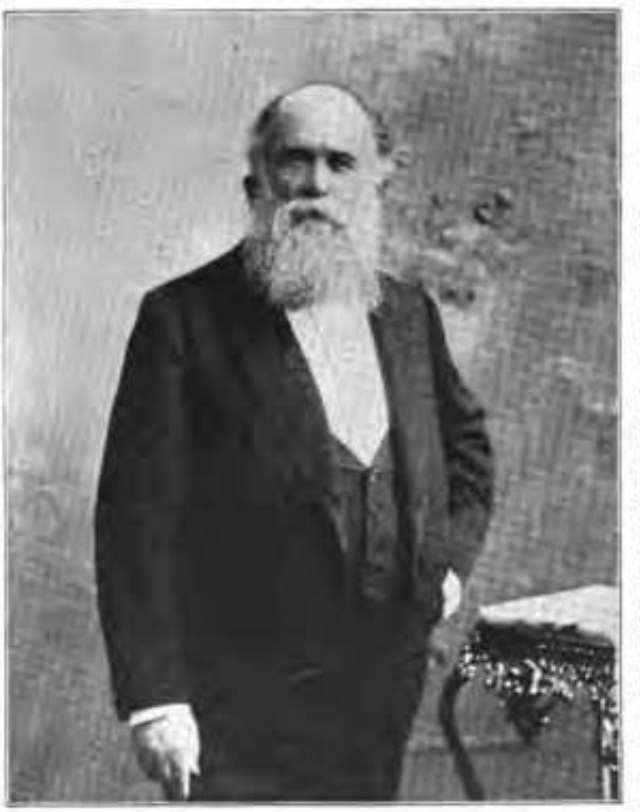
Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, June 17, 1900. Prelude: Lie of the Press Concerning Martha Johnson's Estate Nailed Down. Sermon: Third in the Series on "The Love of God in the Salvation of Man."

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

AS the time for the departure of the General Overseer for his European and Asiastic tour draws nearer, there is an increased desire on the part of the members and friends of Zion to hear his words from the platform. This same interest seems to have spread also to many strangers, and as a consequence, Central Zion Tabernacle is crowded Sunday after Sunday with a most deeply attentive and earnestly receptive audience, when the audiences of so many other churches seem to have scattered to the parks and the country.

A great deal of interest is also being manifested in the special Series of Discourses on "The Love of God in the Salvation of Man." God is greatly blessing these sermons to the Salvation, Healing and Cleansing of many in this great sin-cursed City of Chicago.

On Lord's Day afternoon, June 17, 1900, there was the usual large audience in the Tabernacle. As a prelude, the General Overseer utterly demolished the shameful Chicago press lie that he had attempted to steal from the heirs the estate of Martha Johnson, deceased. He pointed out, what is so often the case, that it was in a case in which Zion had shown the greatest kindness, benevolence, love and generosity that she was attacked by the Devil. So effective was his dealing with this particularly wicked lie that no Chicago paper has had the temerity to mention it, or anything connected with it, since. The day was one of blessing in Zion.



Central Zion Tabernacle, Lord's Day Afternoon, June 17, 1900.

The services were opened by singing Hymn Number 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!"

The General Overseer then said: I hope you are not forgetting to repeat in your homes with your children the song of Salvation and Healing and Holy Living, and of triumphant entry into the Zion above.

I desire you always to say it in your homes with the other great Psalm—Zion's household Psalm—the ninety-first. This afternoon I desire to see where you are with the thirty-fifth chapter of Isaiah.

You ought to be able to repeat it without looking at the words in your Bibles. Do so, taking the time from the platform.

The thirty-fifth chapter of Isaiah was then repeated by the audience. The General Overseer then said:

Scripture Reading and Exposition.

Let us read in the Inspired Word of God, first in the forty-seventh chapter of the book of the Prophet Ezekiel:

And he brought me back unto the door of the house; and behold, waters issued out from under the threshold of the house eastward.

Literally the Hebrew word is "there trickled out." It was a little trickling stream, not a great rush of water.

And he brought me back unto the door of the house; and behold, waters issued out from under the threshold of the house eastward, for the forefront of the house was toward the east: and the waters came down from under, from the right side of the house, on the south of the altar. Then brought he me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and behold, there ran out waters on the right side. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles.

These waters were to the ankles, not deep at all.

This thousand cubits manifestly represents a thousand years.

Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins. Afterward he measured a thousand; and it was a river that I could not pass through: for the waters were risen, waters to swim in, a river that could not be passed through. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the bank of the river. Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah: and they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed. And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish: for these waters are come thither, and the waters of the

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sea shall be healed, and everything shall live whithersoever the river cometh.

There is another reading in the margin, and I think it is better: "That all things may be healed and live."

For these waters shall come thither that all things may be healed and live.

Everything shall live whither the River cometh, or literally the *Two Rivers*, manifestly Salvation and Healing going hand in hand, making one great River of Holy Living.

And it shall come to pass, that fishers shall stand by it: from En-gedi even unto Eneglaim shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many.

No difficulty in understanding what fish mean here.

Jesus said: "I make you fishers of men."

The Kingdom of Heaven is like unto a great net containing fish which had been brought out by these "fishers of men." Christ's figures of speech were clearly concerning the Kingdom of God.

But the miry places thereof, and the marishes thereof, shall not be healed; they shall be given up to salt. And by the river upon the bank thereof, on this side and on that side, shall grow every tree for meat, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the Sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for Healing.

The Old Version reads "medicine"; but that is not correct, for even in the Old Version on the margin it reads, "and the leaf thereof *for bruises and sores.*"

That Word which we have just read was given by inspiration. God used the Prophet Ezekiel about the year 600 B. C. These words are therefore about twenty-five centuries old.

In the last chapter of the Bible, in the Book of Revelation of Jesus Christ which He gave to His servant John—twenty-second chapter:

And he shewed me a River of Water of Life, bright as crystal, proceeding out of the Throne of God and of the Lamb, and in the street thereof.

The City of God.

That is, the street of the City of God, because the previous chapter contains a description of that City. The dimensions are given twelve thousand furlongs.

And the City lieth foursquare, and the length thereof is as great as the breadth: and he measured the City with the reed, twelve thousand furlongs: the length and the breadth and the height of it are equal.

He distinctly states that it is according to the measure of a man; that is, of the Messenger whom God had sent. You will therefore have to take the furlong as being one-eighth of a mile, and you have a city that is 1500 miles every way. It is 1500 miles from east to west, from north to south, and 1500 miles tier upon tier, rising away up into the cloudless sky.

That is the City of God whose walls are jasper; whose gates are pearl; whose foundations are precious stones; whose streets are gold, in which there is no need of the sun, for God is the Light, and He is its Life and cloudless Love.

A wonderful thought! A City 1500 miles high! These dimensions are positively given as the exact size of that City which is the Metropolis of the Universe.

This City is a reality. It is not a fancy. It is a real City made and built as it is described. Everything in and about it is precious and beautiful, radiant with glory. Its foundations are twelve precious stones. These stones we know. Their names are given. We know their color.

Put these twelve stones together, and you will have the twelve stones which were in the breastplate of the high priest.

These twelve stones represented the twelve tribes of Israel.

Picture to yourself, if you can, the radiant glory of these twelve stones of 1500 miles each as visible foundations, then you can understand something of the glory of that Metropolis of the Universe with its many mansions there rising to the Great White Throne of the Eternal God.

"Oh, that is very material," you think.

I thank God it is a reality, and a solid reality. I am very glad to see material reality. The spirit works in matter. God works in matter, and God is the Creator of matter.

The Matter Which God Has Made is Indestructible.

You cannot destroy it. So far as science has ever been able to demonstrate, matter is absolutely indestructible. You can change its form, but you cannot destroy it.

The mere turning of this table, by fire, into the various gases of which this wood is composed would not destroy anything which this wood contained. Every beam of sunshine which ever shone upon the tree from which this wood grew; every drop of rain which fell upon that tree and upon the ground around it and watered its roots and branches; everything which is to be found in it cannot be destroyed. When you have destroyed it by fire, as you call it, you have not destroyed it at all. The essential gases which composed it still exist, and the God who brought them together to make this tree has possession of them still.

You can liquify air, and when you have reduced it to the intensest cold, you have only created a force which makes the fiercest heat.

I believe with all my heart in the solidarity of the City of God. These precious stones are indeed precious. I have looked at gems sometimes, when a friend of mine has thrown a great many of them together upon a great beautiful velvet cushion on which he displays his precious stones, with the most intense delight. I do not know anything upon which my eye rests with more sense of satisfaction than upon the combination of these twelve colors which compose the twelve precious stones which laid one over the other, 1500 miles square, which are the foundations lying under every inch of the City, every mansion in which finds its foundations beneath it.

All these little bits of stones that we have are just like chips from the foundations of the City of God. It seems to me as if God had let us have these few little chips from the foundations in the City to let us see what color is.

I believe in color. I believe in beauty. I believe in the power of that which is beautiful and bright to strengthen and help.

Darkness and death go together, but life is full of color.

When God brings forth life from the dark earth, as He is doing this year and as He has done every year, and spreads a carpet of beauty over the face of the dark earth, what a place of glory it is.

Think about this. It is just by the way, but you must remember that this chapter is to be read with the preceding chapter with the beautiful illustration of the Heavenly City, the Metropolis of the Universe, as I call it.

And he shewed me a River of Water of Life, bright as crystal, proceeding out of the Throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the Tree of Life.

While Ezekiel in that prophetic vision, 600 years before, saw the Tree on either bank of that beautiful River which was composed of Two Rivers; when he saw that, he did not see any tree in the middle of it. The Tree was on either side of the river. But John sees the Tree somewhat differently,

In the midst of the street thereof, and on this side of the River and on that was the Tree of Life, bearing twelve manner of fruits, yielding its fruit every month: and the Leaves of the Tree were for the healing of the nations.

Christ the Tree of Life.

It is not difficult to see that He is the Tree of Life. The River you see is Salvation and Healing, through the Power of the Spirit, carrying the Message of God the Father to humanity, and the Tree of Life is He who came Himself to give Life and Light and Love and Liberty.

"In Him was life." He is the Tree of Life. The leaves of the Tree, the words of Christ, are Spirit and Life. The leaves of the tree are for the Healing of the Nations.

And there shall be no curse any more.

The marginal reading is again to be preferred:

And there shall be no more anything *accursed.*

That is it. Things have been transformed from their original good purpose to a bad one. The passage means:

"There shall be no more anything cursed. There shall be nothing that will be a cursing. Nothing that you can drink will be cursed. The poison of hell, the poison of Sodom and Gomorrah shall not enter into your food."

And there shall be no more anything accursed: and the Throne of God and of the Lamb shall be therein: and His servants shall do Him service; and they shall see His face; and His Name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

"Oh," says somebody, "that is a long way off yet."

Wait a minute. Here is something which is not a long way off. Let us get to it. Do not put the thing away off. God has said, "the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets.

Please note the words, "spirits of the Prophets." So far as we can trace it every prophet who prophesied to man

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has been attended by spirits who have been sent forth from God.

The Prophetic Spirit.

Daniel gives us the name of that spiritual prophetic being; that prophetic spirit who spoke to him. He tells us his name was Gabriel, and that same prophetic spirit came to John the Baptist's father, Zacharias, when as a priest in the Temple he was offering sacrifice in the regular priestly form, that same Gabriel stood by his side and prophesied and told him that which he in his incredulity laughed at. He received the consequence of his laughing. It does not pay to laugh at God's Messenger.

You can smile and sneer. That is easily done, but smiling and sneering will not alter anything. It will only make you look the fool you are. It made Zacharias dumb.

When God sends a message, you had better take care. You had better be still, and you had better listen. If your incredulity is such that you do not believe that it is a Message from God, you had better not open your mouth and talk too much, because you will be in the same position that thousands are today in Chicago who opened their mouths and said things, as they now see, to their shame.

Ugh! The stupids! They had better have held their tongues regarding Zion.

It has not paid anybody to fight Zion. Those who fight Zion die, and they usually die quickly.

Most of those who fight Zion who do not drop out, find that they are wandering about in "outer darkness." The hand is paralyzed, and the life is blighted, that fight God.

This was a Messenger who said all these things to John. He was not God. He was not the Holy Ghost. He was a spiritual being, and every prophet who has ever prophesied has had spiritual beings attend him.

I will go further back. Go back to the beginning. Take all the prophets as far as you can trace them. Abraham, Jacob, Gideon, Elijah, Elisha—all the prophets tell you the story of these visitations.

That angel appeared to Mary after he had appeared to Zacharias.

Christ Himself was constantly so attended.

The apostles were. It was an angel who went into the prison and took out the apostles and said, "Go ye, and stand and speak in the Temple to the people all the Words of this Life."

It was an angel who went and took out Peter when the Church was praying for him. The Church was not at a progressive euchre party. The Church was not attending a ball. The Church was praying God to send deliverance, and He sent an angel.

Paul had such an angel who brought him Divine messages. He said it himself.

The angel of the Lord whose I am and whom I serve stood by me this night and said, Fear not, Paul.

John, who writes this Revelation, tells us that the whole of this glorious Revelation came to him through a prophetic spirit who showed him these things.

And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of prophets, has sent His angel—

That is, His Messenger. Alter the word Angel to Messenger, and you will get it far better.

Angel Simply Means Messenger.

Angelos (ἄγγελος) never meant anything but messenger. It means messenger still, whether that Messenger comes from heaven in a spiritual body, or whether that Messenger comes from earth.

The Angel of the Church in the early age was simply the Messenger of the Church. John himself begins this book with Messages to the angels of the various churches—Messengers of the Church in Smyrna, and in Philadelphia, and in Laodicea, and Ephesus, and so on. These things were said to the messengers of these churches.

In those days there were no printing presses and no means of communication except by messenger, and the churches kept messengers. They kept angels. They cared for angels. They were the messengers of the churches. They were called *angeloi*.

And He said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent His angels to shew unto His servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this Book.

And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this Book: worship God.

Every Church which permits people to bow at the feet of a priest, to fall at his feet in adoring worship, gives thereby a proof of its apostasy if by no other manifestation.

The Sin of Kissing the Pope's Toe.

A miserable crowd of sycophants, godless people, throng Rome and bow with adoring reverence before a statue of St. Peter, the toe of which has been kissed away. When they examined that statue of St. Peter some time ago, they found Latin words on a certain part of it, which proved that it was a statue of Jupiter, a heathen god.

That is what Papalism is: heathenism. To kneel down and kiss the toe of that miserable old monk Leo who sits upon the papal throne!—well, if I wanted to kiss, I should kiss something better than an old toe. (Laughter.) I would rather kiss a dear little baby.

The idea of people kneeling down and kissing the Pope's toe or his boots! It is really disgusting. It is disgraceful.

Roman Catholics Do Not Believe in Their Own So-Called Sacred Relics.

I was visiting one day at a monastery in Santa Barbara, California. I went with a monk through the chapel. When I got to a certain altar, where there was a relic, I said, "Let us see that."

"Oh," said he, "I cannot do that, Doctor."

"What have you there? What is that altar erected there for?" I asked.

"We have," I think he said, "a part of a femur of Santa Deodata."

I looked at the man, I said, "Now look here, honor bright, no man hears us; do you believe that the bone in there is really the bone of that saint who lived in the Fourth Century?"

"They say it is, sir," he said (laughter); and he passed on, but he gave me a most knowing wink. He never believed it.

I laughed long and loud, and he had considerable difficulty in keeping his countenance, but, as the Quakers say, he laughed inside.

Ugh! The abomination! The moment that any man asks for such worship, or permits it in another, he has fallen. The person is fallen who gives such worship, and the person is fallen who submits to it.

I have had people fall at my feet to whom I have been a great blessing.

A certain man did it once, and I gave him a kick, and said, "Get up." (Laughter.) I gave him quite a sharp kick, too. "Get up," I said; "I myself also am a man."

When Cornelius fell at the feet of Peter, that apostle himself, what did Peter say? "Stand upon thy feet. I myself also am a man." If Peter would not permit it, is it not base and a mark of apostasy for the Pope, who says he is Peter's successor, to permit it?

I do not believe he is Peter's successor at all; but I do believe in the true apostolic succession of the Pope, all the same. I believe He is the successor, lineal and direct, of Judas Iscariot. (Laughter.)

He sold his Master for silver and betrayed Him with a kiss. That is what I believe about the Pope, the head of that apostate Church which has been so often "drunk with the blood of the saints."

It is Rome which has caused this trouble in China, to a tremendous extent. The apostate churches also have had a hand in it.

I declare to you that I have sympathy with any "Boxer" who believes that it is an abominable lie that God Almighty can be carried around in a little box: a bit of bread hocus-pocused by a priest. Well may the Chinese Confucian sneer at the priest who desires the people to believe that he can transform a wafer of flour into the body of Christ.

It is no Wonder That the Mohammedan and the Chinese Hate and Spurn Christianity.

You go to a Mohammedan and tell him that Christianity is to be found in this man who can hocus-pocus a bit of bread and turn it into God Almighty, and that he has to bow and worship God in that sacrifice of the Mass, and he knows that such worship is an abomination.

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I sometimes think that I would rather be a Mohammedan than a Roman Catholic.

That is what I say to you who believe in the divinity of that bit of bread and in the infallibility of that miserable old monk at Rome. I get very angry when I think about it.

I think it is horrible for a man to say what the Pope says today, according to Cardinal Manning:

I acknowledge no civil power; I am the subject of no prince; and I claim more than this—I CLAIM TO BE THE SUPREME JUDGE AND DIRECTOR OF THE CONSCIENCES OF MEN—of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that lives in the shade of privacy; and the legislator that makes laws for kingdoms; I AM THE SOLE, LAST SUPREME JUDGE OF WHAT IS RIGHT AND WRONG.

That is what he says also in plain English in the *Constitution Pastor Eternus*, chapters III and IV, promulgated in the Council of the Vatican. He says that no man can get salvation who does not believe the infernal lie that the Pope is infallible.

It is a shameful, disgraceful lie; a lie which makes men to set their teeth and say, "God help me to smash that lie." The men who represent that lie go up and down this land like John Ireland, Archbishop of St. Paul, who has kissed the blarney stone. He "blarneys" you all over, you politicians. (Laughter.)

No President of the United States should permit Cardinal or Archbishop to stand by his side, as the representative of a foreign prince, who says that every marriage which is made in the United States, unless it is made by a Roman Catholic priest, is adultery. The man who permits a priest who teaches that infernal dogma to stand by his side is a partaker of his sin.

It is time we had a pure out-and-out Protestant President of this United States, or else one of these days you will have a Roman Catholic President. When you do, you will have a man who has a master, who wears the triple tiara at Rome. It is much the same when you have a Secret Society President. You have a man who has a master, for the man who is a Mason is sworn to obey an unseen master.

He does not know who he is. There is probably not a Mason in America who could tell you who the real head of the Masonic Order is. In the last degree of the Kadosh, you do not see the Grand Commander, so-called. All that the candidate sees is a hand put out of a curtain which the Knight kisses. He never sees the face of the supreme ruler of Masonry. It is time that such an accursed system were utterly broken, is it not?

Voices—"Yes."

General Overseer—

And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent His angel to shew unto His servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this Book.

And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this Book: worship God.

And he saith unto me, Seal not up the words of the prophecy of this Book: for the time is at hand. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still.

A Strong Message Which Broke a Sinner's Heart.

I remember once, not very long ago, I said from this pulpit of a man who was a stinking, drinking, dirty, gambling, whoring fellow, who had a good wife, "Let him do it more and go to hell quickly, if he will not repent. Let that woman be free."

She went to him and told him that, and the man said, "Did he say that?"

"Yes."

"Then," he said, "I'll be damned if I do."

She said, "That is exactly what he said, that you would be."

He said, "I'll be damned if I will be damned."

"What are you going to do?"

He said, "I am going down to Zion Tabernacle, and I will break Dowie's head."

She told me what he said and I told her, "You bring him down, and when you get here you sit in a certain place in the Tabernacle. If he is with you, you hold up your thumb like that, and I will ask God to break his heart."

God did break his heart, and he is here today. (Laughter and applause.)

I am glad I sent that awful message to that man.

If a man says, "I will not repent. I will be a hog," that insults the hog, bad as the hog is; because the hog is only what you have made it largely.

If a man says, "I will be a hog; I will smoke; I will drink; I will be a gambler; I will be a whoremonger; I will be a lazy fellow and neglect my family; I will go to the lodges and ride goats, and eat suppers, and fool around," then I say, "Let that man go on doing it more. Let him go to hell quickly. He is a curse. He has made up his mind to serve the Devil. Let him go to Satan's headquarters soon."

This world will be a long way better without him.

But if he will repent, and repent now, then God Almighty will undertake to wash him, although he is a mighty dirty fellow to wash. I wonder, when I look at some of you, how God Almighty ever did get you clean. You were shockingly dirty.

Behold, I come quickly; and My reward is with Me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end.

I desire you to look at this next verse closely.

The revised version is a correct rendering of the oldest manuscript.

Blessed are they that wash their robes.

Man has two robes, a soul and a body. The soul is the blood. The blood is the life, and the life is the soul. There is a spirit which God gives, which is the real man. That spirit wears two robes: the robe of flesh and the robe of animal life, which is in the blood.

You have to get those robes clean. You must have not only a clean spirit but a clean soul and a clean body. God is going to have you clean, or else He will have you out of this world. He is going to have this world clean.

Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

Can a Pharmacist be a Christian?

That word sorcerers, is pharmacists, *pharmakoi* (φαρμακοὶ).

"Do you mean that a pharmacist cannot be a Christian, Doctor?" asks some one.

You will not find a pharmacist in this country who is a real out-and-out Christian.

You will find that the pharmacists who are the makers and sellers and venders of these deadly poisons are like the saloonkeepers. The saloonkeeper sells liquor Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday, all day and all night, if he can. The man who sells the saloonkeeper his poison wholesale is worse.

The Peoria distiller, the Pekin distiller, the Chicago brewer, the men who hold these wretches body, soul and spirit in their hands and put them into places to sell the damning liquor, are ten times worse than their licensed victim.

The brewer, distiller or any saloonkeeper sells this liquid fire and distilled damnation every minute of every day. It makes people bad. It robs the husband of his wife when she goes in at the "Ladies' Entrance." It robs the wife of her husband. It robs the widow of her son. It robs fathers and mothers of sons and daughters in the damning dance halls which are connected with it.

If you tell me that the man who sells that damning thing, that liquid fire and distilled damnation, is a Christian, I tell you, you are a liar. A seller of that "beverage of hell" cannot be a Christian.

It is impossible for a man to be a Christian and the defiler and destroyer of his fellow man. Is that not true?

Voices—"Yes."

General Overseer—The pharmacist sells alcohol and a hundred other poisons, some of them more damning. Yet there are multitudes of pharmacists today in churches. But they cannot be Christians.

There is another class which should not escape: The refined ladies, the "dear sweet widows" who wear weeds, and own the property in which the damning drink is sold. Shall they escape?

Voices—"No."

General Overseer—They will go to hell with the maker and the seller of the liquor. Do you hear that? Throughout the wide world, they will go to hell, whether men or women, who own the property and get the rents of these infernal houses.

I was asked the other day whether Lady So and So, who is now a Peeress of the British Empire, was not a very excellent person. I said, "No, sir; she owns property in this City of Chicago which is being used as houses of ill-fame and as liquor saloons."

She is not a good woman. She is as bad, and even worse, than the harlot who lives in her houses and pays her the rent.

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The blood of the innocent is upon her heart. In one of these houses I know that a poor innocent girl had been taken and told that she would meet her aunt there. She was taken to that particular house and drugged and she met a devil. That lady knows that she owns that infernal place, because I took care to let her know it. But she shuts her eyes, hardens her heart, and draws her rent.

There are churches in this city which are getting rental from places that are used for the selling of liquor and for the keeping of harlots. Can such be blessed by God?

Voices—"No."

General Overseer—It does make me angry. I am angry sometimes. I am very angry today. I have seen some things this last week that make me angry. I have been very happy in many things this last week, but there are some things that make me angry. God is angry. He will not stand this long.

Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

That will cover all the newspaper men. (Laughter.) They love lies and make them.

Last week I stopped reading the Scripture, and stepped out here and told you and the world the story of Mellie Logan, and the lies that had been told in the press concerning Zion for nearly a month. I invited our enemies to get to business and do something. Have they done anything?

Audience—"No."

General Overseer—Do you not see how they are letting it drop bit by bit? I do not find Mr. Alling in it any more. What is "ailing" him? (Laughter.) I do not find Mr. Deenen in it any more. I do not find even the *Tribune* in it any more.

What is the matter? We smashed up all the cockatrice eggs of that she-vulture last week. They have dropped the whole thing, after lying about us from Ocean to Ocean, and sending their shameful fabrications in the guise of facts all over the world.

They lied, and they knew they lied.

Nailing Down the Latest Lie of the Chicago Press.

There is another lie which I will nail down today.

I leave for Europe, if the Lord will, August 11th, and I will not then have an opportunity to nail lies down. But the Press will lie all the time I am away. You may depend upon that.

If you believe these lies, go out of Zion. I do not want anybody who believes the papers to stay in Zion.

Anybody who believes these infernal papers, who knows what they really are, must be as bad as they.

I will nail down this last lie:

"Dr. Dowie has lost his first lawsuit, and he is very angry."

Did I have any lawsuit? When did I have a lawsuit? Can any one in all this country find a time when I entered an action at law against anybody?

I could have entered a suit against the city for hundreds of thousands of dollars for its ordinance which I smashed. I could enter suits today against that *Tribune* and the *Daily News*, and nearly every newspaper in Chicago, and make them pay dearly for the lies of the last month. They know it.

When did I enter a lawsuit? When am I going to do it? I do not know. There is only one thing that will make me do it. Only one thing, and if they will say that tomorrow morning, they will have a lawsuit on their hands before the night comes.

Let them attack my personal character—let them say that I am guilty of any infidelity to my wife or impurity in my relations to women, and they will have a lawsuit quick. They came near it, in Chicago once, but they know that is just the point where I say, "Stop!"

The Chronicle's Lies About Martha Johnson Smashed.

The last lie is this. They say that I kept back a poor dead woman's estate until the law compelled me to give it up. I hate to tell the story, but I will tell it, because every word of the newspaper story is a diabolical lie. I will smash that story.

I will give them another lesson. I will give a lesson to all the papers which told that lie, beginning with the *Chronicle* which sent it from shore to shore throughout this country.

I will tell you the story of the whole matter.

How many here knew Martha Johnson? Put up your hands. (Several hands were raised.)

I see a number. Martha Johnson was a consistent member of this Church. Before there was any Church organization, she was an attendant upon our mission, and from the date of the formation of this Church, I think, she has been a member. Martha Johnson lived a godly life, so far as I knew.

She had sinned. She had confessed. She had her sins forgiven, and Martha Johnson was on her way to heaven. She would like me here to speak the truth, and roll away the reproach from Zion which she loved so well: for she stands now with that great blood-washed throng in heaven.

Martha Johnson could not get healing. I know not where the fault lay, but the tumor which grew in her body was never healed. She loved the Lord. She gradually began to see that she was not going to get healing. She could not tell why. I could not tell. Sin had apparently been put away, but the answer did not come. I do not know why.

Jesus said once: "Thou shalt know hereafter." That will do for me. I shall know by and by.

Two weeks ago Martha realized, though she was without pain—that was a very remarkable thing—that she was not likely to live. God was not answering.

She had kept a boarding house on Sixteenth Street, a very respectable one, until she had to give it up. She sold the furniture to a member of this Church, and continued to live there as a boarder.

Story of Martha Johnson's Niece.

Week before last she called Deaconess Paddock. She told Deaconess Paddock what she had before told my personal attendant, what she had told me some time ago. She said to the Deaconess, "I am not going to get well. I do not know why, but I know I am going to heaven. What little property I have I desire Dr. Dowie to get. I desire to give it as a thank-offering to God. I know he will use it for God's work."

I have a little story connected with that, which will make some persons' tears to flow, but it is better that a woman should weep than that Zion should be injured, and Zion's work hindered, is it not?

Audience—"Yes."

General Overseer—It is my duty to tell. She said, among other things, that she thanked me for Zion's rescue of her niece who had been outraged by four men in the streets of Omaha; after which she went to her home in another city of Nebraska, pregnant. Her parents wanted to turn her out somewhere, anywhere, rather than have the child of shame in their home. We were appealed to as to whether we would take this girl of fifteen into Zion Home of Hope for Erring Women in this city.

Martha Johnson, her aunt, brought her to Chicago, and we took her into Zion Home of Hope without money, without price. There she had her beautiful baby, and there she is today, and she has been for months. She is in this Tabernacle now.

Zion has been to her what it has been to many others there, a dear mother. Deaconess Paddock—she is not here today—has been to these girls as an angel of God.

The little baby lives, and the poor girl has been saved, converted, baptized, and is a member of this Church.

She does not want to part from her baby; but her mother came to this city to attend Martha Johnson's funeral. She was Martha's own sister, and proposed to us to take back her daughter, and leave the baby to chance, or church, or charity. She wanted to say to the people in Nebraska, where she comes from, that her daughter had been up here attending to her aunt; that her aunt was now dead, and so she had returned home, and nobody would know there was a baby. But the poor girl loves her baby, and is going to hold on to her baby. May God bless her and find her a good home. That is what we are doing in Zion continually for the fallen.

Martha Johnson's Last Will and Testament.

Martha, because of that kindness, and because of many others she had received in Zion, told Deaconess Paddock: "Whatever little I possess, I have left to the General Overseer to use for God in Zion."

Is it a wonder that she did that?

Audience—"No."

General Overseer—Was it a good thing to do?

Audience—"Yes."

General Overseer—I think it was, and if you will all make out your wills in the same way, it will be a good thing; that is to say, providing properly for those who are dependent upon you. She had no one dependent upon her. She had two sis-

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ters and a brother, none of whom had any interest in Zion, none of whom had helped Martha in her own time of trouble.

She passed away peacefully in her chair during the night, or very early in the morning. Nobody knows the exact hour. Somebody, worn out with nursing, was sleeping who ought to have been watching. She passed away; she went to God.

The day before she died she pointed to a desk, and said to Deaconess Paddock: "I want the Doctor to give you this desk and some other things."

The Deaconess said, "All right, Martha. I know it will be right."

Martha said, "My will is in that desk." She thought it was there.

I did not know about this incident at all until afterwards.

She passed away. The following morning I was appealed to. There was no money found in Martha's possession. (*Since we spoke these words we find that she left a purse with money, which was stolen, and the thief has confessed.*) She had $475 to her credit in Zion City Bank. She had some land. Who was to take possession of her affairs and her body? Had I that right?

Audience—"Yes."

General Overseer—She had no friend here but the poor child who had fallen, whom God had restored, a girl of only fifteen or sixteen.

Martha Johnson's Will Stolen.

I did what the law gave me the power to do. I did an act of humanity. I took possession of the body, and I had it buried, guaranteeing the expenses to the undertaker. A telegram was sent to her relatives to come. When this woman came, whose daughter we rescued, I said to her, "We have searched for this will, and we cannot find it. Here are Martha's papers, and here is an envelope marked 'Private papers of Martha Johnson.' It has been torn open at one end, and the deeds of her property are there, but the will is missing. We will search for that will. We will try to find out who made it. I think it was made some years ago."

Search was made, and that will has not been found. While the search was proceeding, suspicion had fallen upon certain persons who had some interest in destroying her will. They may not be guilty. But while suspicion had fallen upon some, and we were still investigating, this woman from Nebraska, whose fallen daughter we had rescued and cared for for the greater part of a year, and who had professed profound gratitude in empty words, went to the Probate Court to report me as wrongfully holding back the estate from the rightful heirs. A lie!

The estate had always been, as regards money, in the hands of Zion City Bank, and I had sealed up all papers, until the proper person could be found. Martha had said the will made me the legatee. Somebody had opened that envelope, torn off the end of it, taken out the will and left the deeds they could not use. Who that is God knows, and God will yet punish the thief.

Martha thought the will was there. She had not looked at her papers for some time. My opinion is that the will was taken away weeks before, because the tear on the paper was not a new tear. It was an old tear with dirty edges. It had been torn off bit by bit, apparently by a nervous hand. Martha Johnson was very careful with her papers. All the notes she made of my sermons, even, she put into envelopes and marked them, and very carefully tabulated them. She was a very intelligent reader and student of the Bible.

The will was missing, and that woman whose daughter we had cared for reported me to the Court as if I were a criminal, when I had told her that we were searching for the will, and that if the will could not be found in a few days, I would turn over the estate to the Curator of Intestate Estates.

Had I not a right to take a little time to search for that will?

Audience—"Yes."

General Overseer—Who will blame me? No one but bad people.

Ingratitude and Shameful Conduct of Martha Johnson's Sister.

There came to Zion Home an officer of the Court. She had gone there and made complaint. The woman had thanked us for her daughter's deliverance. That woman may be here today. The woman whom we had benefited went away to endeavor to make us a criminal, and applied to the Court to take possession of the estate.

When the officer came I received him at once and said, "Certainly, take the whole thing. I am very glad to get rid of it." I handed all the papers over to Dr. Speicher to get a receipt. Did I give the officer a moment's trouble?

Overseer Speicher—"No."

General Overseer—The moment I saw the order of Court, did I not say, I am glad to give it over?

Overseer Speicher—"Yes, sir; you did."

General Overseer—I gave it over in a moment. I was very glad to get rid of it.

When the Court is through, when the officers of the Court have exacted their fees, and the lawyers are through, the shell will remain but the oyster will be gone.

There is but very little comes out of these courts when these officers are through with a small intestate estate like this. They take very good care that all their fees and all the legal expenses are paid.

What have the daily newspapers endeavored to do? They endeavored to present that story as if I were a thief, as if I was stealing something, although they did not dare to actually say so.

I will ask the woman herself, who went to the Court and complained, who may be in this place today, if she will have the audacity to say that I took anything that belonged to Martha Johnson? (No response.)

She will not. She has never paid Zion for the many months of care which we gave to her daughter. When she came from Nebraska, I immediately told her the condition of the estate. I told her the papers were in my hands ready to be given up to the Curator of Intestate Estates if we could not find the will.

Upon that they are forming the fabric of the mass of lying which is going all around the world, that Dr. Dowie took improper possession of a poor deceased woman's estate.

There are Some Lessons to be Learned From This.

One of the lessons is this: When you have made your will, do not put it in a desk in your house. Put it in a safety vault. You can take it down to Zion City Bank, if you desire, get a box in our vault there, and lock it up there under the care of Deacon Barnard.

You will have to pay a small sum in rent for a box. He will give you a key, and that box will be preserved in the vault of Zion City Bank. If Martha Johnson had put her will where she put her money that will would have been probated in my favor today, and Zion would have had a few hundred dollars more for the extension of the Kingdom of God.

Martha Johnson intended that we should have it, and Martha Johnson's will has been frustrated by somebody knowing that the will was in that desk and stealing it.

Deaconess Paddock is away on a holiday, but my personal attendant heard Deaconess Paddock tell what Martha Johnson told her of the will. I think that others are cognizant of the fact that Martha Johnson made it in my favor.

Elder Stith—"I heard it from one to whom she told it."

General Overseer—No matter in whose favor you have made a will, never leave that will in your house. Put it where it will be kept in safety from thieves and fire, because you may find that some one, your enemy, your debtor, or even a relative displeased with the will, may take it and steal it, and all your purposes be frustrated.

That is the whole story. Have I been guilty?

Audience—"No."

General Overseer—I tell it to my people. I would do the same thing, exactly, tomorrow that I did last week. If I had not done right, perhaps even the $475 would not have been found.

How I Might Have Kept Martha Johnson's Money.

I will tell you what I could have done if I had been a bad man. I could have taken Martha Johnson's pass-book and flung it into the fire. I had it in my hand, and who would have known that there was $475 of hers in Zion City Bank? No one but the responsible officer of the Bank, who has no right to tell what anybody has in that Bank, and myself. Her sister did not know. She told me so.

I could have left it in our Bank. I did not. I told her sister the moment she came to this city. All the gratitude I get for what I did for them is that she tried to make me out a criminal. (Cries of shame!)

I think you may well say shame.

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I am thankful that the poor, fallen girl is now rescued from a life of sin; has been baptized and her baby is living, and that it is a good, sweet little baby, and that we are taking care of the mother and baby in Zion Home of Hope.

I think that mother had better go back to her home very quickly. We will not give up the daughter from Zion Home of Hope, without the baby. If that mother takes her daughter from Zion Home of Hope, she will have to take the baby too. (Applause.)

Voices—"That's right!"

General Overseer—She will not be allowed to tell the lie which she has been planning to tell, that her daughter had come to Chicago to attend upon her aunt, and that now the aunt was dead, she had come back again. We will see that the girl keeps her baby, or puts it into good Christian hands. We will help her, and every penitent fallen woman, to the uttermost extent of our power. We will not stop doing our best, although her mother has done what she could to brand Zion and to brand me, as doing evil. Shame to her.

I am sure that the lie will go all over the world. But the truth, as I have told it, will go into LEAVES OF HEALING, and LEAVES OF HEALING will live when every newspaper in Chicago is dead. (Amen. Applause).

Prayer was offered by Overseer Mason, also by the General Overseer. The offering was then received, after which the announcements were made. The afternoon address was then delivered by the General Overseer.

THE LOVE OF GOD IN THE SALVATION OF MAN.

INVOCATION.

Father in Heaven, hear us, as in a few words we speak in Thy Name of Thy Love in the Salvation of Man. We bless Thee for what Thou hast wrought in Zion throughout these last four years and few months, and we bless Thee for the witness of those who are ranged beneath the banner of Zion over all the world. Hundreds of thousands of sympathetic hearts in union with us are looking forward to the beautiful Coming City, where we shall be able to live, and serve Thee, and coöperate in useful industries. God bless this people, and bless our few words, for Jesus' sake.

I will speak to you just a very few minutes.

I read to you the wonderful Word of God in the forty-seventh of Ezekiel, and in the twenty-second of Revelation. I have felt that I wanted you to study that beautiful suggestion in the picture of Mr. Champe, of Zion's Wells of Living Waters which illustrates our discourse of last week. (See page 234, of last issue.—ED. L. OF H.)

I have felt that I wanted you who did not hear it to read that sermon which God so wonderfully blessed in Philadelphia, on "The Everlasting Gospel," which I had the joy of preaching to a large congregation, in the Grand Opera House of that city, on the last Sabbath of April. Our Philadelphia and Eastern friends have been at me to publish it ever since.

I felt that today you had enough in LEAVES OF HEALING to keep you going for a week without any more than the reading of these sermons, earnest meditation upon them, and the words that I have already said.

I must say a few words, however, before closing today, concerning that wondrous theme upon which we are engaged from week to week, John 3:16.

TEXT.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

An Illustration From the Cathedral at Milan.

Among the many wonderful buildings in Italy is the Cathedral of Milan. As you enter that wonderful structure, you are deeply impressed by three things.

As you enter under the first arch of the beautiful main door of the cathedral, you see an angel stooping down to give you something. As you look at the angel carved in the pure white marble, you see that he is holding out something. The leaves seem to be falling at your very feet as you look at the beautiful apparition; an angel springing from the center of the arch with the beautiful full-blown rose. Then you see the words in Italian which in English might be translated thus: "All that pleases is but for a moment." The symbol of fleeting earthly pleasures is a full-blown rose.

Then you walk forward, and there is another angel bending over you with a cross. He is smiling, and, as it were, bidding you to take the cross. With that smile the angel says: "All that grieves us is but for a moment." You smile as you remember how true that is, that your earthly crosses pass away.

Then you pass on to the most beautiful of all, the third arch where an angel more lovely than the other two, with both hands outstretched, bends over you, and with a triumphant smile holds out to you a crown as if he would place it upon your brow. It is the Crown of Life, and he is saying: "That only endures which is Eternal."

Now, today, in Zion Tabernacle, I would point you to the falling rose and say, "All that pleases is but for a moment." Flowers, beautiful as they are, will pass away. The summer will end, and the earth pass away. All that is in it will be reconstructed. Use the beautiful things for God while they last. Treasure up the rose leaves. Put them, as it were, in some sacred vase. Do not forget that long years after they will have the fragrance, when they are disturbed, of the beautiful rosebush which once bloomed, and sweet memories are treasured by these faded rose leaves. But they have at last to be put away. The day comes when they will not please.

I offer you a Cross. I bid you today to believe on the Lord Jesus, to repent, to do His will, and to take up your own cross and follow Him. If you have grief, that is but for a moment.

Better still I hold out to you—do you not see it—I hold out to you a Crown. It is

The Crown of Life.

He that overcometh shall have it; crowned, not vanquished. When the penitent sinner kneels at God's feet and seeks forgiveness and seeks for life, He holds out a crown, and crowns him with loving kindness and tender mercies.

Kind hearts are here, yet would the tenderest one
Have limits to its mercy,—God has none;
But man's forgiveness may be true and sweet,
But yet he stoops to give it; more complete
Is love that lays forgiveness at thy feet,
And pleads with thee to raise it—
Only God says, "Crowned!" not "Vanquished!"
When He says, "Forgiven!"

The Love of God gives you a flower, a cross, a crown of triumph and tells you that if you believe on the Lord Jesus Christ, you shall have the Crown of Life. Henceforth there is laid up for thee a Crown of Righteousness, a Crown of Life, which the Righteous Judge shall give. Be faithful unto death, and God will give you the Crown of Life. What a wondrous thing it is to live. I rejoice in Life.

This last week when toils pressed upon me, and much pressure was upon me in my work for God, I rose to live my life on Friday morning with great delight. I lived it until Friday night when I closed my day's work at the beautiful closing exercises of Zion College.

Then I went home, not to sleep, but to begin another work, to edit that paper which you have in your hand. I laid down my pen at seven o'clock on Saturday morning. Then I was so full of life that I went out to Zion City because I was feeling so happy. I laid down my yesterday's toil at nine o'clock that night. I worked for thirty-nine consecutive hours, and if there is anybody stronger in this place than I am today, I shall be very glad to know it.

Life, *Life*, LIFE that God gives is Life for the Spirit; it is Life for the Soul, Life for the Body. Life! It is not the life that lies beyond the grave, but it is the Divine Life which you can have here for your spirit, for your soul, for your body.

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 thank God that even here on earth I can take from His hand the cup, put it to that wonderful Fountain which is ever flowing and drink and live, and be strong to suffer, toil and conquer for Christ. So can you.

Call.

Do you desire that Life?

Audience—"Yes."

General Overseer—Is it not worth everything else?

Voices—"Yes."

General Overseer—Life for the spirit, Life for the soul, Life for the body, Life which can flow through you to others

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in this and in the coming time. Those who want God's Life, arise and ask Him to impart it. (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 Thy Holy Spirit. Help me to do right; if I have wronged any, to restore, to confess, to do right to all men. Give me forgiveness. Give me purity. Give me peace. Give me Thy life in my spirit, my soul, my body, that I may be full of life and light and love, that I may be free for Jesus' sake. Give me this life, and help me to use it in imparting to others the glorious Gospel of the Love of God to sinful, sick, sorrowing men for Jesus' sake. (All repeat the prayer, clause by clause. after the General Overseer.)

Will you live it?

Audience—"Yes."

After two verses of Hymn No. 164, "Behold, what Love, what Boundless Love," had been sung, the services were closed by the General Overseer offering the following

CLOSING PRAYER.

Father, we thank Thee that we are called to be the sons of God. We trust that we are such by Thy grace. Let us go forth today with the delightful thought that we can serve Thee, and that if we are faithful we can found a City for Thee where in this world thousands, and tens of thousands, and hundreds of thousands shall find a place where they can serve Thee without fear, with all the helps that can be given by Zion, and go forth from it to bless the world.

Bless us in the approaching Consecration of Zion Temple Site. Help us who consecrate the site of the City to have the joy of seeing it rise, and the Temple's topmost stone brought forth with rejoicing. Dismiss us with Thy blessing. Bless the Zion Guards who will remain. Bless the evening services in all the Tabernacles. Bless the meeting of Zion Seventies and the flag meeting tomorrow night. Bless the choir and the new candidates who have offered themselves for the Service of Song in Thy Tabernacles today. Bless, we pray Thee, all Zion everywhere today, and give us an evening blessing as the sun is setting. Let us all be blessed as we go hence. We ask it in Jesus' Name.

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.

No DRUNKARD shall inherit the Kingdom of Heaven. If a person is drunk with chloral, or anything else of that character, is there any difference between him and one who is drunk with wine or any other intoxicant?—Notes from Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

NOTICE TO ADVERTISERS IN "THE COMING CITY."

THE COMING CITY will have a large and constantly increasing circulation among the members and friends of Zion in Chicago and throughout the world, and among a class that advertisers are particularly desirous of reaching.

It will be freely circulated on board the chief Atlantic and other steamers, at the principal hotels, through its list of subscribers and the various Branches of the Church, and will be read by tens and hundreds of thousands of the general public.

Advertisers will kindly send their advertisements as soon as possible.

Rates on application to

DAVID F. ROBERTSON,
Advertising Agent,
Zion, 1201 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.

Consecration of the Site of Zion Temple in Zion City

Excursion trains, leaving the Wells Street Depot of the Chicago & North-Western Railway, will run on

SATURDAY, JULY 14, 1900,

From 7:00 A. M. at very frequent intervals to Zion City (42 miles) in about one hour.

TICKETS, 30 CENTS FOR ROUND TRIP
CHILDREN UNDER TWELVE, FREE

The General Overseer (Rev. John Alex. Dowie) will deliver the Consecration Address at 2:00 o'clock, from the words:

> "Proclaim Liberty Throughout the Land, Unto All the Inhabitants Thereof."
> —Leviticus 25:10.

On the following Lord's Day, July 15th, three Special Services will be held in Central Zion Tabernacle.

11:00 A. M., an Address by Mrs. Dowie.

3:00 P. M., by the General Overseer,

A MEMORIAL ADDRESS ON THE FOUNDING OF ZION CITY.

8:00 P. M., Reception of New Members and Ordinance of the Lord's Supper.

Admission by Ticket only to the Memorial Address.

Conferences will be held at 10 o'clock on the mornings of Monday, Tuesday and Wednesday, July 16th to 18th, in Zion Hall of Seventies.

Subject:—"ZION CITY."

Open only to Stockholders in Zion City Bank and Zion Land and Investment Association, excepting by special ticket, which must be applied for at Zion Home.

ON MONDAY, JULY 16th, AT 8:00 P. M.,

MAPS AND PICTURES OF ZION AND OF THE COMING CITY will be exhibited by the Stereopticon, and an address will be given by the General Overseer.

ON TUESDAY AFTERNOON, JULY 17th, AT 3:00 P. M.,

SPECIAL DIVINE HEALING LECTURE will be delivered by the General Overseer, who, with Elders. will pray with the sick at the close of that service.

This gathering will doubtless continue until a late hour of the night.

ON WEDNESDAY, JULY 18th, AT 2:00 P. M.,

A SPECIAL BAPTISM SERVICE will be held, when the General Overseer will deliver a Sermon on "TRIUNE IMMERSION: THE ONLY TRUE FORM OF CHRISTIAN BAPTISM: ITS AUTHORITY, HISTORY, SIGNIFICANCE AND POWER."

Followed by Baptism by the General Overseer, assisted by Elders and Deacons.

This Service will close the SPECIAL SERIES OF FIVE DAYS.

On page 266, Deacon Daniel Sloan announces Reduced Railroad Rates to Chicago for these Gatherings on all Railways.

Tickets may be purchased *going to Chicago* on July 11th, 12th and 13th, and Return Tickets may be secured *going home* on the 16th, 17th, 18th and 19th.

Friends outside of Chicago intending to be present at the above Services and Conferences, should carefully read and consider this Notice.

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ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

BY DEACON C. J. BARNARD.

CONTINUED and increasing confidence in and a constant growth of Zion's Financial Institutions are an indication of God's approval, and refutes the statements made by Zion's enemies.

Applications for bank stock are constantly being made by friends of Zion. No safer investments can be made than the stock of Zion City Bank or Zion Land and Investment Association.

NO BETTER guarantee could be furnished for the prosperity of this nation than the reaffirmation by the National Republican Convention of adherence to the single gold standard, and opposition to the free coinage of silver, unless agreed to by other nations.

THE RECENT disclosures of a will having been lost or stolen ought to be a warning to persons who have placed their wills in a desk or some "safe place" in their home. Wills and valuable documents should be placed in some bank vault.

WE SHALL soon introduce a new system for saving by means of which any person can save small sums of money. We invite all friends of Zion residing in Chicago or vicinity to call at this bank and get one of our Pocket Savings Banks. These banks have a combination lock, and can only be opened at this Bank. These banks will be loaned to such of our present depositors as desire them, or to any person who wishes to get one and will deposit with us ten cents, credit for which will be given in a pass book, and shall not be withdrawn until the bank is returned in good order.

OUR SAVINGS STAMP system is becoming more and more popular among the children. We shall be pleased to send a supply of stamps and booklets to leaders of Zion Gatherings upon application.

ZION CITY BANK is establishing communication with all sections of this country and other countries. Communications were received one day this week from the following named States and countries: Florida, New Jersey, Indiana, Montana, Illinois, Wisconsin, Michigan, South Dakota, Ohio, Minnesota, Kentucky and Missouri; China, England and Switzerland.

ZION LAND AND INVESTMENT ASSOCIATION.

BY DEACON H. W. JUDD.

SING PRAISES to the Lord, which dwelleth in Zion:
Declare among the people His doings.—Psalm 9:11.

GOD is wonderfully good to Zion, constantly pouring out His richest blessings on every side.

DEACON SLOAN has been meeting with crowded houses in the many places visited throughout the State of Michigan. Thousands of people have listened very attentively and respectfully to his lectures, and the Panorama of Zion and Zion City is attracting widespread attention. Evil prejudices are being removed, and many barriers broken down. Today he is in the City of Detroit and will return to Headquarters on Monday next.

LET EVERY ONE in Zion pray God to bless his labors abundantly.

THOUSANDS OF TICKETS have already been sold for the great Excursion to Zion City on July 14th, and every one who is expecting to attend should procure tickets at once, so that arrangements for transportation can be perfected as early as possible with the Railway Company.

LET ALL the friends living outside of Chicago who expect to attend notify Deacon Daniel Sloan, 1300 Michigan Boulevard, so that the required number of tickets can be reserved for them.

AGAIN WE URGE Zion to see the necessity of acting quickly, as the number of tickets to be issued will be limited.

IT IS VERY amusing to see how hard the Devil tries to discourage our people and keep them from making investments in Zion, but his lies are becoming so foolish and his arguments so thin that the simplest child cannot help but ridicule and ignore them.

A RECENT SUBSCRIBER for stock in our Association writes as follows:

This is the first I have sent in. I want to have a lot in Zion City, and then a home. I should have sent this long ago, but my own people tried to discourage me, saying, "Wait until Dr. Dowie comes back from his trip abroad." They do not believe he will ever come back; that he is going with all the money. I want to send this in before he goes, for I believe in no such talk. I hope to send in more by the new year.

HOW CAN our General Overseer go away with all the money when it is invested in thousands of acres of land, and must continue to be so invested until all is purchased?

IT SEEMS STRANGE for God's children in Zion to be deceived by the Devil with such nonsense, and be thus not only deprived of a safe and profitable investment financially, but, as we verily believe, God's blessing spiritually, as these investments have already proved to be to hundreds of our shareholders.

ZION IS preparing God's people for the Coming of Christ our King, and is earnestly praying, "Thy Kingdom come, Thy will be done on Earth as it is in Heaven." Has any one a right to pray that prayer who will continue to invest money with the World, the Flesh and the Devil, and by so doing help to hold back the progress of this wonderful work of God?

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"And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet and worshipped him.
But Peter raised him up, saying,
STAND UP; I MYSELF ALSO AM A MAN.
—Acts 10:25, 26.

THE SON OF PERDITION.

(See this Issue, pages 277-280.)

"And when I (John) heard and saw, I fell down to worship before the feet of the Angel (Messenger) which showed me these things. And he saith unto me, SEE THOU DO IT NOT: I am a Fellow-servant with thee and with thy brethren the Prophets, and with them which keep the words of this Book: WORSHIP GOD!—Revelation 22:8, 9.

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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.

Extracts from a Tract by the Rev. John Alex. Dowie, published in A Voice From Zion, Volume 3, Number 7. Price 5 Cents.

THE Vatican Council defined, or rather accepted, the prepared Jesuit definitions of the doctrine of Papal Infallibility, on July 18, 1870.

Everything was so arranged that the Jesuit programme should, in any event, be carried out.

The Composition of the Vatican Council.

Of the 764 present at the Council, 195 had no churches to represent, 120 of these being bishops *in partibus*, of whom no less than 50 had been consecrated (with Jesuit craft) during the two years preceding the Council. Then 143 of the bishops belonged to the Roman State—all of whom were counted *safe*, doubtless. Italy sent 276, or more than one-third of the so-called Ecumenical Council, being more than all the other representatives of Catholic Europe; for France, Germany, Hungary, Spain, Portugal, Belgium and Poland numbered only 265. The Jesuits had *packed the Council*, as largely as they could, and reckoned, by cunning and pressure, upon crushing out every spark of liberty, and, by a sudden *coup*, to carry the Dogma which should render all Councils, or, indeed, all religious thinking by any but a Pope, forever after unnecessary in the Roman Catholic Church.

How the Decree Was Imposed on the Council.

Accordingly, after amusing the assembled "fathers" with volumes of "schema," which were never properly discussed nor decided; after hurried debates, which were, owing to defective acoustics, unheard by the majority; after regulations had been imposed which destroyed freedom, against which a protest was made by no less than one hundred bishops, who declared "that the new regulations *restrain and even destroy the liberty of the Fathers*, in a great number of ways"; after the treatment by the Pope and Cardinal Presidents of these and other remonstrances with silent contempt—there came, in the language of an able writer, *suddenly, without previous intimation*, a "monitum from the Pope, commanding all to be laid aside, and a new 'schema,' concerning the Primacy and Infallibility of the Pope, to be introduced."

Even in that packed Council there arose vehement protest and debate. But all discussion was quickly silenced; and 451 servile wretches voted the blasphemous Dogma, which, with appended "anathema" against all rejectors, declares the Pope to be *Infallible*.

What further need was there for the Council? The Pope's Infallibility had been decreed. The Jesuits cried, "It is enough!" the Council was dismissed, and in all probability will never meet again. How can it be necessary that any number of poor, erring mortals should ever assemble to advise so *Divine* (?) a creature as the possessor, according to a celebrated Roman prelate, Archbishop Vaughan, of "*an ever-abiding and intelligible Voice*," *seated on the "unmoving Cathedra of Certainty?*" The Jesuits have triumphed. The Pope is all-sufficient. Councils are needless.

When the Abbe Lammenais, less than forty years ago, with a soul filled with reverent awe for everything Papal, visited the Roman Curia, finding it in the hands of those wicked men who now rule it, and seeing that imposture, intrigue, bigotry, and abominations of every kind, were there, the scales fell from his eyes, and he exclaimed "*At Rome they would, if they could, sell everything;* THEY WOULD SELL THE FATHER, AND THEY WOULD SELL THE SON, AND THEY WOULD SELL THE HOLY GHOST."

They (the Jesuits) have fulfilled his prophecy, so far as they could; for they have now robbed God of nearly all His attributes, and vested them in a Pope whom they hope ever to be able to rule.

But, having shown how the Dogma of Infallibility was formulated, it now becomes our duty to show, secondly,

What This Dogma Really Implies as Regards the Pope Himself.

Cunning attempts are being constantly made, in free English-speaking countries especially, to induce people to believe that the assumed *infallibility* of the Pope is really a very harmless matter.

We shall hereafter show how the veil is dropped, in the darkness and ignorance which reigns in Romanist lands.

At present we shall only briefly refer to the actual definition itself, and some of its explanations since its promulgation.

The Constitution "*Pastor Æternus*," chapters three and four, contains the Dogma, which at St. Peter's in Rome was declared, in the presence of 535 bishops, by the late Pope Pius IX, to be an eternal truth, and they read as follows—we quote thus fully, lest it should be said we suppressed any material part of them:

Chapter III.—Hence we teach and declare that by the appointment of our Lord *the Roman Church holds over all others a sovereignity* of the ordinarial power (*ordinaria potestas*—power of the Ordinary, who in ecclesiastical law is one having immediate jurisdiction), and that *this power of jurisdiction is one which is essentially episcopal, is immediate, to which all of whatever rite and dignity, both individually and collectively, are bound, by their duty of monarchical subordination, and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world;* so that the Church may be one flock, UNDER ONE SUPREME PASTOR, through the preservation of unity, both of communion and of profession of the same faith with the Roman Pontiff. THIS IS THE TEACHING OF THE CATHOLIC TRUTH, FROM WHICH NO ONE CAN DEVIATE WITHOUT LOSS OF FAITH AND SALVATION. . . . *If, then, any shall say that the Roman Pontiff has the office merely of inspection or direction, and not* THE ENTIRE AND SUPREME POWER *over the Universal Church*, NOT ONLY IN THINGS WHICH RELATE TO FAITH AND MORALS, *but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part*, AND NOT THE ABSOLUTE FULNESS OF THIS SUPREME POWER; or that this power which he enjoys is not ordinary (*i. e.*, that of an ordinary) and immediate, both over each and all the churches, *and over each and all our pastors and the faithful*, LET HIM BE ANATHEMA.

Chapter IV.— . . . Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christain people, the Sacred Council approving, WE TEACH AND DEFINE THAT IT IS A DOGMA DIVINELY REVEALED, THAT THE ROMAN PONTIFF—when he speaks *ex cathedra, i. e., when, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the Universal Church*—BY THE DIVINE ASSISTANCE PROMISED TO HIM IN BLESSED PETER, IS POSSESSED OF THAT INFALLIBILITY *with which the Divine Redeemer willed that His Church should be endowed* for defining doctrine regarding faith or morals; and that, therefore, SUCH DEFINITIONS OF THE ROMAN PONTIFF ARE IN THEMSELVES, *and not by reason of the consent of the Church*, UNALTERABLE. But if any one—which may God avert—presume to contradict this, our definition, LET HIM BE ANATHEMA.

It will now be clearly seen how awfully complete is the blasphemy which has been promulgated, and what a terrible range this Satanic assumption takes.

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The Dogma Makes the Pope to be an Incarnation of God.

It seems to our mind quite clear that this definition implies *the deification of the Pope himself* and, therefore, a *worship* of, and *faith* in, him as being, we shudder to say it, *an incarnation of God.*

And we have abundant proof that this is already the result in the Roman Church, as we shall clearly show.

Long ago, Bellarmine and other Jesuits designated the Pope, "Vice God"; and Professor Faber has actually described the Pope as *the third incarnation of Christ*—the birth at Bethlehem, and "the host" being the other two.

The *Civilta Cattolica* is a Roman newspaper, which was commended in a Papal Brief, dated February 12, 1866, as being the purest journal of true Church doctrine, and its editorship was thereby vested in a kind of commission. Therefore, we may look upon its articles not only as representing Roman Catholic opinion, but as almost Papal in their authority, seeing it is considered to be the recognized organ of the Roman Curia.

In an article on "The Father of the Faithful," meaning by that term the Pope, it says:

It is not enough for the people only to know that the Pope is the head of the Church and the Bishops, THEY MUST ALSO UNDERSTAND THAT THEIR OWN FAITH AND RELIGIOUS LIFE FLOW FROM HIM, *that* IN HIM *is the* BOND *which unites Catholics to one another, and the* POWER *which strengthens, and the* LIGHT *which guides them; that he is the* DISPENSER *of spiritual graces, the* GIVER *of the benefits of religion, the* UPHOLDER *of justice, and the* PROTECTOR *of the oppressed.* (*a*)

And still more recently it utters the blasphemy in these words: "WHEN THE POPE REFLECTS, IT IS GOD WHO THINKS IN HIM."

Nor will it ever present any difficulty to these blasphemers, should an utterly ignorant man become "the infallible Pope": for the Jesuit Professor Erbermann, of Mayence, has said: "A thoroughly ignorant Pope may very well be infallible, for God has before now pointed out the right road by the mouth of a speaking ass. (*b*)

The Pope Declared to be Greater Than Our Lord Jesus Christ.

But one of the most striking proofs of the fact that this Dogma is, even now, resulting in a deification of the Pope, is to be found in the following words of Dr. Littledale, who says:

Mgr. Berteaud, Bishop of Sulle, in a sermon now before me, preached in St. Eustache, Paris, in 1864, and reprinted as No. 95 of a series of tracts published in the *Bibliotheque Catholique de l' Hopital Militaire de Toulouse,* sustains the thesis that St. Peter's confession of Christ, as commented on by Christ Himself, shows THAT ST. PETER DID NOT NEED TO BE TAUGHT BY CHRIST, *but was in private and confidential relations with God the Father independently of the Son, and that the like privilege extends to His successors; so that* THE FATHER AND THE POPE *may have, and probably* HAVE, SECRETS BETWEEN THEM IN WHICH CHRIST DOES NOT PARTICIPATE, *and thus it is practically safer to go to the Pope than to Christ,* FOR WHEN THE POPE SPEAKS, *it is more (plus haut) than Christ speaking*—IT IS GOD THE FATHER HIMSELF. (*c*)

Here, then, is the clear result of this doctrine, that the Roman Catholic Church has no longer even a formal claim to be called *Christian.* Therefore, since Christ is dethroned in it, and the Pope is now the Intercessor with God who has superseded the Saviour, let us call this system *Papalism* or *Heathenism.*

The text of the Dogma itself, and these illustrations of its meaning as applied personally to the Pope, must convince all unprejudiced minds that we have in it a claim on the part of the Pope not only to INFALLIBILITY, but also to DIVINITY; and this claim covers the actions as well of his predecessors as his successors.

Surely we need not enter into any labored or lengthened disproof of this infallibility, *as a simple matter of historic fact.*

How So-Called Infallible Popes Have Denounced Each Other.

Popes have, again and again, *infallibly* contradicted each other, and have *condemned* each other's bulls and briefs, so that all men who know anything of history must laugh to scorn their claims.

John XXII declared *ex cathedra* that his predecessors, Clement V and Nicholas IV, had promulgated certain principles that were *erroneous and heretical because they,* in his "infallible" opinion, had attributed *unjust and dishonorable acts to Christ and His apostles.*

Innocent III repealed a Decretal of Pope Celestinus.

Stephanus VII annulled the acts of his predecessor Formosus, and ordered those ordained by him to be reordained.

John IX afterwards annulled these acts of Stephanus, and confirmed the acts of Formosus, whilst to crown this *infallible* confusion, Pope Sergius III condemned both John IX and Formosus, and confirmed the acts of Stephanus!

Many other contradictions, utterly inconsistent with *ex cathedra* infallibility, could be given.

But Popes have publicly, in many cases, recanted and confessed errors on the gravest matters, which they had published *ex cathedra,* as infallible truths binding on all Christians.

Liberius did this in 357, and Zosimus did the same about seventy years later, when he, under the guidance of Augustine, retracted his errors, at the Council of Carthage. Pope Vigilius condemned his own Constitutions regarding the Monophysite controversy, which he had proclaimed with damnatory clauses, and *confessed that he had perverted the faith,* and had been *a tool in the hands of Satan, "the enemy of man."* He thrice contradicted himself, and was the cause of several National Churches breaking off their connection with the Roman See.

Vices of Popes.

The infamous behavior and horrible vices of many Popes further demonstrate the falseness of the claim set up for their infallibility: for the Dogma without doubt extends to past Popes, since Cardinal Manning has declared "*that the Vatican Council simply declared* AN OLD TRUTH AND NOT A NEW DOGMA" (*a*)—the consequences of which declaration the Papists must accept.

For instance Hefele, a Roman Catholic historian, tells us that *Pope Stephanus VII,* about the end of the Ninth Century, *caused the corpse of his predecessor, Formosus, to be disinterred, and clothing it in pontifical robes, placed it before a Roman Synod. This Council then condemned and excommunicated him as an iniquitous Pope, annulled his decrees, and pronounced all his acts of consecration to be invalid.* We are further told, what almost passes the bounds of credibility, were it not only too well attested to be doubted, that THEY HACKED FROM HIS DEAD HAND THE THREE FINGERS WITH WHICH HE WAS WONT TO GIVE THE PAPAL BENEDICTION, AND THEN THREW HIS NAKED, MUTILATED BODY INTO THE TIBER.

Pope Honorius too, in the Seventh Century, affords an illustration of a striking nature. He was solemnly condemned, anathematized and excommunicated, by the sixth council, *as a heretic.*

The seventh and eighth councils repeated the condemnation, and *Leo II* not only confirmed these decrees against Honorius, but *pronounced a special anathema upon him, because he had defiled an Apostolic Church, and by a profane treachery had attempted to subvert the true faith.* And we know, beyond all doubt, that this condemnation of Pope Honorius passed into the Confession of Faith, of which every Pope, until the Eleventh Century, had to swear his acceptance, on seating himself in that so-called "unmoving cathedra of certainty," the Papal chair.

Can there be stronger proof that the blasphemous assumptions of Papalists are utterly baseless than these facts?

If more were needed, it is only too easy to bring it forth, and we have purposely refrained from further expositions of

(*a*) *Cavilta Cattolica,* 1867, Volume XII, page 86, *seq.*
(*b*) "The Pope and the Council," by Janus, pages 46, 47.
(*c*) *Contemporary Review,* Volume XXVII, January, 1876, page 320.

(*a*) Letter to the New York *Herald* dated November 19, 1874.

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what even the late Archbishop Kenrick, of St. Louis, spoke of at the Council, as "the scandalous life of infamous Popes," such as Popes Benedict, Sylvester III, Gregory VI, and John XXIV. It is too disgusting a task—would that the story had never needed to be written. Such wretches as these are said to be the *infallible* transmitters of the apostolic succession, by virtue of which Leo XIII claims to be today the Infallible Pope, and declares the Dogma to be "the tradition received from the beginning of the Christian faith."

Can we wonder that, in countries where this Infallibility Dogma is presented as Christian truth, men prefer *infidelity* to this false thing?

It is of importance, however, that we should enter upon the consideration of the last portion of our inquiry regarding this Dogma, and briefly review, thirdly,

The Effects of the Dogma of Modern Life, Especially in Its Bearing on Civil Allegiance.

In considering this, an examination of some of the doctrines of the Encyclical and Syllabus of December, 1864, will greatly aid us in arriving at a clear decision, and since the Pope issued, a few days previous to the meeting of the Vatican Council, a bull visiting with *the major excommunication* all who did not fully admit the doctrines of the Syllabus, or who should dispute in the smallest degree a Papal brief, it will surely be conceded that we are dealing with an *infallible* (*!*) utterance.

Liberty of Conscience and of Worship Denied.

Following the example of his immediate predecessor, Gregory XVI—who denounced the freedom of the press, as "that deadly species of freedom of which we cannot entertain too great a horror"—Pius IX declares, in the Encyclical, that it is "madness," an "absolutely false idea," and an opinion "fatal to the Catholic Church and the salvation of souls," for any one to say that "*liberty of conscience and of worship is the right of every human being.*" (*!!*)

Since the Pope, therefore, denies "liberty of conscience," it will scarcely excite surprise should we find him interfere with that, and all other lesser liberty, in his infallible *ex cathedra* utterances in the Syllabus. It may be urged by some Jesuit that the Syllabus cannot be considered an *ex cathedra* utterance of the Pope's.

What Constitutes an Ex Cathedra Utterance?

But Cardinal Manning has given us a distinct and authoritative test by which we can answer that objection. He says:

> We have been lately told by those who desire to hinder the definition of the doctrine, by secular opposition, rather than by theological reason, that there are some twenty opinions as to the conditions required to authenticate an utterance of the Pontiff "ex cathedra." *I will therefore venture to affirm that no others are required than this,* THAT THE DOCTRINAL ACTS BE PUBLISHED BY THE PONTIFF, AS UNIVERSAL TEACHER, WITH THE INTENTION OF REQUIRING THE ASSENT OF THE CHURCH. (*a*)

And yet more simply is expressed by F. Franzelin, Professor of Dogmatic Theology in the Roman College, who is quoted with approval by Cardinal Manning. He says:

> The words *ex cathedra* express simply A DEFINITE AUTHENTIC PROCLAMATION OF THE POPE'S JUDGMENT. For what is the apostolic *cathedra* save the supreme original teaching office, instituted for the Universal Church?

Now, none can doubt that in sending forth the Syllabus, with its appended curses against all who even *think* otherwise, Pius IX "required, as universal teacher, the assent of the Church" to its doctrines, and it is also beyond denial that it is "a definite, authentic proclamation of the Pope's judgment."

What, then, does this *infallible* Syllabus declare?

Its declarations are in the form of CONDEMNATIONS; and, of course, we are to clearly understand that these involve AFFIRMATIONS of exactly the contrary character to the views condemned.

How the Pope Denounces Freedom and American Laws.

There are no less than eighty propositions on which Pius IX places his ANATHEMA, and among these are the following:

> That every man is free to embrace and profess that religion which, according to the light of reason, seems to him to be true.
>
> 24th. That the Church has no right to use compulsion; it has no temporal power, direct or indirect.
>
> 54th. That the Church ought to be separated from the State, and the State from the Church.
>
> 74th. That matrimonial causes and relations belong to civil society.
>
> 77th. That in our time it is useless to regard the Catholic religion as the only State religion to the exclusion of every other *cultus.*
>
> 78th. That the law is right which in certain Catholic countries provides for foreign residents the enjoyment of their own peculiar forms of worship.
>
> 80th. That the Pope might and ought to put himself in accord with progress, liberalism and modern civilization.

Can it be doubted that such monstrous doctrines as these will prove most detrimental to all that is best and most hopeful in modern life.

Wherever Papalism is strong enough to enforce them, the purest and noblest forms of social and national life must be destroyed, and human society must return to deeper depths of moral and spiritual degradation than were ever seen at any time in Ancient Paganism.

The fierce hatred which burns in these and kindred anathemas is especially directed against all those institutions which we consider to be the bulwarks of civil and religious liberty.

These doctrines, were we to accept them, would rob us of all liberty, involve us in fratricidal strife, destroy the happiness of our homes, make us the oppressors or the oppressed.

Rome Has Two Faces and Two Voices.

From such statements as these, it is clear that, in Rome, they have different methods of expression, from those that Cardinal Gibbons or the so-called Apostolic Delegate deem it desirable to use in America.

There, American political institutions—such as "the voting urns and parliament"—are anathematized.

HERE, great respect for "public opinion" is professed, and priests desire it to "be brought to bear on Parliaments and Legislatures."

There, the Pope declares it to be an abomination and accursed that he should "put himself in accord with progress, liberalism and modern civilization," without making any exception whatever.

HERE, the Roman prelates say that Rome is only contending against "the evil" which has been mixed up with Modern Life, and say that "thoughtful men are not to be thus deceived" by those who say that "the Church condemns legitimate progress, true civilization and modern ideas."

Oh no, it is the protector of all these! The wonder is that they do not declare it to be the *originator* of these modern ideas.

Whence this difference? The proud boast of Rome, "*Quod ubique, quod semper, quod ab omnibus creditum est,*"—that which has been believed everywhere, always, and by all—does not seem to be very clearly exemplified in this contrast.

Yet it is only a seeming, and not a real, difference; for the priests and the *Civilta* really agree in their mutual hatred of free institutions; but all Roman ecclesiastics, *everywhere*, and *always* are deeply impressed with the Jesuit creed of "mental reservations," and language is with them, as with Talleyrand, an instrument employed to conceal thought.

Hence, they curse in Rome what they seem to bless in America and other free countries.

Yet there is no difference. If it be likely to advance their interests, or impose upon their followers, they will curse with the same lips the very things they blessed.

(*a*) "The Ecumenical Council and the Infallibility of the Roman Pontiff," pages 69-71.

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Possibilities of the Dogma.

But it is not merely what the so-called "supreme and infallible doctor the Pope" has decreed, there is the further question *as to what he may decree* to be binding upon the consciences of all Papalists.

It has been argued that the Pope's infallibility is limited to the "domain of faith and morals" in such a way that it does not prejudicially affect civil allegiance.

But we see that Chapter III of the Vatican Decree, already quoted, expressly declares that the "*absolute fulness of supreme power*, NOT ONLY *in things which relate to faith and morals, but also in those that* appertain to the discipline and government of the Church spread throughout the world," belongs to the Pope.

There is no guarantee whatever, therefore, that he may not require his subjects in this land—who owe him, he has infallibly declared, "MONARCHICAL *subordination and true obedience*"—to refuse to obey laws which are made by anathematized "parliaments," who have enacted measures directly contrary to the Syllabus, which is binding on the conscience of the "Universal Church," according to the decree.

Then, seeing that this Papal power, absolute and full, is believed to extend to "each and all our pastors," what guarantee have we that a private missive may not arrive from Rome absolving Cardinal Gibbons from all former oaths, and from obedience to the laws which govern this land?

Now we are not merely conjuring up abstract possibilities of *what might happen* under certain circumstances, but we shall show that these are more than possibilities—they have become facts.

The Pope Claims to be the Sole Supreme Judge of What is Right and Wrong.

But in order that we may summarize the dangers arising from the Dogma of Infallibility, we shall take Cardinal Manning's own words, when, speaking as for the Pope, he causes him to say:

> I acknowledge no civil power; I am the subject of no prince; and I claim more than this—I CLAIM TO BE THE SUPREME JUDGE AND DIRECTOR OF THE CONSCIENCES OF MEN—of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that lives in the shade of privacy; and the legislator that makes laws for kingdoms; I AM THE SOLE, LAST SUPREME JUDGE OF WHAT IS RIGHT AND WRONG. (*a*)

Surely it is impossible for blasphemy and arrogance to go further than this; or for any more daring attempt to be made against all liberty. No oppressor ever equalled this, unless it were Satan himself, who claimed on a famous occasion to be the possessor of "all the kingdoms of this world and the glory of them."

But even he, with all his sublime impudence, never dared to claim an empire equal to the Pope's, who commands all men to obey him as the "supreme judge and director of the *consciences* of men," and "THE SOLE LAST SUPREME JUDGE OF WHAT IS RIGHT AND WRONG.

We can only apply to this, in the words which the Lord Jesus addressed to the great deceiver and tempter of men,—"Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve."

Nay, O Pope, thou art no second or "third incarnation of Christ," as thy vile servitors would fain describe thee; if thou art an incarnation of any spirit, it is of that "proud spirit" which, fallen from Heaven to hell's dark realm, was still fired with passion to rule o'er the hosts whom he had dragged down in his fall, and

> In whose choice
> To reign is worth ambition, though in hell.
> Better to reign in hell than serve in heaven. (*b*)

For is it not all too clear that we have here an adversary of God and man, who would fain usurp God's prerogatives, and destroy man's liberties?

(*a*) Sermon in the Pro-Cathedral, Kensington. *Tablet*, October 9, 1864.
(*b*) Paradise Lost, Book I.

Roman papalists, like many of their ancient ancestors to whom Paul wrote the Epistle to the Romans, "hold the truth in unrighteousness," and though "they knew God, they glorified Him not as God," but "professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man." Nay, more: the spiritual parallel is complete, when we quote Paul's further words, "*They changed the truth of God into a lie*, AND WORSHIPED AND SERVED THE CREATURE MORE THAN THE CREATOR, *who is blessed forever*. AMEN." (Romans, chapter 1, verses 18-23.)

NOTES FROM ZION HOME.

LOUIS BENEKENDORFF, Otter, Illinois, said: "I lay in bed for seven weeks; had two doctors and did not get any better. When I reached here, I was just able to gasp for breath; nearly worn out coming from the depot. Today I walked about twenty-four blocks, and when I got back to the Home I was feeling well and strong. I have a good appetite, and feel better physically and spiritually.

"I had this arm wrapped up in cotton and lying on a feather pillow. I had two doctors. One said one lung was affected. I got tired taking his medicine. The second doctor said my right lung was affected and my liver also, and that it affected my arm. I have the full use of my arm now, although all the stiffness has not yet left it."

MRS. WILLIAM LEGGETT, Malcolm, Ontario, said: "I came to Zion with my husband, who could not even walk. He came in a wheel chair, and today he walked three or four miles. We have been here three weeks, and I feel I have learned a great deal about the Bible."

MISS MAYME E. FOGWILL, late of Newport News, Virginia, gave thanks to God for bringing her into Zion, and for blessings.

MORRIS K. VAN HORN, Wolcott, New York, said: "I am truly thankful that the Lord has brought me here. When I was first converted, I was not really satisfied; it seems as if there was so much more sin I saw around and about me than I did before I was a Christian. I am glad that here in Zion there is a work for the people of God. I hope I may be able to help in building Zion City."

EVANGELIST WILLIAM E. MOODY, Zion Home, said: "When I was over in Dwight, Illinois, last week, I heard that one of the ministers said to a Freemason: 'We have one of Dowie's apostles over here.' The minister said, 'Is there anything in Zion at all?' 'Yes,' said the Freemason, 'there is something, because my wife was prayed for and she was healed.' Fancy a minister asking a Freemason that question!

"On Thursday afternoon I took cold. For two nights I had a high fever, with pains all over me. The pain in my head was almost unbearable. I called in Elder Graves. He prayed for me and the pain left. The next morning the fever broke, and for several days the perspiration came out on me. Overseer Speicher prayed for me, and now I have received perfect deliverance."

MISS MARY B. HOLMES, Danville, Kentucky, said: "I praise God tonight for salvation, and that I am learning more clearly His Healing and the Way of Holiness. Three years ago a friend sent me some Zion Literature. I did not read it. Afterwards, when LEAVES OF HEALING came into my home regularly, I would leave the room when my father would read it.

"When I saw the deadly effects of poisons and medicines, I began to read the LEAVES, and was very eager for each number to come.

"I have been reading it from cover to cover for two years.

"I praise God for the many blessings received since coming to Zion Home."

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By Rev. O. L. TINDALL, M. A., B. D., Principal Ministerial Training Department.

ZION COLLEGE has closed its first full year's work. We have much to praise God for. His blessings have attended students and instructors.

The Closing Exercises at Central Zion Tabernacle were listened to by a large and appreciative audience.

A most interesting and new addition to our programme was the instrumental solos by Miss Florence McFarland. All Zion is delighted with the prospect of having such a skillful and Christian pianist at the head of this department of music.

Advance steps are being taken in our educational work.

At a conference held on Monday last, by the President with all the professors and teachers, it was decided to organize schools in all of Zion Tabernacles at the beginning of next school year.

This important work will be under the superintendence of Prof. J. H. Sayrs, late of Cedarville, Ohio.

It was decided to start with all the Zion Tabernacles in and about Chicago first.

Later it will be extended to all Zion Tabernacles throughout the world.

The need for such work is imperative, and none can be more fruitful of good results for the Kingdom of God.

We have been deeply impressed with this thought of late, as we have attended the closing exercises of some of our large universities, where we have seen more than a thousand young men and women graduated.

We were sorry to see that the largest classes were in the departments of medicine and pharmacy.

Zion will never ask you to contribute your money to build up medical colleges, the dispensaries of poisons and death.

We have had the opportunity within the last few weeks of listening to addresses by some distinguished educators and presidents of colleges.

They discussed educational problems before large university audiences. One of these universities was under the auspices of a religious denomination, and the other was a State institution. Before the denominational school was discussed in a very elaborate way the questions: "How to Educate Our Boys and Girls"; "What Should be Studied, and What Occupation Should be Followed?" "How to Choose Your Calling in Life"; "The Comparative Importance and Advantages of the Different Pursuits of Business Life"; "Professions," etc.

We were pained to note that throughout the whole discussion God had no place to speak of, either as a subject to be studied, to know God, or as a factor in determining the destiny and the calling of men and women in their life's work.

It seemed only to be a mere intellectual and prudential matter, and a thing of great uncertainty as to whether a young man would take the right road or go wrong in his choice, and then have to retrace and try again. It was little better than flipping pennies to determine the paths to be taken.

Prayer was not in it.

Providence, seemingly, had left them to find their way over a trackless sea without chart or compass.

When the speaker was through, he had to confess he had given them no sure direction on these questions. They were wordly wise, but had no Guiding Star to bring them unerringly to the true *goal of life*.

The thing which Zion College puts forward as the greatest thing to teach and learn, How to Pray, has no place in any of their curricula.

The results are plainly seen in the grists they grind out. There are comparatively few praying men. Few enter the ministry.

The ignorance of truly religious things is quite appalling, even among so-called well-educated, highly respectable and moral men.

We had occasion to note this especially in our personal contact with a good number of our old classmates of 1870, twenty of whom met in a class reunion on the 20th of June, at Ann Arbor, Michigan.

Principal Matthews and the writer attended the reunion. The gathering was very interesting, and the renewing of old acquaintances after thirty years of separation was very pleasant.

The history of the class of seventy-five members has been carefully kept. A goodly number of the "boys" have risen to distinction; for example, ex-Secretary of State William R. Day. One is on the Philippine Commission now; one is a leading engineer on the Nicaraguan Canal survey; one is Assistant Attorney-General in Washington. Two at our reunion were judges, and a large number are lawyers. A very few are ministers. The members are scattered from San Francisco to the Atlantic.

It was very interesting to notice how they listened to our story of Zion. Many of them knew but little about it. One, a judge, knew it only from a Masonic standpoint, as he was a Mason.

He listened very respectfully, and paid Prof. Matthews and the writer the compliment to say, "Well, if men like you will go into it, there must be something in it." He said he would like to know more about it, and took some of the tracts. Others did the same thing.

Some of them inquired carefully, and said they would come and see.

One, a lawyer from Detroit, said he did not believe in any miracles; that the healings of Christ's day were only spiritual healings. We are obliged to say, however, that the treatment we received as representatives of this "new, strange doctrine" from these men, who make no profession, scarcely, of religion, was much more respectful and sincere than what we have received from many of our ministerial friends.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, June 16, 1900, was conducted by Overseer William Hamner Piper.

After the usual opening exercises, the States represented were enumerated and found to be fifteen in number, as follows:

California, Colorado, Illinois, Indiana, Iowa, Kansas, Maine, Minnesota, Nebraska, New Jersey, Ohio, Pennsylvania, South Dakota, Washington, and Wisconsin; also Arizona Territory and the District of Columbia.

The following foreign countries were also represented:

Canada, China, Japan, and Scotland.

The meeting was then thrown open for testimony.

ARCHIBALD CANN, Chicago, Illinois (formerly of Berlin, Ontario), said: "I thank God that He has again enabled me to come to Zion. It is nearly two years since I was here last, and five years since I first came to Zion. When I first came, I stayed at Divine Healing Home No. 3, on Edgerton Avenue. I was very ill with spinal trouble. After I was there three days I received healing, and was able to take off a large steel brace. Since then I have been traveling over the country and working. I have gained much blessing. I have come to Zion for perfect healing, and that Zion may get thoroughly into me."

S. C. JAMES, Sharon, Iowa, said: "The Lord has done great things for me. This is the third time I have been in Zion Home. Over two years ago I was here for the first time. For two years I have never missed reading an issue of LEAVES OF HEALING. When I first came I had a large tumor in my stomach. I also had what the doctors called consumption of the bowels. I weigh about seventy pounds more today than I did then, and I have no tumor at all. I eat more at one meal now than I did in three days then."

W. B. COE, Gering, Nebraska, said: "The Lord has wonderfully blessed me. I made a hard struggle to get away from God, but He finally forced me to come back into His Kingdom. The Lord followed me with His Spirit and brought me out of the world, through reading LEAVES OF HEALING. I went to work, and have had quite a task. The Lord has helped me. I work in a blacksmith shop and put in my regular hours, and then scatter Zion Literature and visit sometimes three or four families in a neighborhood. We have probably fifteen or twenty people who are willing to be baptized when there is somebody to baptize them. Some of them live twenty or forty miles away.

"Since I commenced working in our neighborhood, there have been three miraculous healings; one of myself. Seven weeks ago I first visited a home and prayed for a little girl twelve years old who was sick. The family was Methodist, but needed teaching. I spent an hour with them and filled out a prayer request and sent it to Dr. Dowie. For a year this girl had not put her foot on the floor. The doctors in Omaha had refused to operate on her. She was healed, and three weeks ago she was with her father in the lumber wagon and walking about everywhere. That is the third case we have had since the commencement of the work there a year ago."

DAVID H. WILSON, Millbridge, Maine, said: "I have taken LEAVES OF HEALING for about four years. I first subscribed for it for six months, thinking that would be as long as this work would last. At the end of six months I renewed my subscription, and expect to take it as long as I live.

"This spring a young man was healed of spinal disease. The doctor said he would have to go to the hospital to be operated on. He wrote to Dr. Dowie for prayers, and a little while afterwards he was down at my house and said he was well. Since then he has been working, well and strong.

"I was converted about thirty years ago and thought I was a pretty good Christian until I began to read LEAVES OF HEALING, when I found there was a higher plane on which to live."

S. S. MARTIN, Starbuck, Washington, said: "Three months ago, while I was in Spokane, I lodged with a family where I saw LEAVES OF HEALING. In conversing with them I found they were interested in the paper. They gave me three papers to take home with me. When I had read these, I subscribed for the paper, and have been reading it ever since.

"The more I read the paper, the more I became interested in what it taught. I decided that no man could do the work the papers told about unless God were with him. That brought me here. I have come 2000 miles. I would like to get into the spirit of the work, and get the Spirit in me."

MRS. W. H. MILLER, Waterville, Minnesota, said: "I am so glad that Salvation and Healing are free from our Father. While there are conditions on our part, I am glad that through repentance, confession, restitution and obedience we can enter into the secret place of the Most High, and abide under the shadow of the Almighty."

ISAAC BITTLE, Camden, New Jersey, said: "I am thankful to the Lord that He brought me out of sin. Several years ago I received one of these tracts at a holiness meeting in Philadelphia. Six months after, I went to the Divine Healing Mission in Philadelphia. I listened to the teaching and bought some of the books and tracts. Since then I have read LEAVES OF HEALING. Through this source I gave up medicine. I came here that I may be taught the way to do the most good in the cause of Christ."

BENJAMIN SCHWARZTRAUBER, Greenbush, Ohio, said that he had trouble in his Church ever since he had become a child of God and attempted to teach God's Word as he saw it, until he came into Zion.

MISS BELLE SCHILHORN, 1303 Michigan Avenue, Chicago, said: "I am so thankful tonight to God for Dr. Dowie's teaching. It is through his teaching and his prayers that I was healed of spinal trouble and cancer on my face, four years ago. Elder Walton baptized seven of us in our little town, Elberon, Iowa, and there would be many more of them if they had an Elder there."

MRS. BENJAMIN SCHWARZTRAUBER, Greenbush, Ohio, said: "I am glad tonight that I am in Zion and in company with this people. I want to be baptized before I go back."

REV. WILLIAM TAYLOR, Willows, California, told of his experience in preaching before and after reading LEAVES OF HEALING; the drudgery of preparing sermons before and the strength in the Lord after.

MARY WILSON, Culver, Indiana, said: "I first saw Dr. Dowie at the Little Wooden Hut, Zion Tabernacle No. 1, five years ago last September. I came there an invalid. For fourteen years I had several diseases which the doctors called chronic. They said they were incurable. They would give me medicine that would strengthen me and help me for a few

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days, and then that medicine would lose its strength and they would have to change it. Then I would go for three months without medicine, and then commence again. I kept that up for fourteen years.

"I received Zion Literature through Clarence Corbaly. I was healed of all those diseases in the week I stayed in Zion, except neuralgia and catarrh. I am strong enough to do my housework and washing and ironing, and I enjoy reasonably good health, where, before my healing, I never could say I was without pain, and life was a burden to me.

"I thank God for healing me and Dr. Dowie for his teaching and prayers."

W. N. MORRISON, Topeka, Kansas, said: "I was taken sick a week ago Friday, with tonsilitis. An Elder prayed for me and I received blessing. If I had had a doctor I would have been in bed, probably a week. I thank God He is our Physician, and has been for over three years, since I was wonderfully healed."

W. H. BURBRIDGE, Kenosha, Wisconsin, said: "In our town, some time ago, we started a little mission, and the sisters and brothers called it 'The Gospel Mission.' Our brother who had charge of it got so strong in his doctrine that he joined Zion. He gave it a little stronger than some of them wanted, and they could not stand it. But I had been a backslidden Methodist for three years until this brother came to that place. Through his teaching I asked the Lord to forgive my sins and started life anew.

"When the people got tired of hearing about Divine Healing and asked him to resign, I threw open my house to him, and asked him to make it his home. Instead, he came to Zion, and is here now."

A. A. STAFFACHER, Kenosha, Wisconsin, said: "The little work in Kenosha, as the brother has said, God has blessed in a great many ways. It was a very small work in many ways, but I believe that the Gospel was taught as plainly as I knew it. I praise God there are some there who are friends of Zion."

REV. R. L. ERICKSON, 3431 Colfax Avenue North, Minneapolis, Minnesota, said: "I got a great many things out of LEAVES OF HEALING, even although I knew them before to some extent. I believed in Divine Healing for some time, but I never knew exactly upon what it was based until I read in LEAVES OF HEALING that, according to Matthew 8:16, 17, it was in the Atonement. It helped me to be sure that God would heal every case. I used to think that it was just upon some man's faith, but when I found it in the Atonement, I felt much safer."

NILS KLEVEN, Minneapolis, Minnesota, said: "I praise God for the most joyful year in my life, since I have been in Zion. I have learned much, but I have just learned the beginning. I am glad to have learned something about the prayer of faith.

"It has been a wonderful thing to me to see so many young men as there are in the Students' Home live in such brotherly unity."

L. E. CARROLL, 1243 Michigan Avenue, Chicago, Illinois, said: "We have all been wonderfully blessed in Zion College this year. I praise God for the good Home which Dr. Dowie has opened, under God."

MISS ETTA ANGELMEYER, Dayton, Ohio, said: "I was healed of serious bowel trouble of twelve years' standing since coming to Zion."

ROBERT BOADWAY, 1243 Michigan Avenue, Chicago, Illinois, said: "I thank God for the blessings received since coming into Zion, and for the College Home. All the time we have been together in that Home, there has not been a harsh or unkind word. When anything was wrong with us we prayed for each other, and Elder Matthews would pray for us and the Lord has honored the prayer of faith."

Overseer Piper then pronounced the

BENEDICTION.

May the Grace, Mercy and Peace from God the Father, God the Son, and God the Holy Ghost, be with you now and forevermore. Amen.

THE FOLLOWING FOTES from Zion Home have been crowded out of previous issues. The testimonies here given tell of God's goodness and love and His Saving, Healing and Cleansing Power in Zion. We give them without date, praying God, by His Holy Spirit, to make them a blessing:

MRS. DANIEL BRYANT, Zion Home (formerly of Oak Park, Illinois), said: "I have been wonderfully kept the greater part of my life, but still I am thankful I felt the Divine Touch in my body.

"The first experience I had was before we came into Zion. I was healed from the grip. I had been getting rapidly worse. We had just begun to know of Divine Healing. One evening I fell into a stupor. Mr. Bryant said, 'I am going to pray for you.' I had no consciousness whatever, but after awhile I awoke and I said, as Albion Wyman said after the General Overseer prayed for him, 'I feel kind of well.' I felt within my body that I had been healed. That was a wonderful help to me, because after that I heard many arguments against Divine Healing, but I knew it was true, for I had felt the power in my own body.

"I am thankful for the few days we are able to spend in Zion Home, before we go to our new field."

Overseer Piper—Elder and Mrs. Bryant will go to Marinette, Wisconsin, and Menominee, Michigan.

A. J. KNUDSON, 1208 Michigan Avenue, Chicago, Illinois, said: "I am glad to know that Zion has commenced to work among my native people in this city, and hope that the General Overseer will soon send a Messenger to my native country, Norway, with this Gospel."

MISS E. BURKLUND, Zion Home (formerly of Tokio, Japan), said: "About a year ago LEAVES OF HEALING was sent to me by some friends in Zion. I was very glad to receive it. I read it and re-read it, and it brought me much blessing in spirit, soul and body. I regret very much I did not leave my work and come before this. This is indeed a happy place to be.

"I received healing for my body several times. The first time, seven or eight years ago, in Sweden, I was instantly healed of a sore foot. Once in China I was wonderfully healed of inflammation of the lungs. There were four doctors attending me, and I do believe they had given up hopes of my ever being well again; but I prayed to God, He answered my prayers, and I was healed.

"Once in Japan, I was out on the river holding meetings, and I took a severe cold and was in bed for four days. I sent a request to Elder and Mr. Armstrong, and they came and prayed for me, and I was immediately raised up.

"I took a bad cold on coming into Zion, and prayed for myself but did not get any better. I then went to Elder Ernst for prayers and was healed."

DEACONESS H. E. ROBBINS, Zion Home, said: "Since last Monday evening I had a spell of the grip. In the evening I had one of the Elders come and pray for me, and while he was praying the fever left me and the perspiration came out, and I feel just as well tonight as ever."

SYLVIA SHURGER, Sturgis, Michigan, said: "Since I have been here, I praise God I have been entirely delivered from pain and have been free from suffering. From a growth in my side I have suffered untold agony, but God has taken away all the pain, and I have been daily improving."

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CLOSING EXERCISES OF ZION COLLEGE.

Central Zion Tabernacle, Friday Evening, June 15, 1900.

JUNE is a month of college commencements. All over the land, caps and gowns, dainty graduating dresses, flowers, programmes, college oratory, class-day pranks and "sheepskins" are engrossing the atttention of thousands of happy, hopeful young people, their parents, their other relatives and their friends.

Bachelors of arts, sciences, philosophy, divinity and letters are being given their degrees, and doctors of philosophy, divinity and laws are being given the right to inscribe the honorable initials after their names.

Receptions, dinners and promenades are the object of more than their share of attention and money.

It is a time when educational institutions are coming to the front in public interest, and they are making the most of it.

Amidst all the pomp and display of the great, richly-endowed universities, with their thousands of students; amidst the gaieties and revelries of popular institutions; amidst all the announcements of great gifts, great expenditures and great progress, a little College, only seventeen months old, held its modest Closing Exercises in Central Zion Tabernacle on Friday evening, June 15th.

Not a single Chicago paper noticed those exercises in its Saturday morning issue; there were no noted alumni to give dignity to the occasion, no millionaire trustees and donors to "define the policy of the institution" or to win applause with their gifts.

Yet those simple but intensely interesting exercises marked an epoch in an educational institution which will, under God, far transcend all the others in the scope of its work and its influence upon the world.

This will come to pass because that College is Zion College, and because God Himself is the Founder and Head of that institution.

That College will be a mighty factor in the world's affairs, because her sons and daughters will carry the Everlasting Gospel to all nations.

An audience of fully 2000 of Zion's members and friends gathered to see and hear the programme which had been prepared through weeks of patient, painstaking, although pleasant work.

The platform of the Tabernacle presented a most pleasing appearance, decorated richly but tastefully with flowers, foliage and the glorious gold, white and blue, Zion's colors.

The musical and literary programme, given below, was most excellently rendered, and upon all sides were words of praise for the conscientious work, in the Name of the Master, done by the students and teachers of Zion College.

The following is the

Programme.

Hymn.....CONGREGATION
Prayer.....PRESIDENT OF ZION COLLEGE
Anthem—"Glorious Things of Thee are Spoken".....ZION COLLEGE
Recitation—"Paul's Defense Before King Agrippa"
.....ROBERT S. BOADWAY
Oration—"Progress".....T. R. EVANS
Piano Solo—2d Rhapsodie.....*Liszt*
MISS FLORENCE MCFARLAND.
Recitation—"How He Saved St. Michaels".....EDNA J. REEVE
Oration—"The Curse of Medical Missions".....A. DARMS
Duet—"I Waited for the Lord".....*Mendelssohn*
MR. B. M. RICE AND MRS. H. D. BRASEFIELD.
Original Poem—"Zion's Way".....LEELO G. ASHLEY
Recitation—"Going to School".....ANNIE MCDONALD
Oration—"The World's Cry for Zion".....J. A. INOUYE
Solo—"The Holy City".....*Adams*
MR. BURT M. RICE.
Oration—"A Plea for Ireland".....JOHN L. CORKEY
Oration—"Zion's Freedom True Freedom".....HORACE S. FERGUSON
Zion's Call and the Nation's Answer—
A GATHERING OF STATES AND NATIONS REPRESENTED BY STUDENTS IN COSTUME.
ADDRESS.....PRESIDENT OF ZION COLLEGE
BENEDICTION.

The number immediately preceding the President's address, "A Gathering of the States and Nations, Represented by Students in Costume," was one of the most charming as well as highly significant numbers on the programme.

The students representing the various States and nations presented a most attractive picture as they marched upon the stage at the call of one representing the Little White Dove.

The following, from the pen of Prof. W. F. Matthews, Principal of the Preparatory Department, was

Zion's Call.

Ho! ye lands and nations all,
Hark! and hear ye Zion's call:
From the Little Dove so white,
Emblem of God's peace and light,
Comes the word, both loud and clear,
Gather with God's people here.

With her still the LEAVES are found,
Life and health and joy abound;
Healing Leaves which witness bear
To the fulness of God's care;
Show how health He brings to all
Who on Him do rightly call.

Come then, hear this Voice of Love:
Join with us God's power to prove;
Bring the world, in sickness bound,
Freedom through the Gospel's sound.
Loud the Word to all proclaim,
Blessings come in Jesus' Name.

The response of the nations, also the work of Prof. Matthews, was:

The Nation's Answer.

To Zion's King we tribute bring,
From nations far and near:
In joyful band before Thee stand,
And sing Thy praises here.

Led by Thy hand, from many a land
We come at Zion's call,
And ask that we prepared may be
Thy Truth to teach to all.

In us fulfil Thy Word and Will,
And may our effort be
The world to win from death and sin,
And bring it all to Thee.

Help us proclaim in Jesus' Name
The Word to Zion given:
He saves, He heals, He purifies,
And fits for joys in Heaven.

Oh God, we pray that day by day
Thou wilt to Zion bring
Thy chosen bands from out all lands,
In love Thy Name to sing.

Thus may we show to all below
The power of Faith and Love:
United be, in harmony,
Prepared for Life above.

When the Answer had been given, the representatives of each of the twenty-one nations repeated in his native tongue the wonderful words of Christ found in John, third chapter and sixteenth verse:

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.

Following this beautiful exercise was the address of the President, Rev. John Alex. Dowie.

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ZION IN THE ORIENT.

By REV. G. L. MASON. B. A., B. D., Overseer of the Christian Catholic Church in China.

SENDING FORTH THE MESSENGERS.

THE Everlasting Gospel offers full redemption and free forgiveness, healing and health for spirit, soul and body to every one who will repent, trust and obey.

"God so loved *the world.*" "Christ tasted death for every man."

The Christian Catholic Church in Zion will become apostate if she does not keep praying and planning to save all men in all lands. Every member must be in sympathy with every advance movement of Zion.

But the only way to have a lasting interest in Zion's Onward Movement among the nations is to get deep into all hearts the belief that our Lord has bidden the Messengers to go forth. The words of Christ sending them forth we call the Great Commission. Let Elders and all leaders of meetings bring before the people the following five passages, the express order of the Lord, His parting command just before His Ascension.

MATTHEW 28:18-20:

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.

Thank God, the Father has given to the Son authority, *exousia* (ἐξουσία), which means both power and the right to use power. And the authority is to be used not only in heaven, but now on earth.

This passage contains many glorious things: Christ's authority on earth, the primitive Triune Immersion, the teaching of obedience in all things, and our Lord's presence with us all the days, as the Greek reads, "even unto the consummation of the age."

It is an evil heart of unbelief which does not see this authority, and would make the Great Commission read, "Go ye, therefore, and vaccinate all nations, cauterize all nations, operate on them, experiment on the sick with arsenic and strychnine; fill them up with bromides and sanmetto. Inject into the bodies of the heathen not only morphine, but vile serum of disease germs and extracts made out of the filthy spittle of consumptives, all in the hope that this may favorably dispose the heathen toward Christianity."

MARK 16:15-18:

And He said unto them, Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

The last twelve verses are not found in the Sinaitic manuscript. But they are found in the Alexandrine, which is a manuscript almost as old as the Sinaitic. The passage need not be hastily rejected when J. B. McClellan and F. H. Scrivener regard it as genuine. The internal evidence points to Mark as the writer and the Holy Spirit as the author. The teaching of the passage is in no respect out of harmony with that of each of the other Gospels. The same teaching is given with emphasis in Luke 10:19:

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.

The demons were subject even to the Seventies whom Christ sent out. The Lord did confirm the Word by the signs following as the Acts and the Epistles record.

LUKE 24:46:

And He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His Name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things.

This passage shines with great truths: the Scriptures must be fulfilled, verse 44; the Atonement is necessary to Salvation; Christ is Victor over death, and therefore over sickness; Repentance is the first duty of all; it is followed by Forgiveness of Sin, and the disciples are to be witnesses to tell what they have seen, heard and experienced.

JOHN 20:21:

Jesus therefore said to them again, Peace be unto you: as the Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained.

The first great need of the Messenger is that he hear Christ saying to him, "Peace be unto you."

In his own spirit he must know the peace of God which passes all understanding, the perfect peace of one whose mind is stayed on God. This peace abides so long as one believes that he is only Christ's agent and medium.

"As the Father hath sent Me, *even so* send I you." The Son came not doing His own will, not thinking His own thoughts, not speaking His own words. So we go in Christ's Name, bearing His Message, with His authority, convincing, commanding, conquering in His strength and for His glory.

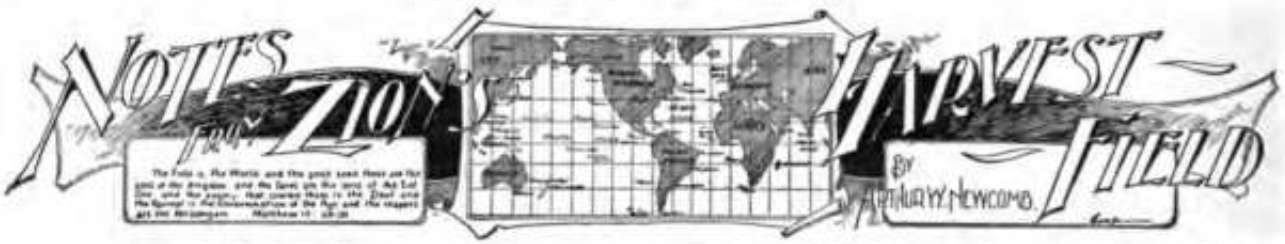
"As He is, so are we in this world," meek and lowly in heart, yet hurling woes against the blind guides, the hireling shepherds, the offspring of vipers; bringing, at first, not peace, but a sword; casting fire on the earth, and ever manifest to destroy all the works of the Devil.

In the reaction against Romish priestly assumption, Protestantism has lost the true apostolic power—which attends the Holy Spirit's indwelling in the officers of the pure and faithful Church; the power to declare with *authority* God's forgiveness of him who truly repents. But in the Christian Catholic Church in Zion more and more will God give the vision of what is bound and what is loosed in heaven, and the faith, courage and power to bind and to loose them on earth.

ACTS 1:8: "But ye shall receive power, when the Holy Ghost is come upon you: and *ye shall be My witnesses*,"—both in Chicago, and in all Illinois and America, and unto the uttermost parts of Africa and Asia.

But notice, the word translated "power" here is not the word which was used in Matthew. There it was power in the sense of authority, power present but not yet active. Here it is power in motion. The word is *dynamis* (δύναμις), dynamite. The authority has been given. The Holy Spirit comes and it is dynamite in explosion. He breaks hard hearts. He shatters wicked customs. He casts down imaginations and every high thing that is exalted against the knowledge of God. It is this dynamite of the Holy Spirit which is now cracking the walls of apostate churches; and, when the King returns, shall break earthly kingdoms with a rod of iron and dash them in pieces like a potter's vessel.

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CHICAGO.

Report of Deaconess Sophia J. Hertrich.

Some time ago we published in this department of LEAVES OF HEALING a number of reports of work done by the various officers of the Christian Catholic Church in and about Chicago.

Too late to be printed with the others, we received the report which follows.

The writer of this report, Miss Sophia J. Hertrich, is a devoted Deaconess of the Christian Catholic Church in Zion, who spares neither time, strength, effort nor money in the extension of the Kingdom of God in the work in Zion.

She was sent to Philadelphia in October, 1899, by the General Overseer, with other representatives of the Church, and her loyalty, faithfulness and wisdom were greatly blessed of God to the members of the Church there, who were at that time passing through the fires of perils amongst false brethren.

She has also been sent on missions to various places in Illinois and Iowa, and wherever sent has spoken with great acceptability and blessed results.

But her work has been principally in Chicago, where she has served with untiring zeal in the work of caring for the sick and the sorrowing.

She has been of special blessing to the girls seeking rescue from their sin in Zion Home of Hope for Erring Women.

Below is the excellent report of her coming into Zion and the very modest mention of the work which she has done:

Four years ago I heard for the first time of Dr. Dowie and his work.

A friend gave me two copies of LEAVES OF HEALING. I was deeply interested as I read the wonderful stories of Divine Healing.

I resolved then to see and hear for myself concerning this work.

My brother came to Zion Home soon after we heard of it, and in his first letter to me he wrote these words, "This is the best place to get spiritual help that I was ever in."

I thanked God for that.

The first thing that we did after he got home was to discard the last wee bit of lard we had in the house. Dr Hall, who had been our family physician, had told us years before that my sister-in-law should never eat pork nor anything seasoned with lard, so it was easy to give up the use of that.

But to give up raising swine on the farm—that was quite another thing. We resolved, however, to do it by selling them all off.

Then we thought of the great quantities of lard oil that are used, and surely it could not be wrong to raise swine for that purpose.

Finally we found that we had much more to learn, and, although we were slow in receiving some things, yet we became convinced that if it were wrong to eat swine's flesh, it was wrong to raise it, and that question was settled.

I spent seven weeks in Zion Home that summer. I came here thinking that if I should see any one healed, it would so confirm my faith that I would immediately receive my own healing. Instead, I found the teaching to be true.

Seeing is not always believing.

It was my privilege to witness a healing the day after I came to the Home, yet I was not healed then.

I was full of questioning, and for three weeks I had no physical benefit, and a feeling came over me that I wanted to get away from Zion Home.

Then I went to my room and on my knees I asked God to show me what and where the trouble was.

The answer came, and I saw, O so plainly, how I had been getting my eyes off Christ and His Word, and on the people and events about me.

I turned to the Word of God as never before. The Bible became a new Book, and God's precious promises meant so much more to me, and I received much spiritual and physical blessing.

But when my friends asked me if I were going to leave my Church and join the Christian Catholic Church, I said, "No, not I."

I wished to work in my Church. I thought of the many dear friends who had helped me so much in spiritual things, and I imagined they would be as glad as I was to learn these beautiful truths.

I really expected to set the whole United Brethren Church on fire for God.

On the contrary, I found that not only would the Church not receive it, but that I was losing what I had gained.

If I ever in my life went to God in earnest prayer it was at this time, for I myself did not see the need of some things in the Christian Catholic Church.

There was much prejudice in my heart, and the thought that I should probably grieve some of my dear friends was very painful to me.

I promised God that I would obey Him, but that He must give me the assurance that I was doing right in His sight.

On Easter Sunday, two years ago, I was baptized by Triune Immersion, and the peace that came to my heart that day was the token for which I had asked. I knew that God was leading me.

Having spent much of my past life in the sick room, I have always felt great sympathy for the sick, and had an earnest desire to understand better how to alleviate their sufferings. For this reason the work of Deaconess appealed to me very strongly when I first learned of it years ago.

On July 3, 1898, I was ordained Deaconess in the Christian Catholic Church in Zion. I have never kept any record of the work, but I can truly say that whether in meetings, Zion's Seventy work, visiting the poor and sick, teaching the Chinese, or in giving counsel and encouragement to the sad and afflicted, it has been a willing service, and one which has brought great joy to my own life.

Nothing in all my Christian experience has ever given me greater longing after heart purity than the fact that God has delivered from pain in answer to prayer.

It is a joy to me to go to the suffering ones and tell them that Christ is our Healer as well as our Saviour

I have had many kind words of encouragement from some of the guests who have been in the Home and from others, and I have an increasing desire to become more efficient in helping those who need help.

I believe I have seen Zion on all sides, and I am convinced that it is founded by God, and that He will carry on His work against all opposition.

I believe that no one can criticise this work or the man whom God has chosen as the leader of it, without greater injury to the critic than to any one else.

I regard the growth of Zion School and College work as of great interest. In attending the closing exercises of each term, and often when listening to Lectures upon Prayer by the General Overseer, and upon other subjects, my heart has been filled with gratitude to God in view of what such seed sowing must bring forth in the coming generation.

May God increase the wisdom and strength of our leader to guide aright the great work which has been committed to him, is my earnest prayer.

Marinette, Wisconsin.

Rev. Daniel Bryant, Elder-in-Charge.

Zion's work for God in this beautiful Wisconsin city and its lovely twin, just across the Menominee River, Menominee, has been very encouraging from its inception, the Gathering of the Friends of Zion which formed the nucleus of the Branch of the Christian Catholic Church in Zion there being composed of very earnest, faithful and active Christian people.

For a long time the work has been of such proportions that a great harvest was overripe for the coming of God's Messengers in Zion, and the people have been importuning the General Overseer to send them an Elder.

A few weeks ago Elder Daniel Bryant, who had spent a profitable winter in charge of the suburban Branch at Oak Park, Illinois, was appointed as Elder-in-Charge at Marinette.

On Lord's Day, June 10, 1900, Overseer William Hamner Piper held services there and installed the Elder.

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Elder Bryant thus describes the blessed times of refreshing:

How full and yet how rapid have been the days of the past two months!

It seems to me I have just taken the long breath I took when, in the Elders' meeting, Overseer Piper read out the General Overseer's appointment that was to take us from Oak Park, Illinois, to Marinette, Wisconsin; yet here we are, sitting in our comfortable little home in the outskirts of Marinette, filled with joy and gladness, and enjoying the fresh, pure air coming in from Green Bay.

When we arrived we found a loyal Zion band of thirty-five members, people who in Marinette had once been the leaders in the Baptist, Methodist and other churches, but who were unable longer to endure the lifeless conditions about them.

For the first week all else was forgotten in the deep interest in Overseer Piper's coming to install the new Elder and conduct three services on Sunday, June 10th.

For days unceasing prayer had gone up from many hearts that his coming would be in the "demonstration of the Spirit and of power."

It is estimated that the population of Marinette and Menominee is about 40,000. Nearly every home was visited in two days by our little band with dodgers announcing the services.

Sunday will never be forgotten by any of Zion here. The three services gained in power until in the evening it had become as a great River indeed.

The Overseer swung the battle-axe like a man of God. Sinners went down beneath the blows to arise, we fervently pray, in newness of life.

The words burned like a refiner's fire.

The saints went home feeling purer and nearer to God.

Monday afternoon the Overseer and his wife left on the steamer *Chicago*. Our prayers followed them over the water.

We still thank God for the blessing of their visit. God is with us, and every heart in the Branch is filled with the joy of the Holy Spirit.

The new Elder and his wife sing praises to God that the days of sorrow and sighing in a lifeless Church are over, and that joy and gladness are their daily portion in the ministry where the people know how to kneel before God and commune with Him.

Auburn, Wisconsin.

The Gathering of the Friends of Zion at Auburn, Wisconsin, has become a strong, active force in that prosperous farming community. God is blessing the work, through the faithful testimony and earnest prayers of the members of the Gathering and through the Zion Literature distributed, to the Salvation, Healing and Cleansing of the people.

The Conductor of the Gathering, William La Belle, writes to the General Overseer concerning this work as follows:

Last Lord's Day, May 27th, we had a glorious time. We meet in one of my houses, which is vacant.

There were many prayers and we had twelve testimonies.

One sister testified to the healing of her little girl of croup; another to the healing of a little boy who was poisoned by eating currants which had been sprinkled with paris green.

Another told of the instantaneous healing of her little boy of earache.

A brother who has been nearly blind since his birth, testified that he was recovering sight through our prayers. He says that he is seeing better and better every day. We praise God for His work in this brother's eyes.

I have been perfectly healed of heart trouble, except when I overwork or attempt a lift too great for my strength. I am now sixty-five, but feel strong in the Lord and in the power of His might.

NOTICE TO ZION TRAVELERS.

Friends of Zion going to Europe and other parts of the world are respectfully informed that an Agency has been established to secure rates, accommodations and protections for first, second and third class passengers to and from all parts of Europe, etc.

Arrangements have been made with the principal steamship and railroad lines to book passengers to and from all parts of the world, at the lowest possible rates.

For rates, maps and full information, apply to David F. Robertson, Special Agent for THE COMING CITY, 1201 Michigan Avenue, Chicago.

THERE shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For He shall give His angels charge over thee,
To keep thee in all thy ways.—Psalm 91: 10, 11.

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ZION'S MAIL SYSTEMATICALLY ROBBED.

A Warning to Those Who Send Money by Mail. Always Send by Postal Money Order.

Zion and the work of the extension of the Kingdom of God has lost thousands of dollars and a young man has had temptation placed in his way which led him to crime, which will doubtless end in a long term in prison, as a result of the carelessness or ignorance of many of the members and friends of Zion in sending money through the mails.

For months the financial and publishing departments of Zion at Headquarters had been receiving complaints from all parts of the country to the effect that either the writers had not received receipts for money sent in, or that they had not received literature ordered with remittances enclosed.

Finally the complaints became so numerous and so regular that it was decided that Zion's mail was being regularly robbed.

Deacon E. S. Anderson, General Recorder and Financial Secretary, began investigation, and found that many of the envelopes which came to Zion were slightly torn at the lower edge, showing that some one who had the handling of them was thus mutilating them for the purpose of determining whether or not they contained money.

The detectives of the Postoffice Department were then informed of the robberies and began work on the case. It was soon discovered that the theft was being committed at the Twenty-second Street Station of the Chicago Postoffice.

The detectives then began watching the employees at that station and very quickly observed a certain clerk, named Stephen Conforti, slyly tearing the lower edges of the letters addressed to Zion which passed through his hands.

He was not seen to abstract anything from them, so the next day a decoy letter containing currency was sent through the mail with the Zion address upon the envelope.

The guilty young man tore the envelope, saw the money it contained, and promptly fell into the trap which had been set for him. He slipped the "decoy" into his apron and in a moment was in the hands of the detectives.

Being caught with the stolen letter upon his person, he saw the uselessness of denial and prepared a written confession.

He stated that he had been robbing Zion's mail in this manner ever since January, 1900, and that he had stolen at least five letters a day on an average.

At a very conservative estimate he had spent on shameful dissipation and shameless women $2,000 which belonged to Zion and to God.

If those who mailed this money had taken pains to secure postal money orders, which are almost everywhere obtainable, this great loss would have been avoided and such temptation would not have been placed in the reach of this miserable postal clerk.

The publicity given, by the Chicago press, to the crime and arrest of Stephen Conforti has opened the eyes of unprincipled postal clerks all over the country to the fact that Zion's mail often contains paper currency, hence it becomes much more important that the friends of Zion everywhere should take great care that all money is so mailed that it will be impossible to steal it.

Postal money orders cost but a few cents, and are so safeguarded by the excellent system under which they are issued that loss or theft is practically impossible.

In localities where the postoffices do not sell money orders, it is usually not far to large towns, where the orders can be purchased.

In the rare cases, when it is very difficult to secure postal orders, express orders or bank drafts may be sent; but in that case the sender should inform the person to whom he sent the order or draft if he does not receive acknowledgment in the course of a week or ten days.

In most cases, however, the postal money order is the safest manner of sending money through the mail, and should be used, unless there is a very good reason for using some other means. Next in safety come express orders, bank drafts and checks. Never, under any circumstances, should paper currency, gold or silver be sent in letters, unless the cost of securing other means of transmission is greater than the sum to be sent.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Eight Hundred and Seventy-Four Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Eight Hundred and Seventy-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 June 14, 1900, by the General Overseer			4117
Baptized by Elders and Evangelists			1272
Total baptized in Central Zion Tabernacle			5389
Baptized in places outside of Chicago by the General Overseer	120		
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1340		
Total baptized outside of Chicago			1460
Total baptized in three years and three months			6849
Baptized in Central Zion Tabernacle by Overseer Speicher	18	18	
Baptized in Michigan by Elder Hayden	3		
Baptized in Ohio by Elder Bouck	1		
Baptized in Ohio by Elder Reiff	3	7	25
Grand total baptized since March 14, 1897			6874

The following-named three believers were baptized at Litchfield, Michigan, on Lord's Day, June 10, 1900, by Elder M. Hayden:

Hayden, Miss Belle M.....Litchfield, Michigan
Hayden, Mrs. Louisa.....Litchfield, Michigan
Stout, Mrs. Lenora.....Litchfield, Michigan

The following-named three believers were baptized in Zion Tabernacle, Toledo, Ohio, on Lord's Day, June 17, 1900, by Elder J. C. Reiff:

Bollman, Mrs. Odelia.....1056 West Broadway, Toledo, Ohio
Smaus, Mrs. Mary.....1007 Gordon Street, Toledo, Ohio
Smaus, Vernard H.....1007 Gordon Street, Toledo, Ohio

The following-named believer was baptized in Zion Tabernacle, Cleveland, Ohio, on June 15, 1900, by Elder R. N. Bouck:

Whipple, Lucy Adelle.....Madison, Ohio

The following-named eighteen believers were baptized in Central Zion Tabernacle, Wednesday evening, June 20, 1900, by Overseer J. G. Speicher:

Bennett, Mrs. Anna C.....32 Grove Court, Chicago, Illinois
Bittle, Isaac.....584 Benson Street, Camden, New Jersey
Bolton, Miss Florence M.....6654 Perry Avenue, Chicago, Illinois
Carson, Tony.....1509 Congress Street, Chicago, Illinois
Collier, Mrs. Gilla.....1209 Tenth Street, Washington, D. C.
Farrow, C. H.....Pipestone, Michigan
Hetland, Mrs. Clara.....Hendrum, Minnesota
Johnson, Jonathan.....Johnson, Washington
Kasch, Clara.....361 Orchard Street, Chicago, Illinois
Martin, S. S.....Starbuck, Washington
Mitchell, May Chambers.....Winnesheik, Illinois
Myers, Cora.....1459 Fulton Street, Chicago, Illinois
Offner, Louisa.....415 Cuyler Avenue, Chicago, Illinois
Schwarztrauber, Alice.....Germantown, Ohio
Vinson, Mrs. Mary.....1409 Chestnut Street, St. Louis, Missouri
Williams, P.....439 Swan Street, Chicago, Illinois
Wilson, David H.....Millbridge, Maine
Wynkoop, B. F.....6 Breenan Street, Bradford, 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.

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1207 Michigan Avenue, Chicago.

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 BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, JULY 4th or 5th.

The Land God Chooses for His Faithful People.

1. *The land selected is a haven of refuge for the oppressed.*—Daniel 2:44-45.
What plans has God for the consummation of this age?
Will not God take His children from under the rule of godless men?
Will not God have this earth which is His for His own children to inherit?

2. *The land is of abundant and unquestioned resources.*—Psalm 132:12-18.
Who can tell the hidden resources to be opened to an obedient people?
Will not God make plenty for all who follow Him in integrity?
Will not God's true people yet see wonderful things wrought through His blessings?

3. *The land is where God reigns and mercifully shows His power.*—Isaiah 33:21-24.
Do not sickness and want flee away where God is King?
Will He not avenge His elect who cry to Him?
Has the Devil any chance where God is known in power?

4. *The land is to have a City prospered and blessed of God.*—Isaiah 65:17-25.
Will God's City have a large police force?
Will not every man get his exact and righteous dues?
Will not God bless it with material wealth?

5. *The land is with a City where God will gather together His own.*—Isaiah 2:3-5.
Will not God have a City where His people can find Him rich in mercy?
Is not the Bible made to read as a new Book in Zion?
In that day will war and strife be upheld and advocated by God's own?

6. *A land it will be with a ruler who stands for justice and righteousness.*—Hosea 1:10-11.
Has not God planned for righteous rulers for His people?
Is not the Gospel of the Kingdom to be speedily preached?
Will not God overthrow all pretending and false rulers?

7. *The land is that in which righteous judges will execute justice.*—Isaiah 1:25-31.
Is not God now purifying His people?
Is not to sow in righteousness to reap in mercy?
Will not God preserve all who trust Him fully?

8. *The land is where God calls for piety and Holy Living.*—Ezek. 34:20-31.
Is not God separating good from evil?
Is not God going to make Himself known to all flesh?
Will not then the work of the devourer cease?

The Lord Our God is a People-Establishing God.

SUNDAY BIBLE CLASS LESSON, JULY 8th.

What God Promises Zion.

1. *He will gather into Zion all who truly love Him.*—Jer. 3:12-16.
Is God's anger soon to fall on the faithless world?
Will not God gather out the elect ere they fall?
Where does He say He will bring them to?

2. *He will prove that Zion are His select people.*—Isaiah 51:12-16.
Will not God prove that they are His true people?
Are not God's true people those who know Him in power?
Will not Zion succeed despite all opposing forces?

3. *He will revive Zion in power and praise.*—Isaiah 12:1-7.
Are not Zion's people a happy people?
Are they not a people who know God loves them?
Do they not believe Divine strength follows salvation?

4. *He will lead Zion in mighty evangelization.*—Isaiah 40:3-11.
Does not the salvation of sinners follow righteous living?
While apostate churches make void God's Word, is not His Word yet true?
Will not Zion bring to earth's nations, tribes and peoples the knowledge of Christ?

5. *He will establish Zion City to safegard righteousness.*—Isaiah 45:5-19.
Will not God have a people free from every oppression?
Will not God work wonders in establishing this?
Does He not choose the man to accomplish this?

6. *He will witness through Zion to the next generation to His might and power.*—Psalm 48:8-14.
Will God suffer the work He begins to fail?
Is not Zion growing daily through what God has wrought?
Is not the God of Zion He whom thousands will yet choose?

7. *He will prepare a Zion people to await and welcome her Lord's return.*—Psalm 102:11-22.
Does not Zion come in at a time when bodies are wasting in strength?
Has not God set His seal upon her ministry for good?
Is not prayer in Zion heard, and people healed and blessed?

8. *He will save and rapture Zion in the hour of peril.*—Isaiah 66:5-9.
Does not Zion love her Lord and keep His Word?
Will not Jesus soon be seen by all who truly love Him?
When Zion prays effectually, will not her Lord take her home unto Himself?

God's Holy People are a Specially Delivered People.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 10. CHICAGO, JUNE 30, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

PHYSICIAN GIVES UP HIS PRACTICE AND IS HEALED OF RHEUMATISM AND TETTER. WIFE AND FATHER HEALED.

THE BELOVED PHYSICIAN.

Zion has many "beloved physicians." But, like Luke, whom Paul called "the beloved physician," they no longer practice the sorceries of the black art of modern medicine.

The Voice to Zion and God's People in Every Land has reached their ears.

The Holy Spirit has carried it to their hearts.

They have heard Zion's Witness for God "against the sorcerers."

Their eyes have been opened to the fact that in the eyes of God they were sorcerers, or givers of drugs as remedies

They have heard that Voice ring out, in the words of God, "But for the . . . sorcerers, . . . their part shall be in the lake which burneth with fire and brimstone; which is the second death."

They have heeded the warnings of that Voice, and, forsaking their abominable drugs, have found honest occupations.

John H. Sayrs is one of these beloved physicians.



DEACON JOHN H. SAYRS, M. S., M. D.

He is a gentleman of high scholarly attainments, bearing the University degrees Master of Science and Doctor of Medicine. He is recognized as an authority in educational matters, and has served with great acceptability as Superintendent of Public Schools at Cedarville, Ohio.

He is an ordained Deacon in the Christian Catholic Church in Zion, and God has greatly blessed his labors as Conductor of the Gathering of the Friends of Zion at Cedarville.

He has recently been appointed, by the General Overseer, to the superintendency of Zion Tabernacle Schools for Zion children, which will be inaugurated during the fall of this year.

Deacon Sayrs' concise, clear-cut testimony is given at the close of these introductory words.

It tells how God opened his heart to the wonderful truth that the Atonement was for the whole man: spirit, soul and body.

It tells how God demonstrated that truth by healing his wife, who had been an invalid for six years.

It tells of the anger which the truth about medicine, as told by the General Overseer, aroused in him.

It tells of his final conviction that the General Overseer was right, and his pouring out of all his vile medicines.

His father's testimony, also given below, shows how, instead of a "physician of no value," he became mighty with God in prayer, and his father was instantly and perfectly healed of a most distressing and dangerous disease at the very hour he prayed. He himself was quickly healed of rheumatism by the power of the Holy Spirit, when he obeyed God in Baptism. He was also healed of a terrible affliction of the skin, of many years' standing. Thus this

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learned man and Doctor of Medicine found that God's Healing was sure, speedy, permanent, and that his medicines were in vain.

Who, then, is better qualified to testify for God in the great case of God's Way of Healing versus Man's Way of Healing?

We send that Testimony forth, then, to all the ends of the earth, praying that God, by His Holy Spirit, may speak through the lips of this "beloved physician" the words which will open the eyes of thousands to the sorceries of so-called medical science and set them free from its bondage. A. W. N.

WRITTEN TESTIMONY OF DEACON JOHN H. SAYRS, M. S., M. D.

ZION HOME, CHICAGO, ILLINOIS, June 25, 1900.

DEAR GENERAL OVERSEER:—As I have never given you my testimony, I will herein present to you some of my reasons for being a member of the Christian Catholic Church in Zion.

In 1896 I chanced to meet President H. S. Lehr, of the Ohio Normal University, Ada, Ohio, in our Superintendents' meetings.

He told me of the blessings God had granted his wife and daughter, which narration made but little impression upon me, except that I rejoiced to know that they were relieved of troubles I knew they had—I having been graduated from the Ohio Normal University, of which Prof. Lehr is President, in 1891.

A few months later than this I received through the mail one page of LEAVES OF HEALING containing only the picture of the rear of the pulpit in Central Zion Tabernacle, with the usual printing of that page. I do not remember what it was, or whether I read it farther than to recognize it was an "advertisement of Divine Healing."

I asked my wife if she wanted to read it. She had been an invalid for six years, and replied, "No. If some one whom I know would tell me of it, I would believe; but I don't want any newspaper testimony of it."

I could not get away from that scrap of LEAVES OF HEALING, but was driven to take my wife to her father's, Dr. J. M. Hussey's, at Bowersville, Ohio, for a few days' visit, thence to my father's at Sabina, Ohio, whence we could by rail get to Ada, Ohio.

It took strong determination for me to get her to go on this trip, as she had to be carried from place to place.

But we made the trip.

My wife believed in healing as soon as Mrs. Lehr narrated her case. Prayer was set for Wednesday at 9 A. M., at which time God healed my wife and brought joy to our home as nothing else could do.

I said to her, "Now we will go to Zion and investigate more thoroughly."

In a few days we were in Zion, I investigating it and it investigating me.

How Christlike was the treatment in the "Home"

But how hard it was to sit under the blows of the General Overseer while in Central Zion Tabernacle he dealt out his dose of "Doctors, Drugs and Devils," as I thought specially for my benefit.

I was quite angry at what seemed to me to be unjust statements. Although I knew him to be right in very much he said, I desired to call him down for saying that the Bible did not sanction medical treatment, for I *knew* the M. D. stood in front of the minister when any one was sick.

I was so angry that it was months before my wife could get me to read LEAVES OF HEALING, although she had me subscribe for it for one year soon after we were in the Home.

I caught myself looking at the LEAVES every once in a while, for it seemed she would put it right where I could not miss seeing it.

At last I set about reading my Bible to prove my side against the teaching I had heard.

During my year of search I was defeated in every point and our dear General Overseer, I had to admit, was correct.

I took up the Greek on Baptism and found nothing but Triune Immersion sanctioned, and it not only sanctioned, but commanded.

I took up witchcraft (Galatians 5:20) and sorcery, and sorcerers (Revelation), and found sorcerers to mean the "makers, or sellers, of poisonous drugs."

I also took up the history of medicine (by Forte, Encyclopædia Brittanica, etc.) and found it an outgrowth of black arts, necromancy and enchantment.

The *R* on prescriptions is simply a prayer to Jupiter to bless the drugs called for in the prescription, says Farquharson in his *Materia Medica*, page 48.

These, with many other things, convinced me that I was a sinner, and I vowed to put the rest of my days into God's hands to be used to help to open the eyes of the deluded, prejudiced, self-righteous, unsaved masses in our apostate denominations.

When I reached this point, I went twelve miles and poured out all my medicines—enchanter's nightshade and all—never to use any more, although I was graduated in the Ohio Medical College in March, 1884.

Then God came to bless me in spirit, soul and body.

I had been a sufferer for years with rheumatism, and when I was baptized I suffered but once more from it.

I had been *dipped once* when sixteen years of age.

I had an itchy, scaly, bleeding tetter on my left leg for ten years, and had used almost every remedy, but it was growing worse and worse.

I prayed God to relieve it, but relief came not until I withdrew from the "U. P. Sabbath School," where the "Pastor" admitted that Divine Healing was taught in God's Word, but said he "preferred a praying doctor."

Then I vowed I would "come out from among them."

I prayed God to heal my tetter. It was all gone inside of two weeks, and, I praise God, has never reappeared.

The last rheumatism I had was in February, 1899, and was very severe. It vanished immediately during prayer.

I praise God for Dr. Dowie and the Pure Gospel of Salvation, Healing and Holy Living.

May God grant him many more years to fight the Devil in the newspapers, churches and secret societies.

My daily prayer is, Give me the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord.

I praise God for the daughter born to us June 20, 1900, who, but for Divine Healing, could not have come to bless our home.

Yours for the Master's service, JOHN H. SAYRS, M. S., M. D.
Formerly of Cedarville, Greene County, Ohio.

DEACON SAYRS' WRITTEN TESTIMONY AS TO HIS FATHER'S HEALING.

CEDARVILLE, OHIO, June 5, 1900.

DEAR GENERAL OVERSEER:—I send you an account of the wonderful healing of my father, Francis Penn Sayrs,—a minister in the Disciple Church—of a hydrocele of twenty-five years' growth.

He writes me as follows:

"Some twenty-five years ago I noticed a hydrocele coming on.

"It gradually developed until about two years ago I had it examined by Dr. S. B. Lightner, physician and surgeon, Sabina, Ohio, who pronounced it a well-developed hydrocele.

"He said it would have to be drawn away by an aspirator needle and that would only give temporary relief.

"Dr. McKenzie, of Sabina, said an operation for its reduction might prove fatal, and at best would require a confinement and rest for a week or ten days.

"The surface measurements of the tumor were fifteen inches one way by twelve inches the other, and it would contain nearly a quart of fluid.

"On Friday morning, April 27, 1900, I woke up at 4 o'clock in a dream that my hydrocele was gone.

"On examination I found it truly gone!

"Everything was of normal size.

"The day before it was as large as I ever saw it.

"This healing came inside of eight hours, and very likely instantly.

"I feel so thankful to the Lord for His blessing, realizing more fully that He is the great Physician, the same yesterday, today and forever.

"My own happy experience reflects some light on James 5:13-15. Of course it is a little hard on modern *theology*, for our D. D.'s have been very learnedly informing us that such prayers could be made and answered in the days of miracles, but that day was past and gone forever."

This healing of my father was at the very instant that I was praying for him. I had awakened early and went earnestly to God for his healing.

I give God all the glory and pray that He will lead my father out of the apostate "Disciple" Church to the Church which teaches a Whole Gospel of Salvation, Healing and Holy Living.

Yours in the cause of Jesus Christ, JOHN H. SAYRS.

COPY OF PHYSICIAN'S CERTIFICATE CONCERNING ILLNESS OF F. P. SAYRS.

SABINA, OHIO, May 22, 1900.

F. P. SAYRS, Bowersville, Ohio.

Dear Sir:—Yours of the 19th received and contents noted.

I did not attend the meeting of the State Medical Association at Columbus, consequently did not present your case.

I remember having examined you about two years ago and found a large hydrocele, and of having examined you again a short time ago and found

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the hydrocele gone. Yours is certainly a remarkable case. I have never met or heard of one like it.

Yours respectfully, F. B. LIGHTNER, Physician and Surgeon.

TESTIMONY OF DR. J. H. SAYRS IN ZION HOME.

Extract from Report of Meeting held in Zion Home, July 15, 1899. (LEAVES OF HEALING, Volume V, Number 39.)

Prof. J. H. Sayrs, Cedarville, Ohio, said: "God has blessed me abundantly ever since I trusted in Him. After three years' practice as a physician I realized I was doing wrong. I gathered together what medicine I had, which was the usual outfit for a physician in a small place, and poured it on the ground, from whence most of it came. Since that I have been trusting God as my Healer and condemn medicine.

"I had the scaly tetter for ten years, which at times itched so I felt as though I could dig the flesh. I prayed to God to remove it. My prayer was not answered. I began to investigate myself for the trouble. I could not find the reason for it until I came to the conclusion that my association with the Presbyterian Sunday School, in which the Presbyterian minister and his following were denying the Bible teaching on Divine Healing, was the hindrance. When I had gotten out God heard my prayer and removed the tetter inside of two weeks.

"At another time I was exposed to the rain and had rheumatism and rheumatic stiff neck. I asked God to remove that, and in a few minutes it was entirely gone and I have not felt it since. God also healed me of pains in the stomach.

"My former profession had made me skeptical and had driven me from the study of the Bible, but God is now drawing me back so that I love it more and more."

TESTIMONY OF MRS. J. H. SAYRS IN ZION HOME.

Extract from Report of Meeting held in Zion Home, July 8, 1899. (LEAVES OF HEALING, Volume V, Number 38.)

Mrs. Emma Sayrs, Cedarville, Ohio, said: "I was blessed through a piece of LEAVES OF HEALING, although I did not read it. Prof. Lehr sent it to my home. They were afraid to send the whole paper, because my father, husband and two brothers were physicians. I had been sick six years. We wrote here for prayers, and I was healed in Ada. That was about a year ago, and I have been getting better since. I was very bad with the grip.

"I want to warn you all about using vapor baths. I would not go back to medicine, because I had given that up before. Doctors' families do not take medicine. Father told me the medicine would help the symptoms, but would bring on something else. He gave simple remedies.

"We wrote to Dr. Dowie and prayed and before long I had no fever. But I was still hoarse, and I did not know why it was. I sat down and wrote my testimony, and before I had written it the hoarseness was all gone.

"There have been several healed in our town. There are some who say those who believe in Divine Healing are unbalanced."

STRONGER than steel
Is the Sword of the Spirit;
Swifter than arrows
The Light of the Truth is;
Greater than anger
Is Love, and subdueth!

The dawn is not distant,
Nor is the Night starless;
Love is eternal:
God is still God, and
His faith shall not fail us;
Christ is Eternal!

NOTICE TO ADVERTISERS IN "THE COMING CITY."

THE COMING CITY has a large and constantly increasing circulation among the members and friends of Zion in Chicago and throughout the world, and among a class that advertisers are particularly desirous of reaching.

It will be freely circulated on board the chief Atlantic and other steamers, at the principal hotels, through its list of subscribers and the various Branches of the Church, and will be read by tens and hundreds of thousands of the general public.

Advertisers will kindly send their advertisements as soon as possible.

Rates on application to

DAVID F. ROBERTSON,
Advertising Agent,
Zion, 1201 Michigan Avenue, Chicago.

ZION'S MAIL SYSTEMATICALLY ROBBED.

A Warning to Those Who Send Money by Mail. Always Send by Postal Money Order.

Zion and the work of the extension of the Kingdom of God has lost thousands of dollars and a young man has had temptation placed in his way which led him to crime, which will doubtless end in a long term in prison, as a result of the carelessness or ignorance of many of the members and friends of Zion in sending money through the mails.

For months the financial and publishing departments of Zion at Headquarters had been receiving complaints from all parts of the country to the effect that either the writers had not received receipts for money sent in, or that they had not received literature ordered with remittances enclosed.

Finally the complaints became so numerous and so regular that it was decided that Zion's mail was being regularly robbed.

Deacon E. S. Anderson, General Recorder and Financial Secretary, began investigation, and found that many of the envelopes which came to Zion were slightly torn at the lower edge, showing that some one who had the handling of them was thus mutilating them for the purpose of determining whether or not they contained money.

The detectives of the Postoffice Department were then informed of the robberies and began work on the case. It was soon discovered that the theft was being committed at the Twenty-second Street Station of the Chicago Postoffice.

The detectives then began watching the employees at that station and very quickly observed a certain clerk, named Stephen Conforti, slyly tearing the lower edges of the letters addressed to Zion which passed through his hands.

He was not seen to abstract anything from them, so the next day a decoy letter containing currency was sent through the mail with the Zion address upon the envelope.

The guilty young man tore the envelope, saw the money it contained, and promptly fell into the trap which had been set for him. He slipped the "decoy" into his apron and in a moment was in the hands of the detectives.

Being caught with the stolen letter upon his person, he saw the uselessness of denial and prepared a written confession.

He stated that he had been robbing Zion's mail in this manner ever since January, 1900, and that he had stolen at least five letters a day on an average.

At a very conservative estimate he had spent on shameful dissipation and shameless women $2,000 which belonged to Zion and to God.

If those who mailed this money had taken pains to secure postal money orders, which are almost everywhere obtainable, this great loss would have been avoided and such temptation would not have been placed in the reach of this miserable postal clerk.

The publicity given, by the Chicago press, to the crime and arrest of Stephen Conforti has opened the eyes of unprincipled postal clerks all over the country to the fact that Zion's mail often contains paper currency, hence it becomes much more important that the friends of Zion everywhere should take great care that all money is so mailed that it will be impossible to steal it.

Postal money orders cost but a few cents, and are so safeguarded by the excellent system under which they are issued that loss or theft is practically impossible.

In localities where the postoffices do not sell money orders, it is usually not far to large towns, where the orders can be purchased.

In the rare cases, when it is very difficult to secure postal orders, express orders or bank drafts may be sent; but in that case the sender should inform the person to whom he sent the order or draft if he does not receive acknowledgment in the course of a week or ten days.

In most cases, however, the postal money order is the safest manner of sending money through the mail, and should be used, unless there is a very good reason for using some other means. Next in safety come express orders, bank drafts and checks. Never, under any circumstances, should paper currency, gold or silver be sent in letters, unless the cost of securing other means of transmission is greater than the sum to be sent.

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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.

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Six Months	1.25	25 Copies of One Issue	1.00
Three Months	.75	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
Single Copies	.05		

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

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All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, JUNE 30, 1900.

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EDITORIAL NOTES.

THE LORD LOVETH THE GATES OF ZION.

GATES OF SALVATION and Healing and Holy Living.
Gates which are open day and night continually.
Gates of Purity and Peace and Power.
Beautiful, everlasting Gates of Zion.

ZION'S GATES are entrances into Heaven.
Gates of Wisdom and Love and Prevailing Prayer.

"OPEN THOSE Pearly Gates to me!"

AND THE CRY came up with acceptance to God from one who was deep down in the mire of sin, and saw them afar off, and heard of them when sick, and sinful, and sorrowful, and friendless, to whom there came one of Zion's Seventies, who told of how she, a sinner like her to whom she spoke, had entered the Gates of Zion.

And up, out of the depths, that cry came, "Open those Pearly Gates to me!"

LET US TRY and tell the story—one of many such that could be told by our noble Zion Seventies.

THE DAY had seemed so long, for only one visitor, almost as sick and wretched as herself, had come into the dying room of the despairing harlot, and given her a little food, and had wept a little with her, too, in their misery.

"NELLIE," she cried at last, just as she was leaving, "there is a good lady who comes to this street as one of Zion's Seventies, as they call them, who is coming into this flat tonight, and would like to see you.

"Oh, Nellie, won't you let her talk and pray with you?"

"WHERE DOES she come from? Did you say Zion? Why, Sadie, that word means Heaven, and she can't have come from Heaven."

"WELL," replied Sadie, "one of the people who belong to Zion Tabernacle said to me today, that when she first went there it seemed just like Heaven, and she says it is like Heaven still."

"OH, SADIE," burst forth the dying girl, "let me sing what mother who is in heaven used to teach me to sing, when I was a little girl, long ago in England." And then from the dying girl there burst forth, loud and clear and strong, the simple song:

Beautiful Zion, built above,
Beautiful City that I love;
Beautiful Gates of Pearly White,
Beautiful Mansions, God is Light:
He who once died on Calvary,
Opens those Pearly Gates to me.

"BUT IT IS too late, too late. Oh the shame and sin of all my life comes to me, and demons cry in my ears, Too late."

"NO, NELLIE, NO; it is not too late, for the Gates of Zion opened to me, when I was a sinner like you!"

Poor Nellie looked up to see the speaker, and saw the face of a gentle, sweet-voiced woman, who went on to tell her as she could from her heart of the Gates of Zion, until at last the dying girl, who had been humming over and over the words:

He who once died on Calvary,
Opens those Pearly Gates to me,

rose up, and said in an awed tone:

"*Are you really Jesus, and have you come to seek me, after all these years of sin!*"

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And then, as if she had heard the answer of the Invisible One, she said, in thrilling tones, "Open those Pearly Gates to *me!*"

AND THAT PRAYER was heard, for it reached the Eternal Father's heart, who had sent His Son to seek and to save that lost one.

He opened that Gate of Salvation in Zion which no man can shut, and Nellie swept in, cleansed from every stain, made whiter than snow, that very night.

Weeks after, when the Zion Messenger was wiping the death-sweat from Nellie's beautiful brow, she heard her with her latest breath singing:

Beautiful Zion!
He who once died on Calvary,
Opens those Pearly Gates to me!

AND THE STORY of Nellie is the Story of Ten Thousand sinners, yea, of many tens of thousands, to whom God's Message of Salvation from Zion here has come, although their sins differed from Nellie's for the most part. Yet many like Nellie have loved to hear and obey God's Voice in Zion.

THIS WORK OF SALVATION is that for which God has called Zion into existence.

And Zion is telling the story and singing the song of Redemption. Spirit, soul and body are being redeemed from the power of the Enemy, for the price has been paid.

Some, like Nellie, are permitted to pass away at once from the Evil all around them, into the Zion above.

Yet thousands and tens of thousands are rejoicing that they can pass in and out of the Gates of the earthly Zion with the Message which was brought from Zion to Nellie.

Just the word *Zion* revived in her memory the sweet little hymn that mother had taught her in the lovely little English country home, long years before; years that were *not* numerous, but oh *so long, so long;* for they were years filled with suffering, and the memory of betrayal, despair, and then terrible sin.

She sank deeper and deeper, until Zion found her at the Gates of Hell, and by the Mercy of God led her up to the Gates of Heaven.

THE LORD LOVETH THE GATES OF ZION.

"WHAT THEN shall one answer the Messengers of the Nation?"

This despairing Question was the Cry of the prophet, long ago, as he saw the nations tossed to and fro in all their misery, and this was the Answer which God gave:

That the Lord hath founded Zion,
And in her shall the afflicted of His people take Refuge.

AND NOW we summon the hosts of Zion everywhere to fulfil God's Word and to help us establish Zion by building one of those many Zion Cities which God will build.

In these Cities God will prepare His people whom He will call to Himself in that City of the Great King, Zion-at-Jerusalem, where, as God's Word declares, that Noble Band of One Hundred and Forty and Four Thousand will stand with the Lamb of God, Christ our King.

That scene will take place on God's Holy Hill of Zion at Jerusalem, in the fulness of time.

FOR GOD will save Zion,
And build the cities of Judah;
And they shall abide there,
And have it in possession.
The seed also of His servants shall inherit it;
And they that love His Name shall dwell therein.

MY CITIES through prosperity
Shall yet be spread abroad.

THERE IS an intensity of Joy in our hearts, which no words can describe, a Joy which is a Divine Strength, as we look forward to the

CONSECRATION DAY OF ZION ON JULY 14TH NEXT.

WE ARE CONSCIOUS of His Love, and we know that He has established Zion here in America, and that He is blessing Zion every day, and enabling us more and more clearly to see His way in all things concerning it.

THE REPORTS of our officers indicate that the first five thousand tickets for the Excursion to Zion City on Saturday, July 14th, are practically disposed of, or, as one said, "They will all be gone by Monday next at the latest, for thousands are gone now."

WE SHALL ask the Chicago and North-Western Railway to print another five thousand immediately, and they will be offered for sale as rapidly as possible.

We cannot guarantee tickets to any one on the day of the Excursion.

It is a question as to whether we can get any more, since, as we explained in a previous issue, there was found to be a difficulty in getting on that date any larger number of cars than will be required for ten thousand persons, with the large number of children under twelve, who will go free, that will accompany them.

FIVE THOUSAND persons would take at least seventy cars, and ten thousand would take one hundred and forty cars.

The former number would stretch for 4410 feet, or five-sixths of a mile, and the latter number for 8820 feet, or over one mile and a half.

THOUSANDS of our readers who are subscribers to our new fortnightly paper, THE COMING CITY, will have received their first copies ere this issue of LEAVES OF HEALING reaches them.

We trust that they will be pleased with our beginning, and will get thousands of subscribers for us.

We have only called for subscriptions for thirteen issues, and have named only fifty cents as the subscription for that period.

We may alter the form of the paper and increase its size, at the end of that time, or may carry it on for another six months in the same way at the same rate; but we desire to keep ourselves free to deal with the matter as God may direct.

It is especially the *Business Paper of Zion*, but that does not mean the dreary thing that a "business paper" usually is.

We shall make it as bright and helpful and interesting as possible, and hope to be able to write for it descriptive articles of what we see and hear and think during our missions and travels in Europe, Northern Africa and Syria, from August of this year to February of next year.

WE INTEND to take with us skilled stenographers, one of whom, Mr. Ernest Williams, is also a first-class photographer, and we shall send many pictures to America for photo-engraving both in LEAVES OF HEALING and THE COMING CITY, but especially the latter.

IT WOULD greatly help us, and encourage us to make still larger preparations, if we had ten thousand subscriptions for THE COMING CITY sent in before we leave America.

In fact, it would decide us to take at least one, and possibly two, more members of our present staff, whose assistance would be of great value, and enable us to send more "copy" for both papers.

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We want all Zion to travel with us every day, and we hope to have our readers see men and things in many lands, just as God shows them to us, both in our thoughts, and in the sun-pictures which He paints for us through the wonders of the photographic camera.

Let hundreds of our friends in all the lands send ten subscriptions each for The Coming City, and single or double or treble subscriptions, as they may be able. The sum for this is not much for each, but it would amount to thousands of dollars in the aggregate.

The Coming City has entailed an expenditure of a very large sum of money to bring it into existence: for a complete new dress of type, additional "furniture" of every kind, and some new machinery in Zion Printing Works have been required.

From present appearances it is not unlikely that we shall require to provide another large printing machine at a cost of Ten to Fifteen Thousand Dollars to enable us to keep pace with the demands for The Coming City.

Many who are not at present interested in Zion as a religious institution or are even, ignorantly, opposed to it, are very much interested in Zion as a social, commercial and political institution, and will be eager readers of The Coming City, which deals principally with these aspects of Zion's work in the world.

Are there not three friends of Zion who will send us Five Thousand Dollars each to enable us to extend the facilities of Zion Printing Works?

And are there not ten thousand friends of Zion who will send us from fifty cents to five dollars each for the same purpose?

In fact, we shall be compelled to remove Zion Printing Works at the very earliest possible date to Zion City.

We are already crowded out of our present premises in Michigan Avenue, and have no room for several new departments which ought to be immediately added, such as an electrotyping plant, a photo-engraving plant, a book-binding plant, etc.

If every reader of these lines will *act immediately* upon reading this appeal, we shall be able to do these things at once.

Let us in the Name of our Lord and Master ask for an immediate response to this appeal.

He has put it into our hearts to write this.

They give twice who give quickly.

Our possession of a Printing Plant has been the despair of our adversaries, and the delight and joy of our friends.

It has also enabled us to send forth this Little White Dove, Leaves of Healing, which may be fitly called Zion-on-Wings, to all the ends of the earth.

Who can tell what glorious work God has wrought through the many tens of millions of pages which have gone forth from Zion Printing Works and Publishing House in the last six years?

The time is rapidly approaching when we shall no longer be able to withhold from printing Leaves of Healing in Chinese, Japanese and Arabic, as well as in many European languages.

Some of our friends are talking about a personal gift as an appreciation of our services to America during our twelve years of ministry since we landed at the Golden Gate at San Francisco, in June, 1888.

We have discouraged the movement: for we are not seeking that kind of "recognition."

But we do say that Fifty Thousand Dollars for Zion Printing Works and Publishing House would be by far the most acceptable gift to God at this time that could be offered.

Send that Gift to God in sums of from fifty cents to five thousand dollars and we shall be abundantly rejoiced.

Our services cannot be repaid by money: for we have given that which no money can buy, a service of love which has been literally the pouring out of our life.

Only God can give us enough for that service.

It is impossible for even those nearest us to know what this work costs the writer.

Unless God were to repair constantly and immediately the terrific expenditure of spiritual, psychical and physical force which we constantly give to the work committed to our charge, we would long ere this have passed away from this life, and, even at this moment, we know we live solely because God lives in us.

Let us, in no boastful spirit, God is our Judge, tell simply of the toils of the last six days and nights, in brief outline, beginning Friday morning, June 22d, and ending with Thursday, June 28th.

Nine o'clock Friday evening, June 22d, found us, after a long, hard week of toil, at our editorial table in one of our offices in Zion Home, Chicago, preparing last week's Leaves of Healing, amidst many interruptions.

At 10 p. m. of that day we still had all our Editorial Notes to write, and we began upon them with two stenographers.

All through that night, and up to 12, noon, on Saturday, we worked continuously, only stopping for short intervals to take food, without once taking even "a wink of sleep," as the saying goes.

Twelve o'clock, noon, of Saturday, June 23d, found us on the train for Ben MacDhui, Michigan, a journey of 214 miles, during which we took about two hours of sleep.

We reached our destination about 8:30 p. m., and retired to rest at 11:30 p. m.

A sleep of eight hours gloriously refreshed us, and, after a delightful morning of communion with God and with our family, we prepared for a long-promised service-in-the-woods and a Baptism in White Lake, at Ben MacDhui.

Lord's Day, June 24th, at 3 p. m. found a score or two of boats landing their passengers at our little dock at Ben MacDhui. They came from over the Lake in all directions.

It was a very beautiful sight to see them come up the lovely terraces and pass in an orderly manner in hundreds, youths and maidens, men, women and children, into the woods near our house, where a platform had been erected and seats provided.

Then, after a most interesting service, we proceeded with eight candidates down to the sparklingly bright waters of the Lake, and administered the ordinance of Believers' Baptism.

And then, as the sun was declining, it was a most interesting sight to see the people in heavily laden rowboats, launches and ferry-boats streaming away back over the waters in all directions, whilst many went away on foot and by vehicle, to their homes.

A sleep of six hours that night brought us to 4:30 of the morning of Monday, June 25th, at which hour we arose. At a little after 7 o'clock we boarded the train at Whitehall, Michigan, en route for Chicago, where we arrived at 5 p. m.

At 9 p. m., after attending to a "pile" of letters which required immediate attention, we sat down to one of the longest and hardest tasks of literary work which we ever performed

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in like time, namely, the preparation of every line of THE COMING CITY, and the arrangement of its pictures, advertising matter, etc.

All through that night of the 25th we continued to work, and at 7 o'oclock on Tuesday morning, June 26th, retired to rest.

Rising again at 11 A. M. we went at once into work, and, after attending to many matters concerning the work in many of its departments, praying for many sick, making several special visits to the sick in the Home, etc., we went right into THE COMING CITY again.

We worked all through that Tuesday night until 7:30 A. M. of Wednesday, June 27th.

Rising again at 11:30 A. M. of the same day, and addressing ourself to the completion of THE COMING CITY, we finished that task about 4 P. M.

From that hour until 7:15 P. M. we gave attention to the work of our office as General Overseer, dealing with many most important matters of finance with our General Recorder and other officers, and then at 8 P. M. left by the steamship *Iowa* for Ben MacDhui.

Retiring to rest at 10 P. M. on that vessel, we slept until 5 A. M., and arose in Grand Haven, Michigan, going thence to Muskegon, and at 9 A. M. we were close to White Lake, where we met our own little launch, and arrived at Ben MacDhui about 10:30 A. M.

We are there at this writing, on the evening of that day, Thursday, June 28th, on which day we have written these Editorials.

God willing, they will be sent into Chicago by the 7 A. M. train tomorrow, Friday, June 29th, and be printed in LEAVES OF HEALING for the following day, Saturday, June 30th, the date of this issue.

If our readers will care to examine this little narrative of our six days' work, from 9 P. M. of Friday, June 22d, to Thursday, 9 P. M. of June 28th, six days and nights (144 hours), they will find that we were awake for 113 hours out of these 144, leaving but 31 hours for sleep.

This is one of the severest pieces of work that we ever accomplished in any one week.

WE REJOICE that we have been able to do this work for our Gracious Master, who has been with us every moment and has given us all the grace and strength needed.

All that we had of life and strength was again and again poured out during these days and nights.

But God was within by His Spirit, and we did our work with great delight.

At the moment of finishing these Notes we are in the most perfect health and strength that we have ever enjoyed, albeit that we shall also enjoy a little more rest than we have been taking during the last few days.

We shall return to Chicago in time for our delightful duties on the first day of the seventh month of this last year of the Century, which is also the Lord's Day, the Christian Sabbath, the First Day of the Week, the Day of Resurrection, Life and Triumph over the powers of Satan and Death and Hell.

BUT WHO would undertake the tremendous risks involved, from a human point of view, in labors such as these, were the only rewards money, or such other rewards or praise that man can give.

There is at all events no money and no rewards of man that could ever compensate the writer.

Only God's own Love and Life could give us Liberty to do this service for Zion and for all mankind, enabling us to let our Light so shine that men seeing our good works might glorify, not us, but our Father in Heaven, who for His Son's sake, and for the fulfilment of our work as the Messenger of His Covenant, has given us this Power by the Holy Spirit, whose indwelling Presence is our continual Joy and Strength.

We give Him all the glory, and the man or woman anywhere throughout the world who says that we are boasting in giving this narrative is simply lying: for we are only glorying in the Lord, and this we have a right to do.

WE HAVE just called our personal attendant, Carl F. Stern, who has been in constant attendance upon us for five years, save for a very few days' vacation. We have read to him the Notes concerning this matter which we have just written with our own hand, and he testifies that they are correct in every particular.

MANY of our friends in all parts of the world have expressed a desire to know how we were able personally to do so much work.

This account of the past six days will give a fair sample of how we work when we are "going strong" in some particular piece of work.

Our attendant wants us to add to this that we are always "going strong," and that if we were to add to this the account of the previous six days it would seem even more wonderful. It is more wonderful to us than to any other living being: for we *know*, and God alone can know besides, how conscious we are that all this power is His and none other's.

For every virtue we possess,
And every victory won,
And every thought of holiness,
Are Thine alone.

THERE IS no Mystery, except that old Divine Mystery of how God is manifested in the mortal flesh of those who are consecrated to Him only and fully, and who live out their consecration.

CHRIST preëminently, and immeasurably beyond all mortals, was this Manifestation of God in the flesh: for He was the Son of God Himself; but even we, who are but men of like passions with others, may realize in our degree what apostles and prophets have so often realized, namely, that God dwells in our bodies and makes them Temples of God.

UPON THIS question of God's goodness to the bodily health of those who are doing His will, we think it right to state some further facts.

FIRST, that *not a single person in America* who has ever been associated with us in all these twelve years of our service for God *has ever died.*

This refers to associates of every kind, even to the humblest of the help in the kitchens of our Institutions, and to every ordained officer in our ministry in the Christian Catholic Church in Zion.

SECOND, that this is despite the fact that all of these have been much with the sick, living under the same roof and closely ministering to them in many cases, even to the direct breathing of their diseased breath.

AGAIN we think it right to say that in all these long spells of "strong going" we are assisted by our personal attendant, Mr. Stern, our private secretary and stenographer, Mr. Sprecher, and by a number of young men and women who are on the permanent staff of stenographers in Zion, at our Headquarters offices, of which there are at present seven, besides others employed in other departments of Zion.

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All of these are kept in perfect health, and whilst they are sometimes weary, yet their strength is continually renewed, and they say that they "enjoy" the seasons when we call them to take dictations one after the other all through a day and night.

And there is one helper whom we ought specially to mention as having been for the last twenty months most closely associated with us in our literary work, namely, Mr. Arthur W. Newcomb, whom we have appointed Acting Manager of Zion Printing Works, and Assistant Editor of LEAVES OF HEALING. Often and often through these recent toils, he has kept pace with us right along, for twice the entire round of the clock, and all who know him are aware that he is in vigorous health.

THIS SAME DEVOTION to Zion and diligence in doing God's work extends to Deaconess Hill and her assistants in her great department, and also to the Overseers and Elders.

The same words apply to all heads of departments; yes, to all subordinates in the Branches of the Church for the most part, in all Zion Institutions and in Zion College, etc.

NEVER did a large Band of heroic workers at the beginning of a Great Movement better illustrate the Word of God, "And the Joy of the Lord was their Strength."

OF COURSE, all are not equally endowed, but all are able for the special toils connected with the work to which we have, under God, appointed them.

These toils are not continuous in all cases; but they are not infrequent, and are likely to increase.

People who want the minimum of work, and the maximum of ease, should remain in the Denominations and Apostasies.

THESE LITTLE personal Notes will be forgiven, when our readers know how we have reason to exalt God for His goodness to us in these matters.

BUT NOW we must close, although the half we wanted to say has not been told, nor a thousandth part in some things.

WITH THEE conversing, we forget
All time, and toil, and care;
Labor is rest, and trials sweet,
For Thou, my God, art there.

BRETHREN, PRAY FOR US.

MOUNT PISGAH—CONSOLATION.

Extract from Sermon by the General Overseer, "Ye Are Come Unto Mount Zion," delivered in Central Zion Tabernacle, May 22, 1898. A VOICE FROM ZION, Volume III, Number 2, page 10.

UNDER the figures of various mountains, various epochs of the various dispensations are often classified, and there are a great many people who sing about Mount Pisgah, and they tell you as they sing that hymn that they want to share the consolation of an hour of prayer.

There are a great many people who can take any amount of consolation. They take it in all sorts of forms. They want it on all sorts of occasions. They are hunting for consolation, and the more they hunt for it the less they get.

If they were to be consoling others, they might get consolation, but they are asking it for themselves.

If they were to water others, their own souls would be watered, but they are asking for themselves.

If they were to consider others, and be less concerned about praying for themselves, and be praying that God would use even their feeble talents for others, they would not need to ask consolation, for the consolation of Divine blessing would come with all their work.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, JULY 11th or 12th.

Balm for Troubled Hearts.

1. *There is not a sorrow but that God shares.*—2 Cor. 1:3-5.
   Can a Christian be afflicted and God not feel it?
   Can a trouble come and He not have a remedy?
   Are we not to tell how God has helped us?
2. *There is not a burden but that He bears.*—Psalm 55:22, 23.
   Do not burdens borne cause bodily suffering?
   Does not God have a remedy for cares?
   How effectually can God bear one up?
3. *There is not a trial but that He prepares for.*—Matt. 12:18-20.
   Does not God foresee the trials we are to encounter?
   Are we to chafe under trials?
   Does God ever let the trial become too heavy?
4. *There is not a difficulty but that He controls.*—Romans 8:28-31.
   Can God make all things of life serve us?
   Has God anything but good for us?
   Is not God for those who are for Him?
5. *There is not an assault against which He does not defend.*—John 10:27-30.
   Who is your unfailing Keeper?
   Will He not keep unto the end?
   Who is stronger than God?
6. *There is not a wound but that He repairs.*—Psalm 147:1-6.
   Can God help if we are cast down in spirit?
   If we come to God, what will He give?
   Who does God always lift up?
7. *There is not a fetter but that He breaks.*—Psalm 107:8-16.
   Does God like a thankful heart?
   What is always the cause of disease?
   Whose power did Christ come to destroy?
8. *There is not a loss but that He repays.*—Psalm 107:35-42.
   Can God make a barren life full of praise?
   Who gives rich increase in property?
   What causes the failure of increase?

The Lord Our God is the God of all Comfort.

SUNDAY BIBLE CLASS LESSON, JULY 15th.

Why No Fellowship With Apostate Denominations.

1. *Present organizations are full of the World, the Flesh and the Devil.* Rev. 3:1-6; 1 Cor. 10:17-24.
   Have not the churches been weighed and found wanting?
   Will they not be asleep when Jesus comes?
   Can a true saint have fellowship with worldly demons?
2. *God is done with the present type of preachers speaking smooth words.* Jer. 26:8-9; Isaiah 56:9-12.
   Does the preaching of today raise any alarm?
   What happens to all who boldly speak God's truth?
   Do churches fight the announcement of judgment?
3. *There is peril in affiliating with those whom God has disowned.*—Luke 12:1-12.
   Does not Christ say, "Keep away from them"?
   Can they harm you, if you separate yourself from them?
   Is not God to be obeyed, whatever it costs?
4. *Is not your time fully occupied with the work God gives you to do?*—Luke 19:1-27; Revelations 3:6-11.
   Does not all your time belong to God?
   Can you be faithful to God and fellowship with the unfaithful?
   When you are true to Him, will He not be true to you?
5. *Is not evil preaching to be shunned and rebuked?*—2 Peter 2:9-22.
   Is not the spirit of today that of wilfulness?
   Is not sin the only cause of one's overthrow?
   Do not present-day churches have the "form of godliness," but no power?

God's Holy People are Not an Evil-Fellowshiping 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 worldly 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.**

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.

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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.

ALL-DAY PRAISE AND TESTIMONY MEETING.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Morning, Afternoon and Evening, June 24, 1900. Praise and Testimony Meetings.

REPORTED BY S. D. AND E. W. AND A. W. N.

WHAT a glorious array of indisputable testimony is presented in Central Zion Tabernacle on a testimony Sunday. There are testimonies to healings in answer to prayer which have endured the test of years. There are testimonies to healings just perfected.

There are stories of how God raised up sufferers from their dying beds, and stories of deliverance from so-called slight ailments.

There are accounts of most wonderful healing after years of untold suffering, and accounts of still more wonderful healing in the very beginning of a disease, thus saving God's child from years of suffering and death.

There are praises to God for salvation, for deliverance from the power and defilement of evil habits, for cleansing the spirit, soul and body from impurity.

There is thanksgiving for material and financial blessings, for blessings in families and for God's keeping power.

Through it all there runs a beautiful note of praise and thanksgiving to God for Zion, her General Overseer and the teaching, preaching and practice of the Everlasting Gospel of Salvation, Healing and Holy Living. A very pleasant day was spent in Central Zion Tabernacle on the last Lord's Day in June, 1900, when scores gave testimony to God's Saving, Healing and Cleansing Power.

Although the day was very warm and the General Overseer was absent, conducting a Gospel service and Baptism at his summer home at Ben MacDhui, Montague, Michigan, there was a very large audience of attentive listeners. The testimonies given bore such a ring of earnest, sincere truthfulness that many who had been doubters as to Zion were convinced and arose to repentance, consecration and promise to obedience.



Central Zion Tabernacle, Lord's Day Morning, June 24, 1900.

The services were opened by singing Hymn Number 17:

We have heard the joyful sound,
Jesus saves! Jesus saves!
Spread the tidings all around:
Jesus saves! Jesus saves!
Bear the news to every land,
Climb the steeps and cross the waves,
Onward! 'tis our Lord's command:
Jesus saves! Jesus saves!

Elder Kennedy took charge of the meeting, and offered prayer.

He then read in the twentieth chapter of the Acts of the Apostles, beginning at the thirteenth verse.

After the tithes and offerings had been received, the meeting was thrown open for praise and testimony.

Elder Kennedy said: I have a testimony here sent up this morning with a thankoffering. I will not read it, but I will ask the lady to stand and give us a few words of praise.

Quickly Healed of the Typhoid-Pneumonia.

Mrs. Augusta Kirchhoff, 1290 West Sixty-first Street, Chicago, Illinois, said: "In the middle of March I took a severe cold and was very sick. After Dr. Dowie prayed for me and Elder Cabeen anointed me, the pains all left me. I give God all the glory and thank Dr. Dowie."

Mr. Kirchhoff said: "My wife was very ill with that disease, and I felt that she was dying. I sent my brother to Elder Cabeen and he prayed for her at his home, and from that time on she was better. I give God all the praise."

Written Testimony of Mrs. Kirchhoff.

The following is the letter to which Elder Kennedy referred:

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—Having been very sick a few months ago, and most wonderfully healed by God, through Faith in His Son by the Power of the Holy Spirit, I send you my testimony for the glory of God and the benefit of suffering humanity.

I took sick with a severe cold about the middle of March, 1900.

I rapidly grew worse and was soon completely prostrated.

The disease finally developed into typhoid-pneumonia.

Elder J. W. Cabeen came and prayed for me, anointing me in the Name of the Lord.

I was burning with fever and unconscious, talking most of the time, for about two weeks.

My cough was very annoying.

My features changed and my eyesight was affected.

My husband sent for Elder Cabeen and telephoned to Zion Home for Dr. Dowie to pray for me on several occasions when I appeared to be very low, hovering between life and death.

Thanks be to God, the prayers were heard and answered; for in God

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was life, not death. I lost my hearing during my sickness, but that has been restored completely.

I was sick in bed about six weeks, but had no pain after Dr. Dowie and the Elder prayed for me the second time. Even the cough, which was very severe, sometimes tearing away pieces, did not pain me.

Having been healed of consumption several years ago, when we first came to get the teachings of Dr. Dowie in Zion Tabernacle No. 2, we have looked to the Lord alone ever since for healing whenever any member in the family was taken sick.

Hence I looked to God steadfastly to deliver me out of this severe illness.

He answered marvelously.

I am well again and able to do my own housework.

Giving God all the glory, and thanking you and Elder Cabeen for your earnest prayers in my behalf, I remain

Your Sister in Christ, (MRS.) AUGUSTA KIRCHHOFF.

Diseases of Thirty Years' Standing Instantly Healed.

Mrs. E. Vickers, 2732 Dayton Street, St. Louis, Missouri, said: "I think the stones would almost cry out if I did not testify today. For eight or nine years I prayed that God would send me here that I might hear Dr. Dowie.

"I had been sick for thirty-five years. I was so troubled that I never saw a well day. I received the Baptism of the Holy Spirit at home about 6 o'clock in the morning. The Lord revealed Himself unto me as my Healer, and took away every disease. My husband had spent thousands of dollars in vain, in paying physicians for treating me."

Perfectly Healed After Many Years' Sickness.

Mrs. Walter, 10657 Hoxie Avenue, Chicago, Illinois, said: "I have been healed of many bodily ailments, and I thank God and give Him all the glory. I thank God that I am in Zion today. I had been ailing for many years from many sicknesses. In 1893 I took very sick, and at that time I called in the last doctor. He could do nothing for me. I got some better and would be up and around a little bit, but I still took medicine. I then began to take patent medicine, and still was no better, growing worse all the time. In 1899 I took cold and became very sick with pneumonia. On the 12th of March we called for an Elder at my home, and we had family prayer. I thank God that about 9 o'clock that night I was healed."

Elder Kennedy—Were you perfectly healed?

Mrs. Walter—"Yes, sir. That night I felt the fever leave me. I did not know where I was, and I was so over a week. I had a great spiritual blessing."

Elder Kennedy—Have you been healed ever since?

Mrs. Walter—"Yes, sir. The disease has never returned. I thank God for that."

Many Serious Diseases Conquered by Christ.

Capt. D. H. Wilson, Millbridge, Maine, said: "I wrote to Dr. Dowie two years ago last March, requesting prayer for heart disease, with which I had been troubled. I received healing and it never troubled me until I started to come to Zion. When I started a week ago last Tuesday the heart disease began to trouble me again. I got to Zion last Thursday at 5 o'clock. Last Sunday night I laid off a truss that I had worn forty-seven years continuously, with the possible exception of one or two days. I feel that the rupture is healed, and I expect to leave my truss to hang on the walls of Zion.

"I was healed of kidney trouble, dyspepsia, catarrh and neuralgia in my head. I was hard of hearing, and now I hear very much better. I feel that God has blessed me spiritually. I feel that there has a Divine Life come into my body that I never felt before, although I was converted some thirty-seven years ago, and tried to walk where the Spirit led ever since. I ask your prayers that I may be kept on my return."

Elder Kennedy—Of what Church are you a member?

Mr. Wilson—"I joined the Methodist Church about thirty years ago.

"I was baptized by Triune Immersion the other day.

"I had a cancer on my ear and one coming on the side of my neck. When I came here the scab was about as large as my finger nail and now it has disappeared."

Elder Kennedy—What is the use of praying for people who are going back to the Methodists?

Healed of Running Sores and Kept by the Power of God.

Miss Anna P. Hart, 38 East Sixteenth Street, Chicago, Illinois, said: "Several years ago as a result of an injury I had inflammation of the bone. Ulcers formed. They were running sores for about nine months before they were healed. They healed up for a short time. Meanwhile I was baptized, and received a great blessing then, but I did not receive full blessing. About the same time in the next year, probably as a result of studying too hard and taking cold, the same trouble returned, and the sores ran for about the same length of time. They healed up and have not broken since, although I studied just as hard, and perhaps harder. I have had to do the same things that caused them to come on before. I thank God especially for His keeping power. Several times I have been healed of very severe colds in answer to prayer. I thank God for several months in Zion College, and especially for the spiritual blessing received. That seems to me to be far more valuable than the physical blessing."

Gives Up Tobacco and Physicians.

C. H. Farrow, Naomi, Michigan, said: "I have been afflicted now about two months, and I have been treated by the doctors of our town. I have been using tobacco."

Elder Kennedy—What is any one who uses tobacco?

Voices—"Stinkpot."

Elder Kennedy—If you stay in Zion, we will read you out of the order of stinkpots.

Mr. Farrow—"I have made up my mind that I will throw my tobacco and my medicine away. Through the advice of my neighbors and companion I came to Zion last Monday. All at once I felt that the doctors were killing me. I made up my mind that their medicines were worse than my disease, because they changed the medicine on me last Sunday. I am now out of their hands altogether and forever. I threw all these things aside, bless God, and I will not go back, if I die."

Elder Kennedy—Amen. You will get healed.

Mr. Farrow—"I was baptized by Triune Immersion a few nights ago."

Healed of a Complication of Diseases.

Miss Lillian Runnells, Whitefield, Illinois, said: "I have a great deal to thank God for. I was here three years ago, and received a wonderful healing. I came here with a complication of diseases. The doctor thought he had done all that could be done, and advised an operation. I would not consent to that. I then came here and received this teaching, and I have not been troubled with some of my diseases since. I have been healed of grip several times, and slight ailments, and received answers to my own prayers. God has greatly blessed me."

Instantaneous Healing of Pneumonia and Pleurisy and Bronchitis.

Mrs. Jemima Hart, 38 East Sixteenth Street, Chicago, Illinois, said: "Last February I was taken very suddenly with pneumonia, pleurisy and acute bronchitis. This happened in the afternoon, and in the evening Elder Holmes came and prayed for me. I was healed almost instantaneously. The pain was all removed and the cough ceased, and the next day I was able to be up and around. I praise God for it. I thank God for spiritual blessing which I have received. I thank God for the privilege of being in Zion."

Blessings in Zion Home of Hope.

Deaconess Joan Culbertson, 18 East Sixteenth Street, Chicago, Illinois, said: "I thank God for leading me into Zion, two years ago, and for the way He has led and blessed me since. He has not always led in the way that I have chosen to go, but I love God, and the greatest desire of my heart is to do His will and keep His commandments. We have a great deal to thank God for, in the work in Zion Home of Hope.

"Five days ago one of Zion's Seventies brought in to us a young girl who was quite sick. She told us that she had repented of sin. We prayed with her, and this morning she is well and is up and at work.

"Three days ago measles developed in our Home. One of the women was quite sick, but we prayed and trusted God, and this morning she is much better.

"We have four dear little babies, and of course the mothers are anxious. We ask you to pray that God will take the fear out of these mothers' hearts, and that these little babies may not take this sickness."

Mrs. Addie H. Meyers, Johnson's Creek, Wisconsin, said: "I have never had the courage to speak in Zion Tabernacle before. I have been here many times. Five years ago I came to Zion with nervous prostration in the worst form. I was almost entirely helpless; not able to do anything. I had to be cared for like a child. I stayed four weeks and a half. Since then I have steadily gained until I weigh forty pounds more than I did and am a healthy woman. I thank God for Zion and for

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the beautiful teaching which touches the heart. I thought I was a Christian before I came to Zion, but I found I had many things to repent of. I give God all the glory."

Healed of Internal Diseases and Kept for Nine Years.

Miss Rutherford, Toronto, Ontario, Canada, said: "The Lord saved me thirteen years ago, and nine years ago I came to Him for healing and He healed me of internal trouble. Since that time He has kept me, and I have had no desire to touch any medicine, although Satan has tempted me many times. The Lord has kept me, by His grace, in almost perfect health for nine years. He has taken away other troubles. Once I saw that the Lord wanted me to go and be anointed. I went and was anointed, the pain was all taken away and I was instantly healed of rheumatism. I praise God He keeps me."

Salvation and Healing For One Dying With Heart Disease.

Marshall Moulton, 1628 Michigan Avenue, Chicago, Illinois, said: "I have been in the Christian Catholic Church in Zion ever since it was organized, and have never given testimony to my first healing. I have testified to healing of grip and other diseases, but never of the heart disease.

"Five years ago this summer I was dying with heart disease. I did not believe in God, man or the Devil. The last two doctors I had were Dr. Harrison and Dr. Keith. I was given up once by the first doctor that I had before that, Dr. Irwin, on Ohio Street. I had bowel trouble for four months, and he could not stop it. He said I was broken down, but he called in these other physicians, not wanting to give up, and they stopped the bowel trouble by starving it out. But they gave me up to die on account of the heart disease.

"That was the condition I was in when a lady came in and began telling of the healing of the janitor in their building. She said he was going around telling everybody about a man being down on the South Side who was praying for the sick, and the people were being healed. I did not believe in Christianity, but I pricked up my ears when I heard that. I wanted my wife, who was in the room, to go down to the Auditorium, where the Doctor was then holding meetings, the next Sunday. She did so and got a very poor seat, hence did not have much to tell me.

"Then I wanted to go, and insisted on being taken down to hear Dr. Dowie. I was very sick, but from what I heard I believed in the Doctor, and when I saw hundreds of people rise up and say that they were healed, I had to believe it. The next Tuesday they took me down to old Zion Tabernacle No. 2. My pulse was then down to forty-five, and they had to rub me with alcohol and spell up my blood a little so that I would live through the night. They gave me about three weeks to live, at the outside. My mother-in-law was waiting to take me up into Wisconsin to bury me.

"I was taken out to the Tabernacle, and Dr. Speicher led the meeting in the morning. He said, 'All those who can wait for Dr. Dowie had better do so, for he will be here.' I thought, of course, there was nobody in the world like Dr. Dowie. I waited from the morning meeting until the afternoon service. He did not come then.

"Dr. Speicher then prayed with me and I was healed. When I came out my wife expected that if I were not healed that it would be the death of me. I had not been able to eat anything for six weeks, except some milk and beef tea. I went home and ate a hearty supper. I went to my place of business the next day, and in four days I discharged the man I had working for me, and went to work. I praise God that I have been healed a number of times.

Elder Kennedy—Were you saved and healed the same day?

Mr. Moulton—"Yes; I think so. I do not believe that anybody is healed until he is saved."

Elder Kennedy—How many in this meeting are determined to do what God wants them to do by His grace. All who are determined, by the grace of God, to be what God wants them to be, 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. Help me to repent fully of every sin. Help me to confess. Help me to restore to those whom I have wronged. Give me Thy Holy Spirit. Teach me Thy will. Enable me to obey that will. Bless me and make me a blessing to many, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Elder Kennedy.)

The meeting was then closed by Elder Kennedy offering 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 Afternoon, June 24, 1900.

The meeting was opened by singing Hymn No. 17.

The meeting was taken in charge by Overseer Speicher, who led the audience in repeating the Thirty-fifth chapter of Isaiah.

Prayer was then offered by Elder Voliva, after which the announcements were made.

After the tithes and offerings had been received, the meeting was thrown open for praise and testimony.

Healed of Cold and Inflammatory Rheumatism.

John F. Japp, 5252 Ashland Avenue, Chicago, Illinois, said: "I got a severe cold through carelessness. I neglected to come for prayer and was compelled to go to bed. My left side felt as if a saw were going through. Then I got well enough to get up, and caught more cold. I was taken with inflammatory rheumatism. I had been sick with that about eight years ago.

"I had a very severe pain in the small of my back, and I could not lift nor stir myself. I asked God to take that pain away and enable me to get out of bed. My prayers were answered, and I got out of bed and stood on the floor. But the Devil got the victory and I had to go back to bed again. Sunday Elder Graves came and prayed with me. I did not get healing. Monday he came again, and there was no answer.

"'Brother Japp, there is something wrong. God will reveal it unto you. You must make it right,' the Elder said.

"As soon as he was gone I saw my coldness and indifference toward God.

"Wednesday, another Elder prayed with me. I got a little relief and was able to get up a few hours, but just as soon as I got in bed again in the evening my joints all swelled up. For three days they had to feed me. I could not stir.

"Finally I got well enough to come to the Tabernacle to the Friday afternoon meeting. On the way home on the car, I was caught in a storm of cold wind and rain and had to go back to bed again. I was sick for nearly two weeks more.

"Overseer Piper prayed with me. He commanded me to get up out of bed. I had not been up in two days; was not able to stand. My feet were swelled so that when I put down my foot the water would come through the skin of my feet. My hands were swelled; my arms were close to my body and I could not loosen them at all.

"But I obeyed the Overseer. As soon as I got up on the floor, my bones began to crack. He told me to stretch out my arms. I did so. It was like taking sticks and breaking them in two. I got well loosened up. I was able to get up and walk around and sit on a chair. I felt pretty well through that night.

"I lay down the next evening, and through the night I got cold again. I was not able to turn. I called my wife to turn me over and cover me. We prayed there together, and God gave me strength the next morning to get up out of bed. Since then I have not been in bed on account of sickness.

"I lost thirty odd pounds in three weeks. Since getting up, the last two weeks, I gained nine pounds.

"I thank God and give Him all the glory."

Nervous Fever Healed at Time of Prayer.

Mrs. Etta Bowman Sparrell, 1635 Michigan Avenue, Chicago, Illinois, said: "I have been healed so many times that I hardly know which healing to tell you about."

Overseer Speicher—Tell the last one.

Mrs. Sparrell—"A few weeks ago I had nervous fever. For three days I was so tired I could not pray, and I did not care very much whether I got up just then or not. Finally I thought three days was enough and had Elder Kennedy pray for me. He prayed at half-past eight, and I fell into a deep sleep with all the confusion in the next room. I slept very sweetly for about an hour, and when I woke up I was wringing wet with perspiration. In the morning I felt rested, and I praise the

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dear Lord that when we do not know just the way that the prayer is going to be answered, that He will hear and answer."

Healed of Nervous Prostration.

Mrs. Patrina Maria Larsen, 9213 Ellis Avenue, Chicago, Illinois, said: "I have been healed very many times of nervous prostration. Last Sunday I was very sick. My husband, my daughter and myself all prayed together and I was healed."

Blessed in Leaving Denominational Church. Speedy Healing.

John M. Fiddis, Zion Home, Chicago, Illinois, said: "I thank God for the blessings I have received in Zion. My greatest blessings have been spiritual. When I was in the Presbyterian Church, it appeared as though everything was going wrong I could not put any confidence in God.

"When Miss Leggett, now Mrs. Brooks, came home from Zion healed, I was so stubborn that I would not go to see how she was for three or four weeks, and she was only a quarter of a mile from me.

"But God would not leave me. I went to her father's threshing and had quite a long talk with her. She told me her experience in Zion Home, and how Dr. Dowie laid his hands on her and she arose and walked at his command. That touched my heart. After that I began to read LEAVES OF HEALING. I decided that I would start a little prayer meeting of my own, and search and find the truth for myself. We started a prayer meeting in my father's house, and I soon found where the truth was: that the truth was taught in Zion.

"Miss Leggett gave me the tract on the Organization of the Christian Catholic Church, and the first thing I read was, "the Church is founded upon the apostles and prophets, Jesus Christ Himself being the chief Corner Stone." That was what I had been looking for and wanted for years. I read it to my mother and told her it was what I wanted.

"I began to search the Scripture and found that Zion teaching was in accordance with the Word of God. I could not help but accept it.

"Four weeks ago I got a fish-bone in my throat, a little three-cornered one. It stayed there for about an hour, and I thought it would go away of itself. But my throat began to swell and to get very painful. I had Overseer Mason pray for me. When he prayed and laid hands on me, the pain left my throat. In ten minutes I felt the bone move, and inside of a quarter of an hour after he prayed, the bone slipped down. I never felt it again. I thank God for our General Overseer, the blessings that he has brought to me, and for LEAVES OF HEALING."

Healed of Cold and Scrofula. Daughter Healed of Kidney Disease.

Christopher Johnson, Zion Home, Chicago, Illinois, said: "It is by the grace of God I am standing here today. I was taken very sick the first Sunday in April, here in the Tabernacle. Monday I was not able to attend to my duties. I went to bed. I could not tell how things were for a week, because it was a blank to me. I was told afterwards that I was nearly dead. But the Lord was stronger than the Devil and He brought me out.

"Then I contracted a very severe cold. I have had scrofula in my legs for four years. When I came to myself I found Overseer Speicher and some of the other helpers praying over me. I found a big hole in my foot, not quite healed up yet. Thank God, it is now healed. They kept me in Zion, although they knew I had nothing to pay. I am thankful to Zion. Four weeks today I was first able to walk down from Zion Home to the Tabernacle. I have been improving ever since.

"I am thankful for the General Overseer. Six years ago last April I first heard him in Central Music Hall. I was a member of the Methodist Church for seven years, but I did not find God there. When I heard Dr. Dowie I said, 'There is a man filled with the love of God. I want to hear him more.'

"My little girl was very sick with what the doctors called kidney disease. For seven weeks she was not able to talk or sleep. The doctors gave her up. Dr. Dowie laid his hands on her and prayed with her, and she was instantly healed.

"Others of my family have been healed instantly when they have been prayed for.

"I am happy in Jesus. I am so thankful for Zion, and for all the good Elders and Overseers who prayed for me."

This Case a Most Wonderful Healing.

Overseer Speicher—Just a word further about this case. You have no idea about the seriousness of this case. Both his lower limbs, almost to the knees, were full of ulcers of erysipelas and of gangrene, so that portions of them were black as a man's hat. The first week he was delirious, not able to eat anything. He had two diseases, aggravated by the cold that he took, and, humanly speaking, one would never expect him to recover. I never saw, in all my practice of medicine, so bad a case of the same kind. It seemed as though he must die; as though his feet and legs would literally rot off.

With that statement you can get an idea of what God has done.

I think we ought to say a little more for the glory of God, and for the good of Zion. This man is in Zion because he gave up his position for conscience sake and for Christ's sake. He was at a work that Zion is opposed to. What was it?

Mr. Johnson—"I was foreman in the packing house."

Overseer Speicher—Did you not have to handle pork?

Mr. Johnson—"Yes, sir."

Overseer Speicher—You got your blood full of hog?

Mr. Johnson—"Yes. I ate lots of it in my time. I was a lover of pork."

Blessing Through Sacrifice to Obey God.

Overseer Speicher—Eating it; handling it; inhaling it; getting it through your lungs all the day long. You were loading up with the smell of hog, and you came down to Zion. You wanted to know what you should do. I said you would have to quit it.

When a man comes to me and asks me what to do, it is the easiest thing for me to tell him to do right; but he said he did not have anything he could do, if he did not do that. He said he would starve. I said it was better to starve than to disobey God. Do you know of any one who starves in Zion?

Voices—"No."

Overseer Speicher—Do you believe the wicked lies the papers have been telling that Zion does not take care of her poor?

Voices—"No."

Overseer Speicher—Do you know of any one today who is suffering in Zion for the want of the necessaries of life?

Voices—"No.

Overseer Speicher—This man was out of work. He quit his job. Zion gave you a job, did she not?

Mr. Johnson—"Yes, sir."

Overseer Speicher—Did you lack anything when you were sick?

Mr. Johnson—"No, sir. Zion took care of me; locked after me; attended to me, without money and without price."

Overseer Speicher—There were many people cared for last winter. If their pride were not holding them back they would tell of it to the glory of God. Some of these days, if they do not come up here and tell publicly what God has done, I will tell for them. (Applause.)

We have a right to refute the wicked lies which have been told about Zion. This man had nothing. We did not care whether he had anything or not. We made a place for him to work in Zion Home. He has told today what God has done and what Zion has done, therefore I can tell I know he is humble enough and godly enough to bear what I say. God has blessed him.

I get angry with the papers when they say that Zion has not done for her poor. I know of thousands of dollars which have been given to those in need in Zion. We do not go about proclaiming it ourselves. But if the people do not tell it, we will.

Converted Through Leaves of Healing. Delivered From Many Diseases.

Miss Helen Buhmann, 627 Clark Street, Evanston, Illinois, said: "I was born and raised in the Lutheran Church. I came to this country in 1882. I got away from the Church altogether. A year ago last January I got LEAVES OF HEALING from a friend of mine, Miss Orr, containing the testimony of Miss Vina I. Peck (Evangelist V. I. Graves). I was very much surprised. I used to think that God took the people away and made people sick, and that God would take me, for He took my mother, my sisters and my brother, and I was all alone in this world.

"I was very much interested and subscribed for the LEAVES. Through the teaching in Zion I was converted. I really thought before that I was a Christian. But in Zion I found the truth.

"I have received many blessings here. I had a terrible pain in my left side for about five years I could scarcely stand

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it sometimes. I was healed of that. I had very sore throat about Christmas time, with very high fever. A girl working with me offered me medicine, but I did not take it. I prayed, and while I was praying my throat got nearly well.

"I also had stomach trouble and very severe pain in my lungs. I got so bad that I had to go to bed. I asked a young lady if she would please telephone to Zion, asking prayer for me. While she was looking for the telephone number I got better. They set the time for prayer at half-past nine. I was well in a little while, and could work again.

"I had constipation almost all my life. I am well of it and all other troubles.

"God has wonderfully answered my prayers for my old father. I have not seen him for eighteen years. My stepmother wrote to me they could do nothing with him. He was not a Christian. He was never satisfied. He could not sleep nights. I asked God to help him. I got a letter before Christmas. Stepmother said he was not the same man. He was satisfied. He was quiet and went to Church."

Overseer Speicher—That is good. Some of you heard Capt. Wilson's testimony this morning, but I think there are others here who would like to see a real live sea-captain.

Capt. D. H. Wilson, Millbridge, Maine, then gave testimony to the healings and blessings for which he had praised God at the morning service.

Overseer Speicher—I do not need to introduce to you Mr. Ronayne. I will be glad to have him speak a few words.

Brought to Zion Through the Lies of the Chicago Newspapers.

Edmond Ronayne, 104 Milton Avenue, Chicago, Illinois, said: "The reporter, I believe, knows my name already. (Laughter.) It has been in my mind for some time that I ought to say something in Zion Tabernacle; a word of testimony.

"These good brethren and sisters have been telling you about LEAVES OF HEALING, and how they were brought to blessings in Zion through that paper. I desire to tell the strangers here this afternoon that I have received blessings in Zion.

"I was brought to believe in Zion, not through LEAVES OF HEALING, but through the lies promulgated in the Chicago newspapers. (Applause.) I was sitting in this Tabernacle one Sunday afternoon. I heard what the General Overseer said. I noticed every word. I took special care to get a perfect knowledge of all that he was speaking about and kept it in my memory. I went home and told my wife what he said.

"We get two papers in our house, the *Record* and the *Daily News*. (Laughter.) Two blessed specimens of truth! The Father of Lies surely inspires those papers. In the *Record* the following morning there was half a column. In the *Daily News* in the evening there was a whole column, and there was not a single syllable of truth in either edition, Mr. Victor F. Lawson! I began to watch it after that. I came to the conclusion that when the Devil was so busy lying about Zion, there must be something good in it; something belonging to God in it. (Applause. Laughter.)

The General Overseer's Kindness.

"I am approaching a subject which I do not like to mention. I am glad Dr. Dowie is not here, because if he were here I could not mention it.

"I have, on the North Side, a pretty large house. I built it after the fire. You know there would be no use for me to look for employment in this city. I would not get it. I could tell you several stories about that. My old friend and brother, Cregier, was elected Mayor of this city. He and I used to be in the Grand Lodge of Masons together, and I got him out of a hole when one of his Roman Catholic friends on the West Side put him into it.

"Mrs. Cregier told me, 'Mr. Ronayne, whatever you want from Mr. Cregier, he will give it to you.'

"I said, 'No, Mrs. Cregier, he would not give me anything.' And he did not. I was going along the street one day when I met a man. He said, pointing his finger, 'Ah! You thought you would get something from Mayor Cregier, but we took good care you did not.'

"Who was 'we'? Mah-hah-bones. They were the 'we,' if you please. Is this a government of the people, by the people and for the people? It is a government of the gang, by the gang and for the gang. The gang is Masons. (Applause and laughter.)

"I got behind; got into debt. I was struggling along paying my taxes. But if you are a child of God, there is nothing that you can ask of God that He will not give to you. I go to the Lord Jesus with my difficulties. He gave Himself for me, why will not He give me those little earthly blessings which I need? I went to Him with this difficulty. I could not tell you the terrible difficulty.

"The thought then came in my mind all the time: 'Why do you not write to Dr. Dowie?' I had never spoken to him but once. I never told my wife about it. I sat down one evening, and I wrote a brief letter to him. Above all the men I ever met, he is the man I love the most in the world today. I am proud to say it. Yet there was one time I just hated Dr. Dowie. I thought that he was putting on style. I got to know different.

"I wrote to Dr. Dowie. I was sick abed. Talk of 'Dowie,' as the papers call him, healing people! He healed me pretty quickly. The letter carrier brought me a letter one morning. I opened it. It read:

"DEAR BROTHER RONAYNE:—I have received your letter.

"I deeply sympathize with you in your difficulty.

"I have spoken to Deacon Barnard about the matter, and now I want to tell you that you can call upon Zion City Bank whenever you please for $100.

"You may give your note for it, if you will, and I will sign it. If you get anybody to endorse it, do so; if not, I will endorse it for you.

"It was signed John Alex. Dowie.

"I got my clothes, and I got up out of bed. I went over to Zion City Bank.

"Oh, he does not help anybody, Mr. Newspaper. That is a lie. I was not a member of Zion. Dr. Dowie was under no obligation whatever to me.

"There are men in this city whom I have made rich, as a lady told me yesterday, but they never reached a hand to help me one penny. But the man to whom I had only spoken once helped me out of my straits. I thank him and love him, but I bless and praise and love God more that he sent Dr. Dowie to this city. (Applause. Amen.)

To Say That God Makes People Sick is a Slander Upon God.

"Surely a Christian is a member of the Body of Christ. Will God the Father make a member of the Body of Christ sick? Put disease into his body? Put rheumatism and scrofula into his blood? God never did such a thing, and never will do such a thing. Sickness is the result of sin, the work of the Devil.

"Some years ago I was holding Gospel meetings over on the West Side. A young man and myself were giving out handbills one afternoon, calling attention to the meeting to be held the following afternoon. I was as well as I am now.

"The next morning I was so stiff with rheumatism that I could move only my head.

"I have a habit, perhaps it is a bad one, of placing a lamp on the table near my bedside and reading until I begin to get sleepy. The lamp was there; the table was there that night, but I could not sleep.

"I got to thinking. I was holding Gospel meetings, and yet I was stricken down sick. Who made me sick? Did the Lord Jesus make me sick?"

Audience—"No."

Mr. Ronayne—"Did God make me sick, and I holding Gospel meetings? Why, nonsense. Surely He did not. Who was it that would like to stop these Gospel meetings? The Devil. I did not understand. I thought that God made people sick, until I investigated it.

"I began to think about telling the Lord about it, and I told Him something like this: 'Blessed Lord, I thought I was doing Thy work. I thought I was trying to spread the Truth of Thy Love. I was telling poor people about that wondrous Sacrifice for the Salvation of man. Oh blessed Lord, wilt Thou not in Thine Infinite Mercy and Grace take this rheumatism away from me?'

"When I had prayed, I felt an electric shock going through me. I put out the lamp, turned in and went to sleep.

"I got up in the morning just as well as I am now. Yes, God heals. He is the only Healer.

"May God bless you all and keep you and save you and sanctify you." (Amen. Applause.)

Overseer Speicher—Our Brother Ronayne came very close to preaching, I think (laughter), but I do not see how we can blame him. When a man gets full of fire and hears the accursed teaching which is in the world, that sickness comes from God, I do not blame him for wanting to preach. I am thankful that God blessed our brother in Zion.

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Brought Out of the Apostate Church of England. Healed of Paralysis and Two Serious Injuries.

James Coleman Pratt, 3605 Princeton Avenue, Chicago, Illinois, said: "For thirty-six years I was a member of the Church of England. I was seven years a member of the Cathedral Church of the City of Rochester, England. I happened to meet the pastor one day. I spoke to him and he did not know me. I was a perfect stranger to him.

"My first experience of God as my Healer was twelve years ago. From a boy of thirteen or fourteen I always had a desire in my heart to be a child of God. I always felt I was lacking something; that there was something for me from God which I did not get. Although I was a very steady member of the Church and led a moral life, yet there was no one to tell me of a present Salvation. I grew up thinking I should never know that I was saved until I stood before the Judgment Seat of God and heard the decision from the Judge of all flesh.

"Twelve years ago I was stricken with paralysis. The first time it attacked my right side in the form of partial paralysis. About six months later the whole of my right side was paralyzed. If I wanted to move my hand, I had to take hold of it. If I wanted to move my leg, I had to lift it up. It was quite dead.

"I had some celebrated doctors attending me, dosing me with medicine, electricity and all kinds of things, but I received no benefit. One day three physicians came into my room and made a thorough examination. The conclusion to which they came was that I might possibly, at some time or other, regain the use of my arm, but that my leg was totally gone, and that I could never use it any more. My first wife was there at the time, and she was very much grieved.

"I lay there very quietly and thought, after I heard the doctors' decision. Then hope burst in upon me, and I called my wife in again. I said, 'Look here, I am going to trust God now for healing.' She thought I had gone mad. Time came for the medicine to be given me and it was poured out. 'No,' I said, 'I have done with medicine, thank you. Send word down to the doctor that he need not come again, for I shall not want him.'

"'What are you going to do?' she asked.

"'I am going to trust God,' I replied.

"Within two or three weeks afterward I was on crutches, walking around the room

"Then I took a journey over the south of England, from Rochester to Newcastle and Tyne, at the extreme north of England, just upon the borders of Scotland. I had been there but a few weeks when I was able to lay the crutch aside and take to a stick. I had no medicine, no treatment whatever, nothing but trust in God, although I did not know much about God. Within four months from the time I went there I was able to lay the stick aside altogether, feeling myself able and fit for work again.

"I looked for work, but could find none. Then I heard there was a chance of work at Liverpool. Having no money but five shillings in my pocket, when I started from Newcastle, I walked from there down to Liverpool, over the mountainous moors of Durham and Yorkshire and Lancaster, and reached Liverpool penniless, but entirely well in health. That was a pretty good test as to whether the healing was perfect. I walked 250 miles, at times not knowing where to sleep at night, crawling into barns and lying down on wet hay or straw. It was during the coldest winter we had experienced in England for some years. The water often ran down through my clothes, leaving not a single dry thread upon me, but I felt no ill effects from it whatever.

"When I got to Liverpool I was hungry, I was dirty and very miserable. I walked about there, sticking up at night in the corner of the streets anywhere. Oftentimes the police would come and I would slip out of his way so he should not see me. I had not been there very long before I found Salvation. I got into a little mission hall. I got soundly converted to God.

"I came to America five years ago. Just after I got here I was with my brother, the only one I knew in the city, the only friend I had here except God. I began to talk to him about Salvation. He said, 'Drop that sort of thing, it will not go in Chicago. You will never get on.'

"I said, 'George, never. I will let go everything else, but I will not let go Salvation. I will not let go the best thing I ever had.' I then began to talk about Dr. Dowie. I began to read in the newspapers, although I had never seen him, about persecution that he was having. In conversation, one day, I said, 'You may say what you like, but Dr. Dowie is a man of God, or he would never be persecuted in that manner.' I had many a battle for Dr. Dowie before I ever saw him. I do not suppose I have ever spoken twelve words to him.

"I bless God and thank God for Dr. Dowie. Two years ago I had a bad fall off a scaffold. I was working in the Atwood Building, and through the carelessness of the man I was working with this accident occurred. Both of my wrists were doubled under me in some way, and the whole scaffolding, man and everything else, fell on top of me. I was insensible for a long time. I was taken home in a cab and put to bed.

"A request for prayer was sent to Zion. The answer was that prayer would be offered at eight, or half-past. About that time, or just before that time, I had been dozing. My right wrist was in very much pain, so that I could not move a single joint. The other hand was immensely swollen; about three or four times its natural size. I woke up presently. My hand was on the outside of the cover. I said to my wife, 'What is that crawling over the back of my hand?' She looked and said, 'There is nothing there.'

"'Well,' I said, 'that is strange.'

"I took my hand up and looked myself. There was nothing there, but to my surprise I began to move my hand.

"'Why,' I said, 'my hand is all right.' (Laughter.)

"I looked at the other one, and do you know within ten minutes the swelling was all gone down. The next day I went to work again.

"Some months ago, while going home, I got pitched off a street car. I was picked up by the police and put into an ambulance. I was totally insensible for four hours, and yet I gave those people my address. I do not know how I did it. I had no knowledge of it. They took me home and wanted to go for a doctor. My wife said, 'No. We will send down to Dr. Dowie for prayer.' We sent down and, bless God, the next day I was able to be up again and about my work.

"Since then I have had a very severe attack of grip. I was utterly prostrated. I went to the same Remedy. When you get hold of a good thing you should always stick to it, and we had a third application, and the third time we got relief.

"I think the next thing to my own Salvation that my heart can praise God for, is His raising up such a man as Dr. Dowie and his teaching. May God bless him and prosper his work everywhere, for Jesus' sake." (Amen. Applause.)

Wonderfully Healed of Cancer of the Rectum.

Mrs. Mary Jane Clark, 728 Sixty-third Court, Chicago, Illinois, said: "I have been nearly twenty-five years a sufferer with rectum trouble. It finally developed into a cancer. I was healed about two months ago through prayer.

"One of the Elders came to my house, knelt by my bedside and prayed for me. In about ten minutes after he prayed with me—he had just got down in the hall, and was putting on his overcoat to go away—I began to have terrible pain. He shouted upstairs, 'Mrs. Clark, is that you groaning like that?'

"I said 'Yes, sir. I am in awful pain, and I do not know why it is.'

"It just seemed as if I could not stand it.

"He said, 'You must trust God.'

"'I am in such pain,' I said; 'I am trying to, but I can scarcely pray, and the rectum seems to be going down.'

"Something seemed to be going down. It continued that way until about 3 o'clock in the morning. Something came down. It was about three inches in diameter. It discharged, and produced an offensive odor. We had to tear up sheets to take up the discharge. It would take a whole sheet in one day. The pain seemed to die, but the odor was so bad they could not stand it. I said to my husband, 'I wish you would go for Overseer Speicher. He has been a physician. He might know the nature of the disease.'

"He went for the Overseer, who said that he would not come as a physician, but as a servant of God. He came, anointed me, and prayed with me. There was not such a discharge after that, but the cancer began to get hard. It turned just as black as tar. I had no more pain with it, only as night would come, it seems it would pain me a little, but not much. It kept decaying off until it all went away.

"I am perfectly healed.

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"I feel just as well as I ever did in my life; in fact, I never appreciated good health before. I imagine I feel better than anybody in ordinary health. I thank God for what He has done for me, and I thank Dr. Dowie for the teaching. I have found nothing but truth and purity among the people of Zion."

C. E. Clark Confirms His Wife's Testimony.

Chester Edwin Clark, 728 Sixty-third Court, Chicago, Illinois, said: "I would just like to state that Mrs. Clark has had her case diagnosed by some of the most eminent physicians in America. She underwent several operations. In 1886 she had about two inches of one side of the rectum cut out. That left the rectum almost in an elbow shape. She had been a constant sufferer from that time. I have wanted her to have other operations, but she declared they made her so much worse she was afraid if she had another operation it would kill her.

"She kept gradually growing worse, and there had never been a month in twenty-five years in which she did not lose from one quart to one gallon of blood. It was a constant bleeding, bleeding.

"She has been afflicted with several other things. She neglected to state that she was healed of stomach trouble four years ago, and that at that time, if she had put in a petition for her rectum trouble, she would have been healed then. We thank God, and we thank Dr. Dowie, and thank Zion for everything that we have received."

Overseer Speicher—Elder Cabeen and I were at the house a number of times. It undoubtedly was one of the worst cases of the kind; in fact, it was the worst case of the kind I have ever heard of, and I have heard of a good many bad cases. The Lord has wonderfully healed our sister, for which we thank God, and rejoice with her.

Young Pupil Healed of Poor Eyesight in One Day.

Master William Young, 127 Twenty-first Street, Chicago, Illinois, said: "Three weeks ago I had eye trouble. I could not see in school. I could not see on the blackboard in school, and the teacher gave me this card:

"CHICAGO, June 6, 1900.

"DEAR SIR OR MADAM:—After due consideration, it is believed that your child has some eye disease, for which an eye doctor of recognized standing should be consulted. If you feel unable to consult one at his office, a dispensary will do the work free of charge.

"It is earnestly requested that this matter be not neglected, as children with eye diseases cannot attain the best results in school.

"Respectfully,
WM. J. FRASER,
"Principal Swing School.

"The teacher said that I should go to the Free Dispensary.

"I did not do it.

"I came to the meeting and Elder Stith prayed with me.

"The next day when I came to school my eyes were all right. I could see, and I told my teacher that my eyes were all right. She gave me a back seat to see if I could see. Ever since then I could see, and I thank the Lord for that."

Delivered From Terrible Pain in Answer to Prayer.

Arthur G. Taylor, 6032 Washington Avenue, Chicago, Illinois, said: "A few weeks ago, in Zion Students' Home, a sudden pain began in one of my teeth. It felt like a sharp knife going right through my jaw bone. It kept getting worse. I went into Elder Matthews' office and we prayed, but it seemed to be getting worse. Finally it got so it seemed I almost lost full control of myself. My hands got rigid and cold, and a tremulous feeling came over my body. I was in most intense pain. I felt I ought to lie down, so I went upstairs and lay down on the couch.

"Soon Elder Matthews came up. He said, 'The students down below are praying for you. Lie quietly now.'

"That minute I began to get better. A number of students, about half a dozen, I think, gathered in the room below. They had a few moments of prayer. In the meantime, one of the students had gone up to Zion Home and brought Elder Brasefield. I was still feeling quite badly.

"He said, 'What are you doing there?'

"I said, 'I do not know. I guess the Devil has got hold of me.'

"He said, 'Do not be lying there. There is too much Taylor in that. You are depending too much on your own strength.'

"Then he quoted the passage in Isaiah 23:6. He said, 'Now get up, and forget about this and walk around, and put your mind on God.'

"Then he prayed with me. I began to get better right away. We waited a few minutes. Then he said, 'I am going to pray with you once more. Then I am going to leave you.' He prayed with me again. I went right down to my room. I went to work the next day, but had a little pain in my tooth. I thought I would go up and see the dentist. He prayed with me, and it has been all right ever since."

Blessed Spiritually. Broken Arm Healed.

Mrs. Lucy Lang, 5133 Armour Avenue, Chicago, Illinois, said: "I have been in this Church for two years. I was bothered a good deal before I came into this Church with a kind of spell that a person has. I would take it almost any time. I worried with that spell a good deal. I worry with it a little yet, but not half like I did.

"A team ran away and broke my arm, and I lay with my arm on a pillow ten months. I could do nothing with it. The Lord has healed my arm.

"After my arm was well, I had a fall and I had a doctor for ten months, and he made me pay for it. (Laughter and applause.)

"My husband paid $200 for my arm, and it has not been healed yet. Since I came here I can use my whole hand.

"I cannot talk good, but I am all right, you understand. (Laughter and applause.)

"Since coming here God has bestowed another blessing upon me.

"All my friends are gone before. My father went away He said, 'I am going home to heaven. I want you all to meet me there.' My sister said, 'I want you to meet me there.' My sister-in-law called me to the bed and said, 'I want you to meet me there.' I want every one to live so as to go to heaven. Old, young, big and little and white and black people, every one."

Overseer Speicher—This testimony and this coming of this dear sister has not been an accident. She has come to Zion. I believe God has brought her to Zion. She was raised in slavery, I think.

Mrs. Lang—"Yes, I was raised in slavery."

Overseer Speicher—God saved her spirit before she came to Zion, and God has given her a greater measure of His spirit and helped her physically and partially healed her. Those today who desire to give themselves, spirit, soul and body, to God, and will serve Him as far as they have light, stand and acknowledge Christ as their Saviour. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am, and make me what I ought to be, in spirit, soul and body. Forgive my sin. Help me to hate sin. Help me to do right in Thy sight; to restore if I have stolen; to restore if I have defrauded; to confess my sins; to do right in Thy sight. Give me Thy Holy Spirit, that I may serve Thee and accept the Lord; that I may keep from sin; that I may lead a holy life; that I may have my robes washed pure and white in the blood of the Lamb; that I may be ready to receive the Bridegroom when He comes. Keep me till Jesus come, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Overseer Speicher.)

Dear friends, if you meant it, God will do it, and I believe He is doing it today for thousands in Zion.

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, June 24, 1900.

Elder H. D. Brasefield took charge of the services, which were opened by the congregation singing Hymn No. 245. The Ninety-first Psalm was repeated by all present, prayer was offered by Elder Brasefield, the announcements made and the tithes and offerings received. The meeting was then devoted to testimony.

Saved, Healed and Kept.

Miss Anna Reakirt, Cincinnati, Ohio, said: "God has been wonderfully gracious to me. When I think of what He has brought me through, His patience and His goodness is marvelous. I thank God first of all for salvation. I know He has saved me. For years I did not know whether I was saved or not. Although a member of the Presbyterian Church, I never had that conscious Salvation. One day I thought I was saved; the next day I did not know whether I was or not But now I know that I am saved, and I know that God has cleansed my

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spirit. I thank Him for that. No one but God knows what that means in my life: for my spirit was a filthy, miserable, sinful spirit. I thank God for His wonderful cleansing power.

"I thank God for His healing power. When I first came into Zion I could walk but about a square, and would sit down once or twice in that square to rest, as I was suffering much pain. For about ten years I was almost an invalid. I never felt perfectly well. I suffered from constipation and other troubles, and after coming into Zion God healed me of the constipation.

"First I could not give up all things, all medicines. I must hold on to some flax-seed. I thought that would not make any difference, it seemed such a simple thing; but I found out that even a little flax-seed can keep us from healing, and as soon as I gave that up and yielded everything to God, was willing to trust Him for my body fully, He healed me the very next day. He has healed me since then of several things.

"I thank God for His keeping power. In my home this year I alone have believed in God and accepted God as my Healer. All the others rely upon medicines and drugs, but God protected me from sickness in a most wonderful way. Had I been sick, they would have attempted immediately to administer drugs.

"I thank God for the teaching in Zion; for the realization that these hard things which come to us are not of God, that sickness is not of God, that sin is not of God in any way, that everything which troubles us and overcomes us is of the Devil, and that God will correct it all just as we trust in Him.

"My heart is full of thankfulness for all the blessings which come day by day. I can say honestly that I do want to go where God wants me to go, and I do want to say what He wants me to say, and I do want to be what He wants me to be."

Healed of Spinal Disease in Answer to Prayer.

Archibald Cann, 1635 Michigan Avenue, Chicago, Illinois, said: "It is five years ago since I first came to Zion Tabernacle No. 2, or Divine Healing Home No. 3, on Edgerton Avenue. I came from Elmira, Ontario, Canada, with spinal trouble. I was very bad with that disease. I had been in one hospital in Minneapolis a little over a year. Several of the best surgeons there said, when I left there, that I could only live a few months.

"Soon after that a copy of LEAVES OF HEALING came into my hands. I read it. I looked up the Scripture references, and found that they were Bible. I had been brought up to believe the Bible was true, although I was not a Christian. I accepted it.

"I made up my mind, from the very minute after reading that copy, that I would go to Chicago and get healing. If you have spinal trouble, you want healing, and you do not much care how it comes. I knew it was religion. I thought I would have to come here and put on a long face. I did not care what I had to go through. I wore a big steel brace which has now hung on the walls of Zion Tabernacle for five years. It used to break sometimes, and it would have to be taken away to the blacksmith shop, and I would have to go to bed while they fixed it. (Laughter.)

"Five years ago the sixth of this month I came to Chicago. Dr. Dowie did not speak to me at first. He did not know I had a brace on. After three days we were sitting on the lawn with some of the other guests of the Home, and I said, 'When can I take this brace off?' They said as soon as I had faith. I wondered what on earth faith was. I did not know how I would take hold of it. I left them, saying nothing to them, and went up to my room on the third floor of the Home. Locking the door, I got down on my knees and prayed to God to enable me to stand without the steel brace. I could not.

"Physicians had said if I should attempt to walk without the steel brace I might drop down, the curvature of the spine being such that it might kill me instantly if I should walk without the support of that steel brace. But the teaching I heard, I accepted.

"I said, 'I am going to lean on You instead of this steel brace, if I do die. That is the only thing I can do.' When I said that it was my prayer, and that was the time the answer came. A shock like electricity went through my body. The first thing I cried about it. I felt so bad to think I was more than twenty-one years of age and had never asked God for anything, and the very first thing I asked of Him He granted. I felt mean. I was glad, too, but I had a good time crying and laughing at the same time.

"Then I took the brace down stairs and showed it to everybody. We had a little prayer meeting over it. I have never had it on since.

"I have traveled over a good deal of the United States and most of Ontario, making a living with an article I sell. I have been sick with rheumatism and had my leg broken, but I always trusted God and came out well. I am so glad and thankful that if we trust Him when these things come upon us, we get the victory."

Healed and Brought Out of the Methodist Church.

Mrs. Anna Heck, 16 East Sixteenth Street, Chicago, Illinois, said: "I thank God first for Salvation, then for His Healing and for His Keeping Power. I thank God for Dr. Dowie, who came to open our eyes and our hearts and our ears to understand. If it had not been for him, I would be in the grave.

"They thought eight years ago I would pass away with quick consumption. It does not look like it now, when I can work ten hours a day in the laundry. I was in the hospital five years ago, and a nurse there told me of this wonderful work. I was healed in answer to the General Overseer's prayer. I came out of the Methodist Church."

Wonderful Healing of Weak Eyes and Tumor.

Miss Sarah H. Thornton, 8 East Sixteenth Street, Chicago, Illinois, said: "Just a year ago this coming September I realized that I had a tumor. If I had gone to any physician in that town, he would have insisted on an operation. I went back to Pennsylvania to the doctor with whom I had studied and practiced electro-therapeutics two years. I went back to consult her and take her advice.

"My trouble had made a very rapid development in a very short time. My doctor, being a good Christian woman, we talked of Jesus Christ. She knew that He was just the same today, and that all things were possible through Him. She said it would be grand if I could take Jesus as my Healer.

"Later I went to Cleveland, Ohio, to do missionary work in a rescue home, and by going to Cleveland I heard of Zion teaching. The first Sunday I stayed in the rescue home I took care of some children, and heard what had been said at a Zion meeting. Overseer Piper was then in charge of that meeting, and out of curiosity I thought I would go myself the next Sunday.

"I heard a good deal I did not care about. Although his subject was the Second Coming of Christ, he had a good deal to say about doctors, and I did not like that at all. I sputtered a good deal about him. The next week I realized that he was right, but I was not willing to take his word. I searched the Scripture myself, and found that all he said was true. As I was praying that week, asking God to heal my body, I realized that I was not trusting Him fully, for I was wearing at the time very strong glasses. I asked God to heal me of wearing the glasses.

"The next meeting I attended, Deacon Farnfield prayed for me. I took off my glasses. As I opened my eyes I realized that they were healed partially, that the light did not hurt them at all as it had, even with glasses on.

"I went out rejoicing that night. The next morning I read small print from the Bible. My eyes were stronger than they were when I was wearing the glasses. Being healed of that, I knew I would be healed fully.

"I prayed about the tumor and thought no more about it, for I had the assurance God would heal me. The next evening, talking with my friend, I told her how it came and asked her if she would see what she thought it was. As I did so there was nothing there at all. For a moment I felt as though she would think I had been telling her a story, but she knew the Lord had healed me. I thank God tonight for the way He has led me, and the way He has kept me, and for His keeping power. I have not had as much as a cold in my head since I first trusted God for my healing."

(We have received the following communication from Miss Thornton with the request that it be added to her testimony.)

The Saturday evening following my first visit to the Zion Mission I felt convicted, but could not understand what I had done.

I asked God to reveal it to me. As I waited, the answer came: "It is not what you *have* done, but what you have *not* done. You have repented, and you believe, but you have not been baptized."

Instantly I remembered that Overseer Piper had announced a Baptism for the following Sunday at the close of service.

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As I remembered the dreadful things the Overseer had said about doctors and drugs, I wondered how I could have him haptize me.

I thought that in the morning I might feel differently, but it was my first thought. I knew it was God's command, and I dared not disobey.

I went to Zion Tabernacle in the morning to seek an interview with Overseer Piper. I expressed my desire to be baptized, but said I did not wish to join the Church. So I was baptized, and thank God for that blessed experience: for I received a great blessing in spirit, soul and body.

This led me on to trust God as my Healer, and it was the following Friday that my eyes were healed. When I realized the blessing I had received and the step which I had already taken, I gave up all thought of preparing myself further to do medical missionary work. I soon learned of Zion College and had a great desire to go there.

After applying in vain to my family for the means to go, I prayed: "Father, if Zion College is the place for me, and it is Your will that I should go, You must give me work to do that I may earn the money to take me there."

I had the assurance I would get work to do. Then I wrote my application for membership in the Christian Catholic Church in Zion.

In two days I secured work, which lasted two weeks and two days. I had one day and a half to get ready. I saw that my small sum of money would not buy me a first-class ticket, so, for the first time, I traveled on a second-class ticket, and was very happy to be able to do that.

I left Cleveland February 3, 1900, with my friend, Miss Grace Lewis. I arrived in Chicago Saturday evening with one dollar and thirteen cents in my pocketbook. I had no idea what my expenses might be. But I had no fear; I knew it was God's will for me to come, and that He would supply all my needs. The words of the Twenty-third Psalm were a great comfort to me. They took away all doubt and fear and filled me with joy and praise.

Tuesday, February 6th, I entered Zion College where God has wonderfully blessed me spiritually.

For three years before I joined the Christian Catholic Church I was like a wandering sheep—I did not have a fold.

After I was truly converted and consecrated my life to God, I could not enjoy the Chuch of England service any more, it seemed so cold and formal. I went time and again, like a hungry child, but was not filled. So gradually I drifted away. I attended the Baptist Church, then the Methodist Church, but was not satisfied with their moral and spiritual condition. I had no desire whatever to join them. I believe I had the true Church of God in my heart. When I found that that Church was the Christian Catholic Church in Zion, it did not take long to fill out my application for membership.

I feel that I cannot thank my dear Heavenly Father enough for the way He has led me, healed and blessed me spiritually, and for His keeping power.

The prayer of my heart is that I may be more worthy of His great loving kindness, and live to glorify God in all things. SARAH THORNTON.

Saved, Delivered From Liquor, Tobacco and Secretism, and Healed. Healings in Family.

P. W. Zoller, 617 East Fifty-fifth Street, Chicago, Illinois, said: "I praise God for His saving power, His healing power and His keeping power. Over four years ago He saved me from the tobacco habit, from the liquor habit, from the card-playing habit and from the Secret Society habit. He healed me of heart trouble, of rheumatism and several other diseases. I praise His Name. He has kept me for the last four years.

"My daughter has been healed several times. My wife has been healed several times. We have been kept. We use no medicines and no doctors."

Elder Brasefield—Obedience is the price of blessing. We cannot get away from that word. It is the one word which I wish you might carry away with you tonight, every one of you, those on the platform as well as those who have stood testifying that they have enjoyed the healing power in their bodies.

Carry away this one word, *obey!*

We must obey God, and we must be faithful in that obedience if we would expect God to heal us, keep us and bless us.

All those who are willing to hand themselves over to God, body, soul and spirit, who feel the truth borne in upon their spirits tonight as it has been confirmed by these testimonies, will you not stand and join with me in the closing prayer? (With a few exceptions, the assembly arose.)

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name we come to Thee. We thank Thee for what our ears have heard. We thank Thee for the truth it confirms, and we pray that Thou wilt strengthen us in our faith and in our obedience. Give us pure hearts. Take us as we are tonight, and make us what Thou wouldst have us to be, in body, in soul and in spirit.

May our Repentance be complete. May we confess Thee boldly before men, and may we obey Thee in all things. Give us Thy grace and Thy favor, and enable us in all things whatsoever we do to glorify Thee. Go with us tonight, and that to bless. Keep us by Thy power, and enable us daily to lead a Holy Life by the power of the Spirit which we know is in accordance with Thy will. (All repeat the prayer, clause by clause, after Elder Brasefield.)

If you have prayed this prayer from your hearts, and there has been a response in your spirits to these words, God will bless you as you go.

BENEDICTION.

Grace, mercy and peace of God our heavenly Father, Jesus Christ our loving Saviour, the Holy Spirit our blessed Comforter, be with you all, bless you one and all tonight and forever. Amen.

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Consecration of the Site of Zion Temple in Zion City

Excursion trains, leaving the Wells Street Depot of the Chicago & North-Western Railway, will run on

SATURDAY, JULY 14, 1900,

From 7:00 A. M. at very frequent intervals to Zion City (42 miles) in about one hour.

TICKETS, 30 CENTS FOR ROUND TRIP
CHILDREN UNDER TWELVE, FREE

The General Overseer (Rev John Alex. Dowie) will deliver the Consecration Address at 2:00 o'clock, from the words:

"Proclaim Liberty Throughout the Land, Unto All the Inhabitants Thereof."
—Leviticus 25:10.

On the following Lord's Day, July 15th, three Special Services will be held in Central Zion Tabernacle.

11:00 A. M., an Address by Mrs. Dowie.

3:00 P. M., by the General Overseer,

A MEMORIAL ADDRESS ON THE FOUNDING OF ZION CITY.

8:00 P. M., Reception of New Members and Ordinance of the Lord's Supper.

Admission by Ticket only to the Memorial Address.

Conferences will be held at 10 o'clock on the mornings of Monday, Tuesday and Wednesday, July 16th to 18th, in Zion Hall of Seventies.

Subject:—"ZION CITY."

Open only to Stockholders in Zion City Bank and Zion Land and Investment Association, excepting by special ticket, which must be applied for at Zion Home.

ON MONDAY, JULY 16th, AT 8:00 P. M.,

MAPS AND PICTURES OF ZION AND OF THE COMING CITY will be exhibited by the Stereopticon, and an address will be given by the General Overseer.

ON TUESDAY AFTERNOON, JULY 17th, AT 3:00 P. M.,

SPECIAL DIVINE HEALING LECTURE will be delivered by the General Overseer, who, with Elders, will pray with the sick at the close of that service.

This gathering will doubtless continue until a late hour of the night.

ON WEDNESDAY, JULY 18th, AT 2:00 P. M.,

A SPECIAL BAPTISM SERVICE will be held, when the General Overseer will deliver a Sermon on "TRIUNE IMMERSION: THE ONLY TRUE FORM OF CHRISTIAN BAPTISM: ITS AUTHORITY, HISTORY, SIGNIFICANCE AND POWER."

Followed by Baptism by the General Overseer, assisted by Elders and Deacons.

This Service will close the SPECIAL SERIES OF FIVE DAYS.

On page 309, Deacon Daniel Sloan announces Reduced Railroad Rates to Chicago for these Gatherings on all Railways.

Tickets may be purchased *going to Chicago* on July 11th, 12th and 13th, and Return Tickets may be secured *going home* on the 16th, 17th, 18th and 19th.

Friends outside of Chicago intending to be present at the above Services and Conferences, should carefully read and consider this Notice.

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"LO, THESE SHALL COME . . . FROM THE LAND OF SINIM."

"Sing, O Heavens; and be joyful, O Earth."—Isaiah 49:12, 13.

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ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

Goats' Feet and Wasp Waists.—Chinese mothers, without natural affection, bind the tender feet of their little girls, bending the toes under till they become imbedded in the sole of the foot, stopping all growth and distorting the shape till the foot looks like the hoof of a goat and is almost as small. The pain is terrible, and the girls are whipped unmercifully to force them to submit.

"But Americans bind the waist," the Chinese retort when we rebuke them for foot-binding.

"Not all," we reply. "Only the fools do that." We have had to blush in apology for a few missionary women, who were literally

> . . . bound in affliction and *iron*;
> Because they rebelled against the words of God,
> And condemned the counsel of the Most High (Psalm 107:10, 11).

The missionary had defied the Almighty, who means the body to be His Temple, and made beautiful the form of woman.

She bound herself in an iron corset at the dictate of a silly fashion invented by the Devil and gay women of Europe.

She squeezed out of proper position and into about one-half the natural space her thirty feet of intestines, her liver and bladder, her stomach, heart and lungs.

She wickedly injured her capacity for motherhood. She was seized, in due time, by a "complication of diseases," which she made worse by dosing with iron, morphia and arsenic. She died. Then her friends wrote back to England the stupid lie that the lady was the victim of an "unhealthy climate" and was removed by a "mysterious dispensation of Providence."

But it was no mystery, and God had nothing to do with it. It is the Devil who tempts girls to deform their waists in order, by contrast, to make their busts and their hips look large. If any woman destroys the Temple of God, her will God let be destroyed, for the Temple of God is holy (1 Corinthians 3:17).

The young lady with a wasp waist will have a wasp's disposition. She is a worse sinner than her Chinese sister with the goat-hoof stub feet, for the white woman sins against the light of knowledge, that she may follow a lewd fashion.

She has a goat's heart and the Chinese woman has a goat's hoof. And both goats shall go into the age-enduring fire which is prepared for the Devil and his angels. One has the Devil's hoofs and the other the Devil's waist. And the Devil will claim his own (Matthew 25:41; 1 Corinthians 6:19).

Destruction of Drugs.—In Leaves of Healing, April 15, 1899, in speaking of the China Inland Missionary, Dr. J. W. Hewett, destroying all his medicines, it was stated that he did it in the presence of the native Christians. This was told me by a missionary of the same mission, who claimed to know the facts through correspondence. But now another missionary, who is in a better position to know, writes that the destruction of the medicines was not in public. We, therefore, gladly make this correction (Proverbs 23:23).

Zion in Shanghai.—Elder C. F. Viking has gotten possession of a good large house in the European quarter in the part known as the American Concession. This address is sufficient: 18 North Szechuen Road, Shanghai, China.

Shanghai is about six hundred miles from Tientsin and Pekin, the storm center at present. So Zion's Messengers may not be in immediate danger. But at any moment the trouble may spread, and it is well that multitudes of earnest spirits are praying not only for the protection of all Christians, but asking, with confidence, that God will keep from all harm the Messengers there and the friends of Zion, for the good of China and of all.

Pray for such purity and power in Zion Home in Shanghai as will attract earnest missionaries who are sick of discordant and divisive sectarianism and who long for apostolic Christian Union (Isaiah 14:32).

Denominational Missions are united in spirit; they are at heart one, do you say? Yes, they are united—frozen together in icy indifference to vital truth, solidly congealed in customs and creeds, good and bad, false and true. A cold-storage Congregational Church and an Episcopalian refrigerator may profess some love for each other. But their cold alliance is utterly unlike the warm and glowing and *living union* pictured by our Lord in John 17:23: "*I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and hast loved them, even as Thou hast loved Me.*"

"Big I and little u" is the spirit of the Christian Catholic Church, according to the view of some missionaries who have only seen Zion through a denominational telescope. These people are not aware that only the one who is humblest before God can be the boldest before man in rebuking sin. And the rebuke of sin does not often bring repentance unless a strong personal element is present. Nathan did not veil his personality in mock humility when he thundered at the king: "*Thou art the man.*"

Study 2 Corinthians, chapters 11 and 12. They fairly bristle with "I," "I," "I." In chapter eleven, forty-one times Paul says "I." The next chapter is shorter, but there, too, the "I's" have it, the apostle again shouting "I" forty-one times.

The writer or speaker who studiously avoids the first personal pronoun is usually a hypocrite who is aiming, not for humility, but for *a show* of humility. But Leaves of Healing, like many passages of the Bible, breathes a deep spirit of true humility under a form of bold personality (Acts 20:19-21).

A Slander of Zion.—While a missionary in China I wrote to Rev. Johnston Myers, D. D., of Chicago, for information about the Christian Catholic Church. I have the reply of Mr. Myers, in which he shamelessly asserts that Dr. Dowie gets money of the people through superstition, that he is a hypnotist, that he is a fraud and fakir, and that the work of Zion is not of God. He wrote also the wicked slander that he knew of plenty of false testimonies of healing published in Leaves of Healing. I lately challenged him to name even one false testimony, and he has been utterly unable to produce one. This man whom Baptists regard as a spiritual leader stands convicted of deliberate and persistent falsehood; for he repeats the lies of the daily press and never comes to the Zion meetings to see and know for himself. It is no wonder that this wretched man is looking to Baal He writes me in defense of the Masonic lodge and says that he hopes to join it this year (Jude 10:11).

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.

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Notes of Thanksgiving to Zion's God

Extracts from the General Overseer's Correspondence

Compiled by O. J. Sprecher, Private Secretary

Many Terrible Diseases Healed by God.

5429 Marshfield Avenue,
Chicago, Illinois, June 1, 1900.

Dear General Overseer:—I am so glad I have $—— saved for God's work. It is my tithes.

I desire to send you my testimony. I never testified because I cannot speak good English, and I cannot find words to say what I want to say, so I thought I would write.

I was a Lutheran all my life, and I thought I knew everything about Salvation and Holy Living, but when I heard you preach the Full Gospel, I found I knew nothing.

I am thankful to God for sending you, dear General Overseer, to bring us to the light.

I could not stay in the Lutheran Church any longer, and with lots of trouble I got out, thank the Lord. That was five years ago, and now we are all in Zion; my two daughters, son-in-law, grandchildren and myself.

Now about my healing: After the World's Fair I heard that Dr. Dowie, a man of God, was praying with the sick, and that God was healing them.

I thought He would heal me too, so I found you in Zion Tabernacle No. 1.

I was sick with stomach trouble, heart trouble, sore throat, and a lame leg.

My hip bone was out of order. If I was standing, I could scarcely sit down, and if I was sitting, I had trouble and pain to get up.

Nothing would help me. I got worse every day. So I went to Zion, and you, dear General Overseer, prayed with me and I got healed.

I have been well six years, and give God all the glory.

May God bless you and give you long life, health and strength, and all the money you need.

Your Sister in Christ, Marie Zitzman.

Baby Healed When Near to Death.

Liberty Center, Ohio, June 9, 1900.

Dear Dr. Dowie:—We rejoice that the Lord has healed our very sick baby, eight months old.

We supposed she had spinal fever. Her head was drawn back, she had very high fever, and was so sore that we could scarcely move her.

The people were stirred up because we did not call a doctor for such a sick child. She looked like a little corpse when Elder Moot came on Saturday, May 26th.

The soreness left her back the same day, so that she could be moved about with comfort, and on the following Sunday she took notice of all that went on, something she did not do during her sickness.

I was so glad when the man of God stepped in. His words gave me great courage, and I knew Lois would live.

Mr. Whitmer rejoices in the Lord, who saved our dear baby, as never before.

We heartily thank you for your prayers and for your aid during the time of need.

Yours in love in the Christian Catholic Church in Zion,

Ollie Whitmer.

Healed of Chronic Kidney Disease of Twenty Years' Standing.

Marseilles, Illinois, June 11, 1900.

Dear Dr. Dowie:—I will give my testimony.

It is with heartfelt thanks to my Heavenly Father for His healing power that I write.

I have been healed of stomach and kidney trouble, from which I had suffered for twenty years.

I was treated by different doctors, but got no relief.

They said it had become chronic and could not be cured; but, praise the Lord, through Leaves of Healing I have been taught to trust the Lord as my Cleanser and Keeper and Healer.

I am so thankful I ever knew Dr. Dowie. It is through his teaching that I have learned to trust the Lord, and, praise His Holy Name, I find "He is the same yesterday and today, yea and forever."

I am so thankful I have left the M. E. Church and have got where the Full Gospel is taught.

Praise the Lord, I am walking in the blessed light.

I have never been so happy since I was converted as I have been since I fully trusted Jesus.

I pray that the time will come when I can do more for the Lord.

Mr. Ingold is happy, and enjoying the free and full Salvation. He is trusting in the Lord for Keeping and Healing.

When I get sick he prays for me and I get healed right away. Praise the Lord, it is better than taking drugs.

I do not feel satisfied with the way I was baptized. I want to do the Lord's will. I pray the time will come when we can go to Chicago.

Pray for us. I hope you may be spared many years to spread the Gospel.

We will enclose $—— as an offering to the Lord's work. We would like to give more if we had it. Sarah Ingold.

Injury Quickly Healed in Answer to Prayer.

Alexandria, Nebraska, June 3, 1900.

Dear Dr. Dowie:—I must give my testimony of how God healed my hand through your prayers.

I ran a rusty nail very deep in the center of my right hand. It swelled and was very painful and bad.

We prayed at once and trusted God fully; but still I felt if you would pray for me I would get all right much quicker.

We wrote to you, and before the letter could have reached you, my hand was better.

After we wrote for the second prayer, my hand seemed to be quite well.

In less than a week I worked with my hammer. O, what faith in the Lord will do.

We give you thanks, and God all the glory.

We also send our heartfelt thanks for your prayers.

We have received great blessing through your teaching.

God bless Zion. Amen.

Your Brother in Christ our Lord, H. H. Austin.

Mother and Baby Healed Through Deacon's Prayer.

Windom, Minnesota, April 15, 1900.

Rev. John Alex. Dowie.

Dear Brother in Christ:—I feel impressed to add our testimony to the many thousands in Zion.

We praise God for many blessings, and for healing our bodies last week, April 6th.

My wife was taken with terribly sore throat, and on the 7th it was so sore she could scarcely swallow.

We called in Deacon Kibbey, and as soon as he prayed for her the pain left her back, her headache stopped, the soreness left her throat, and she came to the table and ate a good supper.

We praise God for that.

On Lord's Day, the 8th, our little son, only eight months old, fell from his high chair and struck on his chin, cutting his little tongue nearly half off.

We sent for Deacon Kibbey and he prayed for him.

His tongue stopped bleeding and scarcely troubled him at all.

It did not swell any, and he is all right now.

We give God all the glory, and thank God for Zion teaching.

Your Brother in Christ, B. F. Archer.

Mrs. Zetta Angel, of 4223 Evans Avenue, Chicago, Illinois, writing under date of June 8, 1900, says:

I thank you for being the means of my being saved.

I was converted in Divine Healing Home No. 1 in 1895, during your great persecution. God blessed you at that time, and many more.

I ever remember you and yours in our prayers.

Delivered From Asthma in Answer to Prayer. Firm Stand Against Swine's Flesh Needed.

Johnson, Wisconsin, June 18, 1900.

Dear General Overseer:—Once more I am thankful to God for delivering me from the clutches of Satan.

You will doubtless remember I wrote to you the 5th of June, requesting you to pray for me, as I had an attack of the old enemy, asthma.

Through my husband's prayers I was partly healed, and at the time you were to pray I was again freed from the power of the Evil One.

In the meantime my husband's partner, Henry Hendrickson, came home from Chicago, and before you had yet prayed he said to me, "You sinner, what have you been doing?"

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I said, "All I know of is, I have had more milk than I knew what to do with, so I told one of our neighbors he might have it for his pigs."

He told me I must write to you about it. I thought it would be more sin to throw the milk away than to feed the neighbor's pigs.

I stopped giving it away, and now I am well of the smothering spells, for which I thank God.

Now I think the hogs can all starve for all of my feeding them.

We are all kept by the Spirit's power, and we thank God for keeping our stock.

Our best cow was sick, and we prayed for her. The next morning she was all right, for which we also praise the Lord.

I also wish to thank you for your prayers in my behalf.

Enclosed you will find a small offering. May God bless and protect you and yours is my prayer.

Your Sister in Christ, (MRS.) JULIA MCDONALD.

Healed at the Time of Prayer, Though Miles Away.

99 TWENTY-NINTH STREET,
MILWAUKEE, WISCONSIN, June 18, 1900.

DEAR DR DOWIE:—I received your letter today, saying in answer to telegram you had prayed for me June 7th, at 4 P. M.

I told my friends before your letter was received that I knew it was about 4 P. M. you prayed, for at that time my fever broke and I was able to retain food on my stomach for the first time in nearly three days.

June 4th we had a Zion Bible Study at our home, and while they were here, I was taken quite sick.

They offered up prayer for me, but in the night I was taken with a chill; then very high fever came on, and sore throat.

My spine seemed in a very bad condition, and I am sure had I not trusted God for my healing, it would, no doubt, have been a serious case of spinal trouble; but, praise God, He heard your prayer and raised me up, and I feel strong again.

I give God all the glory, and thank you, dear Doctor, for the interest you took in me. You are surely a true, good shepherd.

I remain, Yours in Zion, (MRS.) ETTA STEINER.

Prayer Gives Victory Over Satan. Confession Brings Blessing.

LA JUNTA, COLORADO, June 14, 1900.

DEAR DR. DOWIE:—We feel that your prayers have been answered in behalf of our little Claudia.

About three weeks ago she had two spasms.

The 9th of June she was taken again. I jumped out of bed with her, kneeled in the middle of the floor and implored our Heavenly Father to turn them aside, which He graciously did. She remained nervous and cross the 10th and showed signs of a spasm, so I wrote you to pray for her —that was Sunday.

Monday and Tuesday she was cross, and did not eat anything.

Wednesday afternoon she went to sleep, looked natural, and could hardly get enough to eat, so we were sure you had prayed for her.

Praising God for answer to your, His faithful servant's, prayers, and rejoicing in victory over Satan in our bome, I am

Yours faithfully in Jesus' Name, (MRS.) MARGARET A. MUDGETTT.

P. S.—I will also state that I had a confession to make to you before I could be sure of victory. M. A. M.

Two Sinful Brothers Converted in Answer to Prayer.

Writing in Chicago under date of May 7, 1900, a member of the Christian Catholic Church in Zion says:

My brother, whom I asked you to pray for over a year ago, has given up swine's flesh, beer and whisky, and I believe that he is converted.

He holds up Zion to the people in Minnesota. He used to hate every one who wanted to live a godly life, especially our General Overseer.

Another brother of mine came here a short time ago, full of hatred toward Zion and you. He attended the meetings during the week, with my sister. Last baptismal Sunday, at your command, he went into the baptistry. Last Monday he joined the Seventies. His face is changed. There is a greater change in bim than in any of the rest, because he was in deeper sin.

May God bless you and keep you on earth until Jesus comes, is my earnest prayer.

Son Healed at the Hour of Prayer.

DUBLIN, TEXAS, June 18, 1900.

DEAR DR. DOWIE:—I write this to tell you that my son was healed at the very hour I asked you to pray for him, for which we praise God.

We thank you from the depths of our hearts for your prayers.

We do praise God more and more for Zion, and we are trusting that God will bring us to Zion some day.

Your Brother and Sister in Christ,

FRANCIS AND MARY A. BARTON.

God Heals the Baby.

MODENA, WISCONSIN, June 15, 1900.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—I write to let you know that our dear baby, for whom you prayed, was healed in answer to your prayer.

She had a very hard cough, and it left her about the time you prayed for her.

We give God all the glory, and thank you for your prayers in her behalf.

We do thank God for sending you to reveal the truth.

Our daily prayer is that God will bless you and your family.

Yours in Christ, (MRS.) H. O. BROWN.

Backache Healed by the Power of God.

STILES, WISCONSIN, June 19, 1900.

JOHN ALEX. DOWIE.

Dear General Overseer and Brother in Christ:—I thank God for answering your prayer and giving me such a wonderful blessing.

My backache is gone. It went away as soon as you prayed.

I prayed at the same time.

I was trouhled with my back for three years, but I am sure I will not be troubled any more.

O, dear Brother, I thank God for sending you to Chicago, and I thank God and you for your prayers. I remain,

Your Brother in Christ, ERWIN ROBBINS.

Prayer Answered for Healing of Tonsilitis.

WELLS, MINNESOTA, June 11, 1900.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—I was sick last week with tonsilitis, and mamma requested you to pray for me. I am about well now.

I thank you for praying for me, and thank God for healing me.

May God be with you and bless you in your work.

Yours in Christ, GERTRUDE E. DUNLAP. (Age 13.)

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.

CONSECRATION OF ZION TEMPLE SITE

At Zion City by the General Overseer, on Saturday, July 14, 1900.

REDUCED RAILROAD RATES TO CHICAGO

Have been secured to those who attend the Conference of the Officers and Members of the Christian Catholic Church in Zion, JULY 14TH, 15TH AND 16TH, in connection with which the Consecration of Zion Temple Site, located on the ground recently secured for Zion City, will be observed by thousands of Zion, SATURDAY, JULY 14TH.

Members and friends of Zion can secure tickets to Chicago, paying the full fare coming, taking a convention receipt from the agent for the same, from points West of Buffalo and Pittsburgh; North of Kentucky, St. Louis and Texas, and East of Bismarck, Cheyenne and Salt Lake City, within the territory of the Central and Western Passenger Associations, and WILL BE RETURNED AT ONE-THIRD FARE.

The Joint Agents will, with Deacon Daniel Sloan, attest the certificates for return tickets at the reduced rates, MONDAY, JULY 16TH.

All persons attending the Conference, having received from their local agent a receipt for the ticket at the time it is purchased, should deliver such certificate receipts to the Clerk at Zion Home, immediately upon arriving in Chicago.

Tickets may be purchased coming July 11th, 12th and 13th, and return tickets may be secured going home, returning the 17th, 18th and 19th; and also the 16th, if necessity requires it.

For further information apply to

DEACON DANIEL SLOAN,
1300 Michigan Avenue, Chicago.

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IF IT BE THY WILL.

BY THE EDITOR.

It is a constant experience in our ministry to hear from the lips of Christians who are seeking the Lord for healing, the statement that they have always prayed to God for deliverance from pain and sickness with the proviso, "if it be Thy will." This is the cause in tens of thousands of cases why their suffering and disease is not removed, for such a prayer is not "the prayer of faith" and not in accordance with the revealed will of God.

When we state this, we are met by a number of statements in defense of this mode of prayer, which may be briefly summarized thus:

1. It is presumptuous to pray in any other way, since God's will in this matter is unknown.

2. It may be for God's glory that we shall not be healed.

3. This form of prayer is justified by the prayer of the leper, "Lord if thou wilt, thou canst make me clean."

4. It is justified by the prayer of our Lord, "Oh, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt."

5. It is justified by the Lord's prayer, or rather the prayer which the Lord taught His diciples to pray, "Thy will be done."

We propose briefly and pointedly to answer the errors involved in all these five statements.

1. It can never be presumptuous to pray with divine assurance for healing if all the conditions are fully complied with by the suppliant, since God has revealed Himself in every age as the Healer of His people, and it is His absolutely revealed will to heal all such as come in faith pleading His Covenant Name and Promises. It is presumptuous to doubt what God has said, or to ask in any other spirit than that of confident expectation for what He has promised. He has said, "I AM the Lord that healeth thee," (Ex. 15:26) and that is an eternal Covenant Name, the Covenant of Jehovah-Rophi, resting in which the believer may sing, "Bless Jehovah, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases." Unchangeable as God Himself, that name reveals His nature as the Healer of his people, for it is written by His fingers on the Imperishable Page of His Word. His promises are in perfect accord with this revelation of Himself.

Prophets and poets, evangelists and apostles, inspired by the Divine Spirit, repeat these promises in a thousand forms. The phophets tell of Jehovah manifest in the flesh, who would in the fullness of time come not only as the Saviour, but as the Healer and the Cleanser of His people. Isaiah 35th embodies this glorious three-fold blessing of salvation, healing and holiness. Salvation first: "He will come and save you." (verse 4.) Healing comes next: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing," etc. (verses 5 and 6.) And then follows Holiness, which is the glorious Highway of the King in which the fully redeemed shall walk, "The way of Holiness." (verse 8.)

The evangelist reveals to our admiring gaze the glorious scene in the synagogue of Nazareth (Luke 4) where our Immanuel unfolds His mission in the first recorded sermon after His baptism, His temptation, and His triumph; and there our Lord declares His mission to save and to heal. Throughout all His ministry the dual gospel of salvation and healing goes hand in hand, and again and again it is recorded, as in Matthew 4:23 and 9:35, that He "went about teaching, preaching, and healing all manner of sickness and all manner of disease among the people." Truly we may cry with the prophet, "Surely He hath borne our griefs [Hebrew, 'sicknesses'] and carried our sorrows" (Isaiah 53:4), and with Matthew, as he closes the record of that wondrous night of healing in the streets of Capernaum. (Mat. 8:16, 17.) "Himself took our infirmities and bare our sicknesses." Over and over again His willingness to heal all who come in faith is demonstrated, and that without exception. In no case did He ever say, "I will not," but His "I will," rings out in every page of the gospel.

Apostles, prophets, and teachers throughout all the early ages of the church repeat and demonstrate in the inspired epistles, and the other sacred records of the church's wondrous story, the same willingness of the Lord to heal, and that without exception, all who trust Him. Unless He is changed, and if that were possible, He would not be God, then He is still the Healer of His people. Let us rejoice that the Holy Spirit still breathes upon our hearts the inspiring words, "Jesus Christ is THE SAME yesterday, to-day and forever." Since that is so, then He is able, WILLING, longing, and present to heal, for He is not only an unchanged, but a present Lord, whose Word declares, "Lo, I am with you always, even unto the end of the world."

2. It cannot be for God's glory that any of His children should be unhealed, since God is never glorified in our sickness any more than in our sin, for both sickness and sin are clearly Satan's work. He is glorified in delivering us from sickness, and nowhere is it written that He is glorified in sickness. The mistaken perversion of our Lord's words in John 11: 4 has led many astray by giving them the false interpretation that God is glorified in our sickness Jesus, when He received the message of Lazarus' sisters, "Lord, behold, he whom thou lovest is sick," did not say that God was glorified in that sickness; He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This glorious declaration was abundantly justified by the wondrous manifestation of His resurrection and healing power, and He was *glorified*, as the Son of God, *in the delivering His loved one from the power of the devil*, who is the author of disease and death. Jesus did not say, "God *made him sick* that I should be glorified in delivering him from sickness," but He said in effect that the glory of God in His own person should be manifested in delivering him from that evil one from whom sin and sickness and death and hell proceed, that is, from the devil. Christ did not go about healing those that were oppressed of God, for it is written (Act 10: 38), "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were *oppressed of the devil;* for God was with him." Since, then, all forms of human sickness are Satan's work, these filthy diseases and painful infirmities can never be God's will, and if we believe that "for this purpose the Son of God was mainfested, that He might *destroy the works of the devil,*" (1 John 4:8) then we must believe that He came to destroy disease, and that God is ever glorified in the destruction of disease in His people.

How glorious it will be when from the four winds the breath of God breathes upon multitudes of God's children who are fainting, groaning, and dying, and are in their graves so far as practical usefulness is concerned. What a glorious power will be given to the Church of God when those who are now useless in the battle field will rise up at His command, filled with divine Life and glad with the indwelling consciousness of His healing power in every part of their spirit, soul, and body. What mighty blows will then be dealt in Jesus' name and in His strength to Satan's kindom, and what multitudes will be set free by these triumphant hosts will go forth "an exceeding great army" to proclaim a perfect redemption not only for the spirit and the soul, but for the body also. This wondrous power rested on the Church in its glorious morning, and now that the night has come, the sure word of prophecy encourages us to believe that He who is coming to take out of the world His own will prepare them for that coming by "restoring health" to them. This health will be given for blessed service in the "little while" ere "he shall descend from heaven with a shout with the voice of the archangel and the trump of God." It will not be from innumerable sick-

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beds, groaning with cancers and rheumatisms and fevers that the "wise virgins" shall go forth with glad songs and joyful steps to meet their Lord, but they shall go forth to meet Him with the Oil filling their earthly vessels, for ere He comes He shall be glorified in their deliverance from the foul imprints of Satan's finger. On every page of the evangel and in the Acts of the Apostles we read that "they glorified the God of Israel" when they saw the mighty power of Jesus' name in the healing of the sick, and so it will be again. It is for God's glory that we should be healed.

3. The prayer of the leper can never justify the use of the word "*If* thou wilt or it be Thy will," since we have the answer of the Lord to the prayer of the leper in the two glorious words, "I will." When the leper said, "Lord, if Thou wilt, Thou canst make me clean," he acknowledged, in the act of worship, first that Christ was His Lord and God in whom he trusted for salvation. Second, by the words, "Thou canst," he expressed his faith *in the power* of the Lord to heal, but being *ignorant* as yet of the abounding *willingness* of Christ, who was only then unfolding His glorious will, he said, "If Thou wilt," and in speaking thus he expressed his doubtfulness as to the Lord's willingness. But when Jesus said "I Will," the leper no longer prayed "If Thou wilt;" to have done so would have been to sin. Now Christ's answer to the leper is His answer to every true believer, "I will," and to repeat the form of the leper's prayer, "If Thou wilt," is to doubt whether that is really the Lord's answer, and doubt is sin. Had the leper persisted in praying "If Thou wilt," after he had heard the Lord's answer, he would never have been healed, for he would have shrunk from the Lord's touch. This is what many Christians are doing now; they persist in praying, even when they have heard the Lord's answer, "Lord, if Thou wilt" and therefore they shrink from the Lord's touch.

To every true believer to-day bowed down with sickness Christ speaks as at Bethesda, (John 5:6) "*Wilt thou* be made whole?" and unless we are willing He cannot heal, for He demands that we shall believe in His willingness without an "if" or a "but" or any qualification whatever. The language of faith never includes a syllable of doubt, and the little word "if," though it be but a syllable, is an element of doubt so great that no prayer can be answered which contains it. Let the believer listen to the Lord's answer to the leper, "I will, "and never again repeat the leper's word of ignorance (justifiable in him but not in us), that little pernicious word "if." When one came to Jesus with that word, saying "If thou canst do anything, have compassion on us and help us," the Lord's answer was distinct and clear, "*If thou canst believe*, all things are possible to him that believeth." (Mark 9: 23.) The "if" is never on God's part; His will is revealed, and there can never be any doubt as to His willingness to heal. Therefore it but rests with the Christian to throw away the "if" and to say, "LORD, I BELIEVE."

4. There can be no analogy between our prayer for Divine Healing and Christ's bitter cry in the hour of His agony and sore temptation in the garden, when He said, "My soul is exceeding sorrowful even unto death." As He Himself had said, it was impossible for that cup to pass from Him. This is proved by reference to His word in John 12 : 27, where He says, "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour;" and then it was that He, withdrawing that prayer, said, "Father, glorify Thy name," and to that there came a voice from Heaven, saying, "I have both glorified it and will glorify it again." It was only in thus fulfilling the eternal will and purpose of the eternal Trinity that it was possible for Him to become the Redeemer of men, and the "if" in that prayer was thus absolutely withdrawn and with glorious devotion for our salvation and healing and perfect redemption, He said, "as THOU wilt." All we ever can desire any Christian to say, is "Not as I will, but as Thou wilt," only let us know clearly what that will is, and then pray that His revealed will shall be fulfilled in us.

5. There is no such prayer taught Christ's disciples as that wnich is so often quoted as justifying the retention of the doubting "IF;" viz., "*Thy will be done.*" Christians have no right to insert a full stop where their Bibles do not even contain a comma. The prayer, as our Lord taught it to his disciples, is contained in Matthew 6 : 10, and is not "Thy will be done," but "Thy will be done *in earth* AS IT IS *in Heaven*," a very different prayer, with a larger scope than the abbreviated and distorted petition, "Thy will be done." The prayer, as it is often quoted, is a prayer of resignation to the unknown will of God, but that is clearly not the intention of our Lord. As He inspires the prayer, it is a prayer beseeching divine intervention, and entreating that "Our Father in Heaven" shall now, *on this earth*, do His will in us *exactly in the same way* as that will is now done *in Heaven*. Resignation to the Divine Will is a lovely and beautiful grace, but when the prayer which our Lord has taught us is distorted and used by Christians as a reason for their resignation to disease and corruption which is the devil's will and work, the perversion of the prayer becomes a very serious matter. Satan, himself must have devised and maintained in Christian writings and hymns this miserable perversion of the prayer taught by our Lord, for it has been a most successful delusion in his hands to keep millions of God's children bound by his filthy chains in racking pain, and even leading them to glorify God for his (that is, Satan's) work.

The extent to which this has been done by Christians for many centuries is beyond all expression sad. Holy and consecrated in spirit, great numbers of lovely Christian characters have pressed their lips to the work of Satan's foul fingers on their bodies, and said, looking up to God, "Father, *Thy will be done.*" Take, for illustration, the verses written by that excellent Christian lady, Frances Ridley Havergal, entitled, "A song in the Night." In a note to the little poem, she says that it was written in severe pain on Sunday afternoon, Oct. 8, 1876, at the Pension Wengen, Alps. She says :—

I take this pain, Lord Jesus, *from Thine own hand*;
The strength to bear it bravely Thou wilt command.
I take this pain, Lord Jesus, as proof indeed
That Thou art watching closely my truest need,
That Thou, my Good Physician, art watching still,
That all thine own good pleasure Thou wilt fulfil.

I take this pain, Lord Jesus; *What Thou dost choose*
The soul that really loves Thee will not refuse.
I take this pain, Lord Jesus *as Thine own gift*,
And true, though tremulous praises I now uplift.

'Tis Thy dear hand, O Saviour, *that presseth sore*,
The hand that bears the nail-prints forevermore.
And now beneath its shadow, hidden by Thee,
The pressure only tells me Thou lovest me.

It is sad to say it, and to say it of one whose memory is so justly held dear by the church of God, but said it must be, that this, and the thousands of other poems and writings like it, must give great joy to the devil, for *these sentiments are an absolute insult to God.* To declare that a painful, horrible, filthy disease, corrupting and destroying a useful life, is implanted there by the hand of the Saviour and the Healer and the Cleanser, the incorruptible God, from whom nothing unclean can come, is to say that which is not true. It is no more true in Frances Ridley Havergal than it was in Job when he said "Have pity upon me, have pity upon me, O ye, my friends; for the hand of the Lord hath touched me," (Job 19: 21), when not one single filthy boil on Job's miserable body had ever been planted there by any other than by Satan's unclean hand, since it is written that "Satan went forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." (Job 2: 7.)

Let us look more closely at this prayer which our Lord has taught us, and we shall see how entirely opposite to its perversion the prayer really is. As we have said, it is a prayer for *divine intervention*, asking that our Father's will shall be done in us now, as it is done in Heaven.

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To understand it, therefore, let us leave, in imagination, this earth and these lower skies and wing our way through all the starry spaces, leaving suns and systems behind, until we come to the highest heavens and reach the "city which hath foundations, whose builder and maker is God." Let us now stand before one of those glorious gates of the city celestial. There, in all its glory, the city shines, "like unto a stone most precious, even like a jasper stone, clear as crystal." It rises above its walls great and high one thousand five hundred miles upward into the lovely sky, and extends on every side an equal measure "according to the measure of a man." All radiant with glory, the many mansions rise tier upon tier in this Metropolis of the Universe up to the very Throne of the Eternal. At one of the pearly gates we look into the face of a glorious guardian angel and say, "Tell us, O blessed one, is this Heaven, where God's will is done? And he answers "Yea." Again we say, "Tell us, O blessed one, is there any sin within these Jasper walls?" And he would say "Nay, for here the Father's will is done, and where that will is done no sin can enter."

Back from the gates of glory, we come down again to earth, and kneeling now upon this footstool, we lift our eyes to Heaven and say, "Father, Thy will be done in me on earth this day, just in the same way as it is now done in Heaven; and as in Heaven no sin abides, grant that all sin may now be taken from my heart, and that Thy holy will reign there alone, making my spirit pure, as Thou art pure." Will that prayer be answered if it come up to our Father's ear in Jesus name? Were it not answered, the Throne of God would fall for the Word of God would fail, which proclaims through earth and Heaven, "The BLOOD of Jesus Christ *cleanseth us from all sin.*" "I believe it," the Christian cries, "I believe it now, that it is His will, and I through faith and by His power am cleansed from sin." And so do we. Hallelujah.

But let us re-ascend, and wing our way in spirit once again above these lower skies, and stand once more beside the City of Gold. "Tell us, O blessed one, tell us," we say, "is there within these jasper walls, within these mansions of glory which rise above them to the Throne of God, any in whom disease, death, sorrow, crying or pain abide?" And if angel face could ever wear a look of pain, a flush of shame, it would be his from whose lips with mingled sorrow and displeasure the answer comes in one stern word, "Nay." "And wherefore, blessed one?" we say, to which he might reply, "Have ye not read 'there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie?'" And continuing, he might say, "The former things are passed away, the Father's will is done, the hand of the defiler of men can no more corrupt, for the will of the Father is done throughout all Heaven."

Descending once more, we bow our knees upon this earth, which is God's footstool, and looking up once more to Heaven, which is His Throne, we cry, "Father, O my Father, let Thy will be done in me on earth to-day, as that will is now done in Heaven; and as disease and corruption now defile my body, which is Thy temple, cleanse me from every defilement of the flesh as Thou hast from every difilement of the spirit, and in the perfect healing of every part, let Thy holy will now be done." Will that prayer be answered? If it be the prayer of faith, then it is written, "The prayer of faith SHALL SAVE THE SICK" and Heaven itself must fall to deepest Hell before that word can fail. But fail it cannot, for "it is impossible that God should lie. He promised, and He must perform.

Oh, that His will might be done, and that thou, dear suffering one who mayest read these words, shouldest no longer doubt the willingness of thy Lord to deliver thee from "all the power of the enemy," and to enable thee to "glorify God in your body and your spirit, which are His."

And now, beloved, how can we better close these words than in asking you to banish forever that fatal "IF" which keeps thee from the touch of Christ's healing hand waiting to heal thee now. We can only add our fervent exhortation and our earnest prayer for you in the words of the holy apostle Paul, "Abstain from all appearance of evil. And the very God of peace Himself sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, WHO ALSO WILL DO IT." Let him do it; and songs of rejoicing will ring through earth and Heaven that the Father's will is done, and you who have waited long shall now rejoice, "being delivered from the bondage of corruption into the liberty of the glory of the children of God," not only in having received "the first fruits of the Spirit," but in the "Redemption of your Body."

O'er earth and sea now let it ring,
The Lord is King, the Lord is King;
And Satan's chains from men shall fall
'Midst joyous shouts of "CHRIST IS ALL!"

EXTRACTS FROM "DIVINE HEALING VINDICATED."

THAT which fears criticism or investigation is not worth anything.

"THE redemption of our body" (Rom. 8:23 and 1 Thess. 5:22-24) is a present redemption, and if we will all let God have his way we may also say with Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2.)

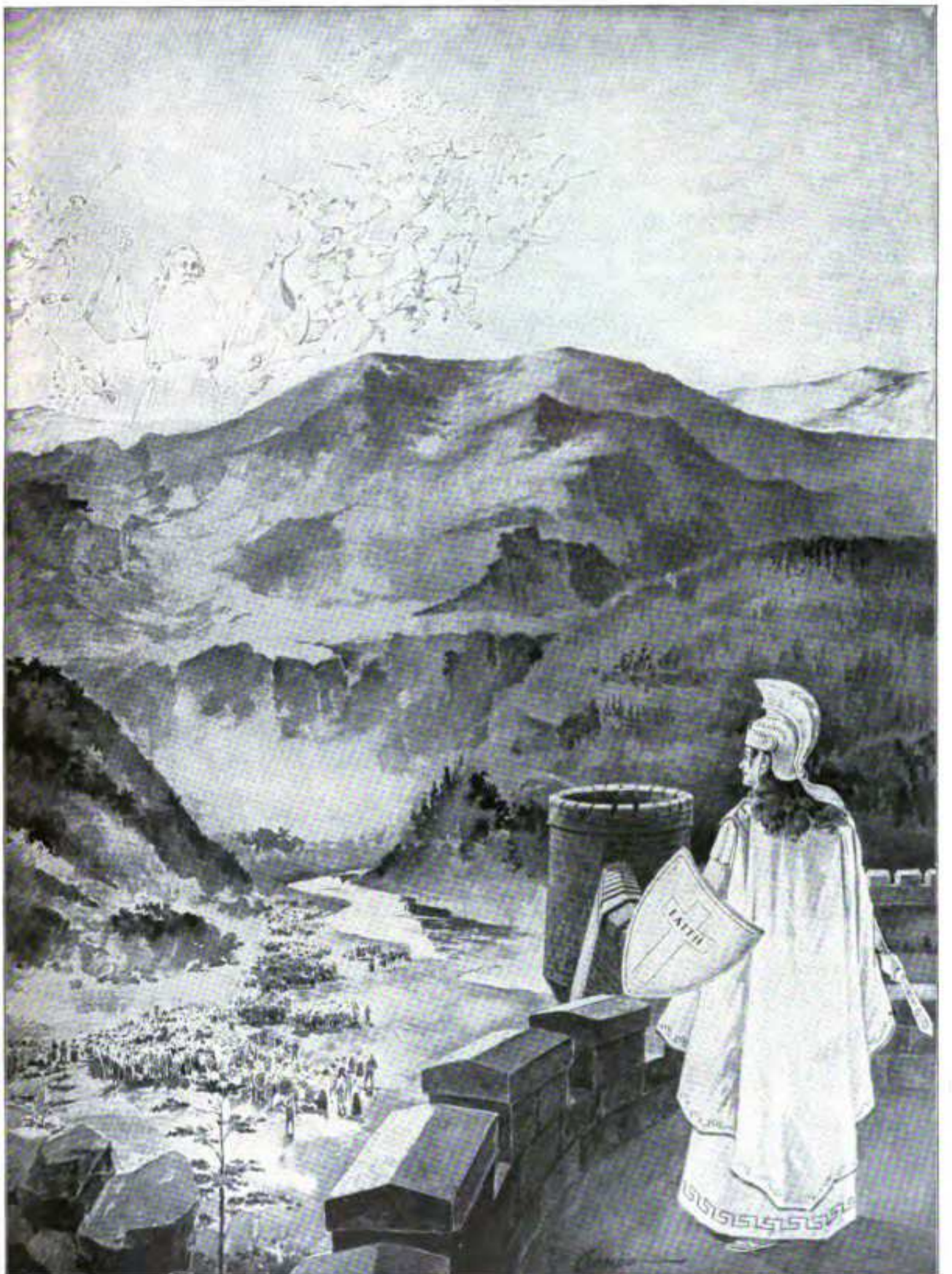
DIVINE Healing is a perpetual covenant with God's people; for, He has revealed himself by that name—Jehovah-rophi—"I am the Lord that healeth thee." (Ex. 15:26.) And the "Gifts of Healings" are ever in the church of Christ; for 1 Cor. 12:9 shows that they are "in the Holy Spirit," and He is ever in the church. "The gifts and callings of God are *without repentance*," (Rom. 11:29) and therefore, the Gifts of Healings, however they may be neglected, cannot be removed, for God's word would then fail, and that cannot be.

OUR friends say, we are to be "free from wearisome toil." Thanks be to God; I accept that. We are freed from wearisome toil. I am toiling night and day; I am toiling week in, month in, year in and year out, toiling every year more than I did the past, and feeling less weary than I did before. I thank God that I am able to realize the meaning of that word, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." (Isa. 40:31.) These wings of faith and hope take us right up to the mansions of God, and we come down strong. Hallelujah! I thank God that we can toil without weariness. There are multitudes on the earth to-day who are saying that the Lord is their strength, and that it is a joy to work and a joy to live.

The following table from the *Journal of Education* contains a lesson which will be understood without comment. The relative expenditure in the educational and military departments of the principal nations of the world is as follows:

	Military.	Education.
France	$4.00	$ .70
England	3.72	.62
Holland	3.58	.64
Prussia	2.04	.50
Russia	2.04	.03
Austria	1.36	.32
Denmark	1.76	.94
Italy	1.52	.36
Switzerland	.82	.84
United States	.30	1.35

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ZION'S VISION OF THE BLESSED HOPE AND THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, June 23, 1900, was conducted by Overseer George L. Mason.

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

California, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Minnesota, Nebraska, New Jersey, Ohio, Pennsylvania, Washington and Wisconsin.

The following foreign countries were also represented:

Australia, China, Greece and Japan.

The meeting was then thrown open for testimony.

MISS MARGARET M. R. DUHME, 757 West Seventh Street, Cincinnati, Ohio, said: "I am happy to be in Zion. It is a good place to be. I thank God for what He did for me, spiritually and physically.

"Nearly five years ago I was carried to Zion in an unconscious condition. My physician gave me but a few more days to live. For the most part of my life I was a dyspeptic, and for eighteen years I suffered untold agonies from catarrh of the stomach and bowels, and nervousness. God was very merciful to me.

"After Dr. Dowie laid hands on me and prayed the first time, I was instantly relieved. I kept improving rapidly. In a short time I was able to take walks. The Lord has wonderfully blessed me and kept me for five years I have had several severe attacks since, but through Dr. Dowie's prayers I have been able to hold on for victory.

"I am better and stronger today than I have been for many years. I thank Dr. and Mrs. Dowie and Dr. Speicher for their kindness. I thank God for Zion."

J. JOHNSON, Johnson, Washington, said: "I am glad and thankful that I am here. I and my family have been healed many times in answer to prayer. Some of these healings were before I ever heard of Dr. Dowie. When LEAVES OF HEALING came to me, it seemed to fill a long-felt want, and I thanked God.

"Today I visited the Site of Zion City. It is a most beautiful site for a city, and as I climbed the tower near the site of the future Temple, I could thank God and rejoice. I believe that if Zion's people are faithful, it will be an object lesson of righteousness to all the world."

MRS. H. O. MEYERS, Johnson's Creek, Wisconsin, said: "I came to Zion first, five years ago next September. I had nervous prostration in one of the worst forms, and was almost helpless. Just a little while before I came here I had to be dressed and fed almost like a child, for nearly nine months.

"I saw two copies of LEAVES OF HEALING, and saw a girl from our town who was healed. I at once began to talk to my people about coming to Zion. They did not know anything about it and tried to discourage me. One day my husband sent me to a doctor, and I was to go to my mother's after that; but I went to the depot, bought my ticket and came to Zion.

"Previous to coming here, I had not been able to sleep, but had taken drugs to make me sleep for eight months. I stayed four weeks and a half and in that time I was able to sleep and gained ten pounds. I went home and stayed four weeks, and then came back, and gained two pounds a week while I was here.

"I stand before you healed. I take care of the house, do all my own work, and board a school-teacher. For one and a half years my heart has been filled with joy. I was not healed instantly, but as I read LEAVES OF HEALING and prayed, I have clung to God's promises and He has healed me little by little as I have followed Him.

"I severed my connection with the Baptist Church. God required it of me, but it was one of the hardest things I ever did. But when I first came here I promised God I would do right, and do whatever He required of me, as He showed me the light. Day by day I have followed in His footsteps. I am a very happy woman.

"I never expected to live and have my reason. I was on the road to insanity. For six months I was almost blind; I could not see across the room. Yet when I speak of being healed, 'they say' there was nothing the matter with me."

MISS J. GILBRANSON, Salem, Massachusetts, said: "I first heard of Dr. Dowie when I came to the World's Fair. I boarded with Dr. Dowie a week, and received a great blessing. I did not come for bodily healing, but I wanted to know about Dr. Dowie, because I had heard so much about him from a friend in California, who was healed. I wanted to see for myself. The blessing I received in that Home, spiritually, has been with me all the time since 1893.

"About a year ago Dr. Dowie, in LEAVES OF HEALING, commanded us to leave the churches. I left the Methodist Church, although it had been my home for many years. I felt I could not leave that home I so much loved, where the friends were so dear to me. I went on my knees and asked the Lord to help me. I plainly saw that Zion was right, for if I testified that I did not believe in medicine, the minister would at once say he believed in pills. I saw that I must obey Dr. Dowie, and the Lord blessed me in doing so."

HARRIET A. WYNCOOP, Bradford, Pennsylvania, said: "I have so many blessings to thank God for that I cannot remember them all. I thank and praise Him that He has been with me from my infancy up, and especially since I came into Zion. I praise Him for His healing power. I came here with a complication of diseases. I praise Him that they are all healed but one, and that is better.

"I have consecrated my life anew to God and to Zion. It has been a short time since I heard of Zion, the first of March of this year. Through a kind friend I was enabled to read LEAVES OF HEALING. It cheered my heart, and seemed to be what I wanted."

S. S. MARTIN, Starbuck, Washington, said: "I have great reason to be thankful to God for His deliverance, and for leading me to LEAVES OF HEALING some three months ago and, through it, bringing me here.

"I feel it is a great blessing to be here and hear these testimonies. It strengthens me.

"Three weeks ago I wrote to Dr. Dowie for prayers. There was an unseen influence which would come to me and draw my thoughts away from that which was good and pure. It was very annoying to me. I contended with it for some time myself, and then I sat down and wrote to Dr. Dowie my condition, and asked prayer in my behalf; and, blessed be God, as soon as he prayed for me, it was all gone. That influence departed, and I have never felt it since. It was very remarkable.

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"I also wrote to him to pray for a friend of mine; a lady who was suffering very much. Three years ago she fell and broke her hip joint, and she has never been able to walk since without having some support. One evening, about the time the Doctor had time to get my letter, she said, 'Doctor is praying for me; I feel a kind of tingling all through my body.' She improved very rapidly, but soon after she took the grip and had a very severe relapse. I told her we would take her case directly to God and see if we could not obtain the help necessary at once. We did so, and, to our great joy and happiness, the conditions passed away and she was relieved in a very short time. We have great reason to be thankful to our Heavenly Father."

MRS. W. F. MATTHEWS, Zion Students' Home, 1243 Michigan Avenue, Chicago, Illinois, said: "I thank God for the blessings of this year. It has been a very wonderful year to me, and I feel day by day, as I look back over my life, that God has wonderfully led me, and given me many blessings. As I have looked at the lives of the young people this year, it has been such an inspiration to me to see how God has been blessing, and I thank God that we have such teaching as we have in Zion to give to the young people.

"Not only that, but God has blessed the children. When I was in Kansas City I left my little girl there, and when she came back she said there were so many things she could not eat, she was afraid of getting pork, but that they had boiled eggs, and that she could eat them and bread and butter.

"I had not said anything to her at all about it before.

"A few days after that she was out on the street, and she came to me and asked me if I had any tracts, as she wanted to give them to a cripple. She also took a copy of LEAVES OF HEALING to a little girl next door, who was a cripple.

"I am thankful that the teaching is getting into my children; that is Zion's strongest hope—the children."

DEACON J. H. SAYRS, Zion Home (formerly of Cedarville, Ohio), said: "I praise God for the birth of a little girl in Zion this week. The Lord blessed my wife wonderfully in this confinement. She became a little nervous, but we prayed and all the nervousness passed away. What the physicians know as labor that is no good came on, and through prayer it immediately changed, and the Lord gave deliverance.

"There seemed to be no food for the baby. Overseer Spiecher prayed, and in thirty minutes there was plenty of food. If there is anything in the Bible for which the Lord promises blessing, it is this."

MRS. A. J. GRIFFITH, St. Mary's, Virginia, said: "I could not begin to tell of all the healings that have been in our families, but I am more thankful for the blessings spiritually. It is wonderful how nearly all my family—my children, their husbands and their wives—have been brought into Zion by the teaching of the Full Gospel. It gladdens my heart when I look over my family and see how the 'hard-heads' have been all broken up. They are all in Zion but one."

PETER NICHOLS, Zion Home, said: "I thank God that it is just a year ago today since I was healed. I was not sick more than five days, but I lost about ten pounds. Through the prayers of the General Overseer and the Elders I was healed. I not only gained the ten pounds I lost, but I also gained six more pounds."

DEACON S. P. FOGWILL, 36 East Sixteenth Street, Chicago, Illinois, said: "I give thanks to God for deliverance from a cold I took last Monday night. A cold with me settles into the grip. I asked the Lord to relieve me, and He did that night. In the morning I got a little more. Dr. Speicher prayed with me, and it left again. Standing around at my business I got a third attack, but I had prayers offered a third time, and now it is entirely gone, for which I thank God."

MAY MITCHELL, Winnesheik, Illinois, said: "I joined the Presbyterian Church when I was fourteen years old, and I supposed, of course, I was a Christian. They did not ask me to repent. The first thing they asked me to do was to join the Church, and I joined.

"Four years ago a lady from our neighborhood came to Zion and was healed. When she came here she was not able to step over a doorstep. People said that if she was healed, they would believe. But when she came back healed, they said there was nothing the matter with her. I found out then I was not converted. But I became converted last fall. Last summer my mother was healed of a very severe attack of rheumatism. She sent in a request for prayer and received healing. Last winter my sister was healed of what we thought was pneumonia. She was very near death."

ELDER F. A. GRAVES, Zion Home, said: "I thank God for keeping me from sickness. I thank Him for the perfect health He has given me from day to day. Oh, it is such a wonderful blessing; it is a blessing that so many of the human race are so earnestly seeking after."

JEREMIAH MACK, 1625 Michigan Avenue, Chicago, Illinois, said: "I thank God for the healing He has given me. Nearly a year ago I was healed of a complication of troubles. As far as physicians and human remedies are concerned, I was fast going down to the grave. I also thank God for deliverance from intoxicating drink, to which I had been a slave for eleven years. I was also delivered from tobacco. I am glad to know that God loves us, and that He is more willing to give to us than we are to ask Him."

MISS ANNA REAKIRT, Zion Home (formerly Cincinnati, Ohio), said: "I would like to thank God for the unspoken blessings we receive in Zion. My heart is full tonight of thanksgiving for the way God has led me, step by step, into this light."

The meeting was closed by the Doxology and prayer by Overseer Mason.

NOTICE TO ZION TRAVELERS.

Friends of Zion going to Europe and other parts of the world are respectfully informed that an Agency has been established to secure rates, accommodations and protections for first, second and third class passengers to and from all parts of Europe, etc.

Arrangements have been made with the principal steamship and railroad lines to book passengers to and from all parts of the world, at the lowest possible rates.

For rates, maps and full information, apply to David F. Robertson, Special Agent for THE COMING CITY, 1201 Michigan Avenue, Chicago.

BAPTISM must be a Baptism of Real Repentance. It never can be a Baptism of Faith until it has been a Baptism of Real Repentance, not to be repented of. Repentance prepares the way for Christ.—Notes from 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.

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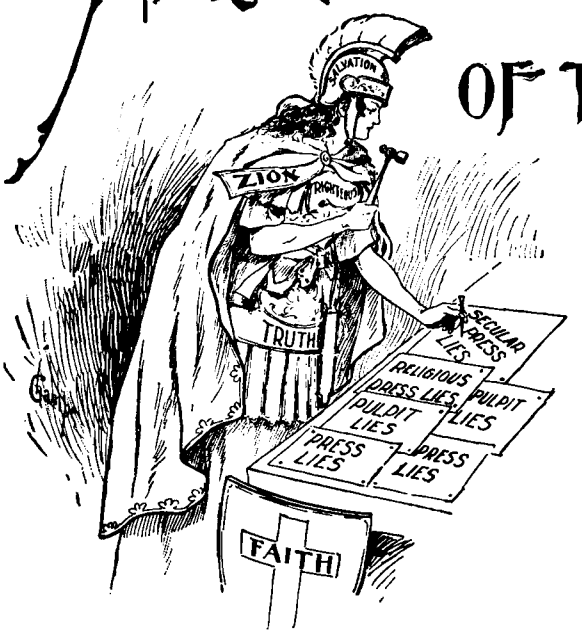
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NAILING DOWN THE LIES OF THE PULPIT & PRESS



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 Post Nailed Down.

June 4, 1900—Lies about Mellie Logan.

June 9, 1900—False statements concerning statement of Chief Clerk Frank D. Whipp, of the State Board of Charities, about Zion and the Mellie Logan case.

Lies of the Chicago Record Nailed Down.

June 6, 1900—Eighteen lines of small type purporting to be an interview with the General Overseer concerning Zion in Paris. The General Overseer never gave such an interview.

June 12, 1900—A belated lie concerning Mellie Logan.

June 16, 1900—Lies about Mellie Logan.

Lies of the Chicago Chronicle Nailed Down.

June 6, 1900—Lies about the Mellie Logan case.

June 12, 1900—More lies about Mellie Logan.

June 13, 1900—False statements alleging the spread of smallpox through Zion.

June 16, 1900—A mean, lying attack upon the General Overseer, containing many false statements concerning the estate of Martha Johnson, deceased, the General Overseer's connection with it, and the action taken by the relatives of Miss Johnson. The General Overseer completely demolished this lie in a sermon delivered Lord's Day, June 17, 1900, published in LEAVES OF HEALING, Volume VII, Number 9, pages 267 to 273.

Lies of the Chicago Daily News Nailed Down.

June 6, 1900—Lies about Mellie Logan.

June 9, 1900—More lies about Mellie Logan.

June 12, 1900—Most shamefully false statement, so utterly untrue as to be its own refutation, alleging that the General Overseer was to blame for the spread of smallpox, because an alleged smallpox patient came to Zion Home and was refused admission.

June 16, 1900—Lies about the General Overseer's connection with the Martha Johnson estate.

Lie of the Chicago Inter Ocean Nailed Down.

June 16, 1900—Lies about Mellie Logan.

Lies of the Chicago Tribune Nailed Down.

June 7, 1900—Lies about Mellie Logan.

June 8, 1900—Lies about Mellie Logan.

June 9, 1900—An article almost a column long, giving an entirely false report of the interview between Frank D. Whipp, of the State Board of Charities, and the General Overseer. No one was present at this interview but Mr. Whipp, the General Overseer, and the General Overseer's Private Secretary. Hence the *Tribune* could not know what occurred.

June 10, 1900—A most sensational article, two-thirds of a column long, in which it is stated that the prosecution of the General Overseer and Zion on account of the Mellie Logan case would begin at once. On this date the General Overseer exposed the plot. The *Tribune* has not had a line since concerning this matter.

Lies of the Chicago Journal Nailed Down.

June 4, 1900—Lies about Mellie Logan.

June 6, 1900—More lies about Mellie Logan.

June 8, 1900—Lies about Mellie Logan.

June 9, 1900—False statements concerning visit of Chief Clerk Frank D. Whipp, of the State Board of Charities, to Zion Home.

June 16, 1900—Lies concerning the General Overseer's connection with the Martha Johnson Estate.

Lie of the Chicago Times-Herald Nailed Down.

June 5, 1900—Lies about Mellie Logan.

Lie of the Chicago Sun Nailed Down.

June 2, 1900—A repetition of the lies of the other Chicago papers concerning Mellie Logan.

Lies of the Chicago Democrat and Dispatch Nailed Down.

June 4, 1900—Lies about Mellie Logan case.

June 11, 1900—More lies about Mellie Logan.

Lies of Other City Papers Nailed Down.

Toledo (Ohio) *News*, May 29, 1900—Lies about Mellie Logan.

Springfield (Illinois) *News*, June 6, 1900—Many lies taken from the Chicago papers concerning Mellie Logan.

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Grand Rapids (Michigan) *Democrat*, June 4, 1900—Many false statements concerning the address of Rev. James R. Adams, delivered in Zion Tabernacle, Grand Rapids, on the evening of June 3d.

Des Moines (Iowa) *State Register*, June 6, 1900—Rehash of the Chicago press lies concerning Mellie Logan.

Springfield (Illinois) *News*, June 6, 1900—False statements concerning alleged action of the State Board of Health in Mellie Logan case.

Rockford (Illinois) *Gazette*, June 8, 1900—Repetition of Chicago press lies concerning Mellie Logan.

Springfield (Illinois) *Register*, June 12, 1900—Lies about Mellie Logan.

Philadelphia (Pennsylvania) *North American*, June 12, 1900—Report of a most malicious, foolish and utterly false attack upon the General Overseer by Elder A. F. Ballenger.

Lies of Country Papers Nailed Down.

Durham (Ontario, Canada) *Review*, April 14, 1900—Many false statements in an editorial article commenting upon the lies of the *Ram's Horn* of March 3d, and the General Overseer's Reply thereto.

Lafayette (Indiana) *Courier*, May 25, 1900—Lies about Mellie Logan.

Frankfort (Indiana) *American Standard*, May 31, 1900—Rehash of Chicago press lies concerning Mellie Logan.

Forest (Ohio) *Review*, May 31, 1900—An editorial paragraph falsely stating that the General Overseer exposed "his ignorance of the workings of these grand and noble fraternal organizations," when he "tried" to expose the secrets of Masonry and Oddfellowship.

Cedarville (Ohio) *Herald*, June 9, 1900—The *Herald* howls because its lies are nailed down. Its attempt to prove them true is nauseatingly silly.

Saginaw (Michigan) *Courier-Herald*, June 8, 1900—False statement alleging that the General Overseer had left Chicago and set up his headquarters in Paris.

Lies of the Religious Press Nailed Down.

The *Ram's Horn* (Chicago, Illinois), June 2, 1900—A long article by a man named Hontwell, purporting to be an examination into the Scripture teaching on Divine Healing. The article is a very transparent argument for the use of "means" to aid God in His healing of the sick, and contains all the sophistry and downright falsehood usually found in such an effort.

The *Ram's Horn*, June 9, 1900—Two articles full of false statements, one of them anonymous, headed "Testimony from Two Continents." The General Overseer dealt with these in his editorials in LEAVES OF HEALING, Volume VII, Number 9.

The *Revivalist* (Cincinnati, Ohio), June 7, 1900—An editorial paragraph in which the editor manifests his amazement that any one should believe that the General Overseer is the Messenger of the Covenant since he proposes to build a lace factory.

The *Stumbling Block* (Ocala, Florida), April 1, 1900—A brief paragraph in which the editor heaps up many malicious lies, calling Divine Healing as taught by the General Overseer "a fraud and humbug of the darkest kind."

The *Sabbath Recorder* (Plainfield, New Jersey), June 11, 1900—A shamefully false attack upon the General Overseer, entitled "Dowie's Latest."

Palm Leaves from the Huts of Peace (Sargent, Missouri)—Almost five pages of trumpery charges against the General Overseer, together with a wail because the General Overseer pays so little attention to this little paper's silly prattle.

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Zion's New Business Paper,

THE COMING CITY.....

SIXTEEN PAGES, PROFUSELY ILLUSTRATED.

Splendid Colored Supplement

17 x 35 inches. The magnificant cartoon by Zion's artist, Mr. Charles Champe, entitled:

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This Paper contains, among other features:

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by the General Overseer.

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IN THE MORNING sow thy seed, and in the evening withhold not thine hand.—Ecclesiastes 11:6.

THIS is a command to sow good seed, and to sow early and late.

We are all sowers.

Each word and act may be a seed that will drop into some life and bring forth fruit.

"Every seed brings forth after its own kind." How careful then we should be to sow good seed, over which he who sows and he who reaps may rejoice together!

That is why it is a great joy to scatter Zion Literature.

Wherever it finds good soil, it takes root and grows; and being filled with the power of God, it uproots the weeds and takes possession of the ground.

Reader, are you diligently sowing good seed? The time of harvest may be nearer than you think. Improve the time, and by God's help you may stand before Him bearing many precious sheaves.

What *shall* your harvest be?

Infidelity Uprooted Through Leaves of Healing.

The following letter to our General Overseer is from a gentleman in Canada. He writes:

REV. JOHN ALEX. DOWIE.

Dear Friend in Christ:—Perhaps I am not worthy to say "Brother in Christ" yet.

If you remember the long letter you got from me, you will doubtless remember what an infidel I was at that time.

Three copies of LEAVES OF HEALING were sent me by a friend, and two by you from Zion Publishing House, with the tracts "Ingersoll Exposed" and "Reasonings for Inquirers," beside other leaflets.

I read all, and am no longer an infidel, thank God! Your LEAVES OF HEALING and the other equally good literature have done for me what all the ordinary preachers in the world would, I think, never have done.

Your teaching and doing the work in Zion are the proved facts of what I have for years been saying could and would be done in the present age, as well as in the past—if there were an unchanging God.

My spirit was greatly strengthened today immediately after reading, in LEAVES of May 26th, the testimony of George D. Chenoweth, of Harvey, Illinois.

Of course I had been fully convinced and converted by that time.

God helping me, I have taken my last dose of medicine. I find I cannot make a good prayer; but I think I can now sincerely mean what I am able to say.

I was born the same year as Mr. Chenoweth, he being born in February and I in October. But he was better than I; he accepted Christ early, while I remained an infidel.

Zion Literature Doing Good in a Jail.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.—Ecclesiastes 11:4.

The following letter is from a lady who is sowing the good seed in Iowa. She writes:

We still have our Bible Class at half-past two on Lord's Day.

Then we go to the jail at 4 o'clock to have a little service with the prisoners.

When I first began to go to see them, they were very indifferent, or some of them were. But now they are glad for us to come and read the literature.

I told my sister that we would give them the plain truth right from the start. Do pray that the Holy Spirit may convict them of their sins.

Yesterday one of them for the first time knelt in prayer.

I feel my need of wisdom so much, and there is such a work to do here. How we need a Zion Elder!

I have a quilt I would like to send to Zion Home of Hope if it will be acceptable. Do you know whether they need anything of that kind? I make what I call "missionary quilts" and have this one to send somewhere.

I love the rescue work. I read the Saloon Seventy page in the LEAVES with great interest, and feel how much I would like to be one of them.

But I have my hands so full that I would not think of leaving here at all if it were not for sending our little daughter to a Christian school. I teach her myself now.

I see so much "churchanity" here and so little Christianity that it makes my heart sick.

Zion Home of Hope is a good place for the missionary quilt.

A Penny Tract Comforts the Sick.

The letter which follows is to our General Overseer from a lady in England, who writes:

THE REV. JOHN ALEX. DOWIE.

Dear Sir:—I am led to write you concerning my health. I have read your little tract, "He is Just the Same Today," which has been such a real comfort to my soul. It has also been blessed to others to whom I have lent it, as I like to pass on to others any good that comes to me.

I had one of your LEAVES OF HEALING lent me, and I sat up all night to read it, so interested was I in its contents.

Could you not come over and help us? I know I am a child of God and my heart hungers after spiritual things.

It has always been my ambition to be a worker in God's Vineyard. God has given me talents which are lying dormant because of failing health.

I see Healing in God's work of Atonement. It is sad that we cannot get all the council of God declared by our ministers.

As I look at your kind, fatherly face, I wish you were near, so that you could instruct me in the things of the Kingdom.

May I ask if you will pray that I shall be healed, so that God may be glorified in my body, that I may be a vessel unto honor.

Leaves of Healing Blessed in Scotland.

I am so glad that LEAVES OF HEALING has found the way to Dundee.

Thus writes a lady in Scotland to the General Overseer.

We read it, then pass it on to others, so that the truth of Divine Healing may be more widely known.

There are a few here who believe in Full Salvation, but we have no place of meeting and no teachers.

I hope the day is not far distant when we shall have one of your Elders in charge here, teaching us.

The ministers do stiffen up when we mention Divine Healing.

I have been requested by a dear Christian friend who also gets LEAVES OF HEALING to write, asking you to pray for her healing.

She has consulted no doctor, nor taken any medicine, and is trusting in Jesus to heal her.

Some of us are hoping to have the great pleasure of meeting you in Edinburgh and hearing you speak the wonderful words of life.

May God's blessing rest upon you and the great work to which He has called you.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending June 23, 1900.

4580 Rolls to	United States.
1510 Rolls to	England.
448 Rolls to	Hotels of Europe.
214 Rolls to	Germany.
198 Rolls to	Various Foreign Countries.
120 Rolls to	Canada.
Number of rolls for the week	7,030
Number of rolls reported to June 23, 1900	540,283

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ZION CITY NOTES

BY DEACON H. W. JUDD.

BE GLAD, THEN, ye children of Zion, and rejoice in the Lord your God.

SATURDAY, July 14th, will be the eventful day in the history of the Christian Catholic Church in Zion, and every assurance is given us that thousands of God's true people from all over the land, as well as from Chicago, will assemble to witness the very interesting ceremonies to be conducted by our General Overseer in connection with the Consecration of the Site for God's Holy Temple for Zion, and also enjoy a day of pleasure and outing at this beautiful spot, which, we verily believe, God has selected and reserved as one of the habitations of His true Zion in these latter days.

EXTENSIVE PREPARATIONS are being made by Zion Land and Investment Association to provide for the comfort and enjoyment of all who attend and make it a day long to be remembered in Zion. The low rate of thirty cents for the round trip from Chicago which has been secured, ought to bring out every member of Zion, as well as thousands of their friends.



FARM SCENE ON ZION CITY SITE.

THE CHICAGO AND NORTH-WESTERN RAILWAY COMPANY is also using every effort to provide good service and quick transportation, one of their important improvements being the erection of a platform 500 feet long and twenty-five feet wide on either side of their tracks at our site. A telegraph operator will be stationed there to call the trains as they are needed, and the necessary signals provided to prevent accident.

EVERY individual holding a paid ticket will be entitled to a seat on the train. Tickets can be obtained only through Zion. Children under twelve years of age will ride free, but will not be entitled to a seat, and each should be provided with a yellow ticket, which parents or guardians can obtain from those in Zion who have the handling of the tickets.

If the bachelors in Zion will each take two children on their laps, as the General Overseer suggested, we have every reason to believe that seats will be furnished for every one.

TRAINS WILL begin to run at 7 A. M., and all who can should take advantage of the early hour. Additional trains will be in readiness and will leave as fast as the cars can be loaded.

AN EXTRA TRAIN will leave Chicago at 1 P. M. to accommodate those who cannot leave at an earlier hour, provided the Railroad Company is assured of a trainload of people who will leave at that hour.

TWO VERY large signboards, size 12x36 feet, have recently been erected on either side of the railroad tracks, and bear upon them the following:

ZION CITY
SITE.
6500 ACRES.

A VERY PLEASANT ten-minute walk brings one to the edge of the beautiful grove where Zion Temple will be located. This grove is over eighty feet above the level of Lake Michigan and about two miles from its shore, a very delightful view of the lake as well as the surrounding country being obtained from the Temple Site Observatory, which is now being raised to a height of sixty-five feet.

Much work has had to be done to get the grove in a condition to be used. Wagonloads of leaves and branches of trees, which have been accumulating for years, have had to be gathered and burned.

CONVEYANCES can be obtained to take those who prefer to ride from the train to the grove at a small expense. They can also be engaged to convey any who desire to go around the City site or through it, to view the land in more detail than is possible from the Observatory.

ONE HUNDRED AND EIGHTY-FIVE SEATS on a raised platform are being provided for Zion's White-robed Choir and Orchestra, which will take a very important part in the programme on that day; among the many beautiful selections they are to sing being Stainer's difficult anthem, "Zion, Awake."

SING, O daughter of Zion: shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem.

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.

THERE shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For He shall give His angels charge over thee,
To keep thee in all thy ways.—Psalm 91:10, 11.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Nine Hundred and Thirty-Six Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Nine Hundred and Thirty-Six Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897:

Baptized in Central Zion Tabernacle from March 14, 1897, to June 14, 1900, by the General Overseer	4117		
Baptized by Elders and Evangelists	1272		
Total baptized in Central Zion Tabernacle			5389
Baptized in places outside of Chicago by the General Overseer	120		
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1343		
Total baptized outside of Chicago			1463
Total baptized in three years and three months			6852
Baptized at Ben MacDhui, Montague, Michigan, by the General Overseer:			
June, 1900, Vol. 7, No. 10, page 320	8	8	
Baptized in Central Zion Tabernacle by Overseer Speicher	18		
Baptized in Central Zion Tabernacle by Elder Stith	28	46	
Baptized in Ohio by Elder Bouck	3		
Baptized in Ohio by Elder Foekler	5		
Baptized in Ohio by Elder Moot	3		
Baptized in British Columbia by Elder Simmons	3		
Baptized in Ohio by Elder Reiff	3		
Baptized in Michigan by Elder Adams	5		
Baptized in Minnesota by Elder Sindall	3		
Baptized in Nebraska by Elder McFarlane	5	38	84
Grand total baptized since March 14, 1897			6936

The following-named twenty-eight believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Wednesday night, June 27, 1900, by Elder J. W. Stith:

Anderson, Andrew B.....Rollag, Minnesota
Brickner, Mrs. Lena.....Spencer, South Dakota
Briggs, Rolland A.....166 South Galena Avenue, Freeport, Illinois
Chillson, Orin A.....179 North Union Street, Rochester, New York
Dimler, Mrs. Margaret M.....Maynard, Iowa
Egbert, Mrs. Margaret A.....Sycamore, Illinois
Fair, Mrs. Lena.....5335 La Salle Street, Chicago, Illinois
Goodwin, Mrs. Elizabeth.....Manchester, Iowa
Hargrave, Russell W.....212 Mills Street, Madison, Wisconsin
Holcomb, James Lyman.....6042 Peoria Street, Chicago, Illinois
Kenyon, Mrs. Frances M.....Dwight, Illinois
Kenyon, Homer A.....Dwight, Illinois
Kerr, Joseph A.....Lake View, Iowa
Meyers, Miss Rose.....Johnson's Creek, Wisconsin
Miles, Mrs. Alice A.....Royalton, Minnesota
Miles, Milo N.....Royalton, Minnesota
Minns, James S.....Toronto Junction, Ontario, Canada
Moe, Andrew T.....Kensett, Iowa
Oberholtzer, Mrs. Margaret J.....La Otto, Indiana
Oberholtzer, Samuel.....La Otto, Indiana
Parcel, John W.....Westfield, Illinois
Ribb, Mrs. William.....Sisterville, West Virginia
Rich, Miss Nellie C.....24 South Walker Street, Lowell, Massachusetts
Scott, Thomas C.....Emerson, Manitoba, Canada
Slonce, Mrs. Sophia.....Alton, Julien County, Iowa
Spanton, Miss Elizabeth.....6931 South Park Avenue, Chicago, Illinois
Stouder, Jesse M.....Van Wert, Ohio
Struck, Henry R. A.....1324 Forty-ninth Place, Chicago, Illinois

The following-named five believers were baptized at Auburn, Nebraska, on Monday, June 4, 1900, by Elder Archibald McFarlane:

Bourlier, Miss Maggie.....Paul, Nebraska
Vollmann, Henry.....Paul, Nebraska
Vollmann, Miss Maggie.....Paul, Nebraska
Vollmann, Mrs. Ursula.....Paul, Nebraska
Williamson, H. G.....Auburn, Nebraska

The following-named three believers were baptized at Lima, Ohio, Thursday, June 21, 1900, by Elder S. Moot:

Sloan, Eliza.....Velverton, Ohio
Troutner, Ora Bell.....140 South Main Street, Lima, Ohio
Wharton, Letitia Ellen.....Marysville, Ohio

The following-named two believers were baptized at Cleveland, Ohio, Lord's Day, June 24, 1900, by Elder R. N. Bouck:

Marshall, John A.....35 Allen Street, Cleveland, Ohio
Satky, Anna.....57 Dandord Street, Cleveland, Ohio

The following-named five believers were baptized at Orrville, Ohio, Thursday, June 21, 1900, by Elder C. B. Fockler:

Ditzler, Harvey C.....Marshallville, Ohio
Ditzler, Mary.....Marshallville, Ohio
Eckert, Miss Grace.....Wooster, Ohio
Schultz, George.....Orrville, Ohio
Schultz, Sarah.....Orrville, Ohio

The following-named three believers were baptized at Vancouver, British Columbia, Lord's Day, June 10, 1900, by Elder R. M. Simmons:

Blake, Edith C.....567 Barnard Street, Vancouver, British Columbia
Bovyer, Mary Jane.....Vancouver, British Columbia
Thomas, Mrs. Mary A.....Vancouver, British Columbia

The following-named eight believers were baptized in White Lake, Ben MacDhui, near Montague, Michigan, on Lord's Day, June 24, 1900, by the General Overseer:

Armitage, A. H.....Casnovia, Michigan
Darling, Lydia Jane.....Fremont, Michigan
Haehnel, Florence.....Montague, Michigan
Palmer, Mary Jane.....Fremont, Michigan
Peterson, Anna.....Montague, Michigan
Peterson, Ellen.....Montague, Michigan
Peterson, Olga.....Montague, Michigan
Steele, Lizzie.....Montague, Michigan

The following-named five believers were baptized in the Grand River, at Grand Rapids, Michigan, Lord's Day, June 24, 1900, by Elder James R. Adams:

Case, Harry B.....Tallmadge, Michigan
Hall, Milton E.....131 Broadway, Grand Rapids, Michigan
Shira, Edward.....68 Bartlett Street, Grand Rapids, Michigan
Van Bronkhorst, J. H.....231 Walker Avenue, Grand Rapids, Michigan
Van Bronkhorst, Mrs. Carrie, 231 Walker Avenue, Grand Rapids, Michigan

The following-named three believers were baptized in Lake Calhoun, Minneapolis, Minnesota, Saturday, June 23, 1900, by Elder C. J. Sindall:

Boul, Miss Ganne.....1813 2½ Street South, Minneapolis, Minnesota
Larson, Mrs. Panila.....206 Cedar Avenue South, Minneapolis, Minnesota
Peterson, Andrew.....1811 Wach Avenue, Minneapolis, Minnesota

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 ourself 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 Centra 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.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 11. CHICAGO, JULY 7, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

MIRACULOUSLY HEALED AFTER SIX YEARS' SUFFERING FROM ULCERATION OF THE STOMACH.

AND TO ANOTHER WORKINGS OF MIRACLES.

"The day of miracles has passed," says the theologian.

That statement is a lie, formed as an excuse for lack of spiritual power. The "Workings of Miracles" is one of the Gifts of the Spirit.

"The Gifts and the calling of God are without repentance."

The day of miracles has not passed.

The Word of God and indisputable facts prove the dogma of an apostate Church to be false.

Miracles of Healing are wrought continually in Zion, by God's Power, through His Messenger.

The Witness who, in pictured form, stands here patiently waiting to tell her wonderful Story, lives today because of such a Miracle of Healing.

For six long, weary years she was an invalid.

The Devil's foul touch had reduced her stomach to a mass of putrefying ulcers.

Many terrible consequences had followed.

Her whole system was poisoned with the filth of the ulcers in her stomach.

This so affected her nerves that often and often she was racked with the cruel torture of spasms. She could take no food and but little drink. She was dying of starvation. Her physician said she was incurable, "unless she got a new stomach." God gave her a new stomach.



MRS. AGNES OAKES.

He sent a Messenger, her pastor, to tell her of God's Way of Healing.

He sent his Holy Spirit to prepare her spirit to receive that blessed truth.

Eagerly she drank it in.

It was in accordance with the Word of God as she had read it.

She wrote to the General Overseer requesting prayer.

With prayerful spirit she prepared for the hour set for supplication.

The General Overseer prayed in Chicago, over five hundred miles away.

At that moment God wrought a Miracle of Healing in answer to that prayer.

Instantly the tortured form, bent double with agony, straightened up, freed forever from that disease.

Instantly the stomach which for six years had rejected food was made perfectly whole.

She began at once to eat three hearty meals every day.

Small wonder that she praised

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God with a loud voice! Small wonder that she felt like going throughout the streets of Lebanon, telling all she met of God's glorious work in her body! With joyful hearts we join our praise to God with hers. All God's true people everywhere rejoice with her.

Only enemies of Zion and of God, in their bitter envy and hatred, are displeased.

They would far rather this woman and thousands of others, now saved, healed, cleansed and happy, had died in their sins than that God had used Zion to bless them.

But God is vindicating His Word of Truth.

God is vindicating His Messenger in Zion.

The rage of all foes is in vain, and the glorious work of saving, healing and cleansing the sick, sinful and sorrowing goes on.

Mrs. Agnes Oakes is one out of a "Cloud of Witness" whom He has raised up to say, "It is Truth."

Her testimony is given simply, calmly and straight from a pure heart.

It is confirmed by her pastor.

Four years have passed, making her healing tried, tested and permanent.

That is a rock upon which all the false theories of theologians are dashed to pieces.

May God grant that this Story of Healing may be also a sweet Message of Hope to tens thousands of suffering ones, in all lands and in all the coming time, until Jesus comes to banish forever all sin, all sickness, all pain, all sorrow and death.

A. W. N.

WRITTEN TESTIMONY OF MRS. AGNES OAKES.

LEBANON, PENNSYLVANIA, June 8, 1900.

DEAR DR. AND MRS. DOWIE:—I cannot praise God enough for your teaching in Zion.

I was sick for six years.

I was nothing but a skeleton.

My stomach was poisoned.

Sometimes I improved a little for a short time, then it was the same old trouble again.

The first spell I had, people who came to see me went out of the room. They were afraid to look at me. They said I looked as if I had been buried and rose up again.

I could eat only a very little.

Sometimes I only took milk and port wine.

I had very high fever, but if I took a little drink I had to throw it up.

The last spell I had, I and all my relatives and friends thought I would die.

They sent for Brother Von Nieda to pray with me.

Before he went home, he told me about LEAVES OF HEALING.

It was the first I ever heard of Divine Healing.

I told him I had tried everything already, and that this would not help, either.

Then he explained the teaching to me, and said he would come again.

I began to think.

I thought, "If God can and does forgive sins, why cannot He heal me?"

When my brother in Christ came again, I told him I was willing to fill out a request for prayer.

Then I got worse.

The old Devil sent erysipelas.

I was nearly dead.

But I made a promise to God that if He would heal me I would not take any more medicine.

They sent for the doctor, but I did not take any medicine.

I said, "If I die I will take no medicine."

I threw the medicine into the stove.

My stomach was working as if you would put a sponge in your hand, and would make it open and shut again.

I was crooked from the pain in my stomach; all bent over.

When you prayed I was completely healed.

I praised God with a loud voice for what He had done.

I felt like going through all the streets of Lebanon, praising God for His Healing Grace and Power.

What a Saviour we have!

I thank God for the teaching I have learned through Dr. Dowie and that Brother Von Nieda could bring me the Glad Tidings of Healing in Jesus' Name.

It is four years ago today, the 8th day of June, since God answered my weak prayer.

Those four years have been the happiest years, months, weeks and days I ever had.

I wish so often to be in Zion.

I will praise God as long as I live for His cleansing power.

Your Sister in Christ Jesus, (MRS.) AGNES OAKES.

CONFIRMATION OF MRS. AGNES OAKES' TESTIMONY BY HER PASTOR, REV. J. H. VON NEIDA.

1228 SPRUCE STREET,
READING, PENNSYLVANIA, June 19, 1900.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

Dear Brother:—I am most happy to confirm, by my testimony, the marvelous healing of Mrs. Agnes Oakes, of Lebanon, Pennsylvania, which occurred June 8, 1896, in answer to the prayer of faith through your ministry.

Late one night in January, 1896, I was summoned to her home as her pastor, and found her unconscious, in spasms. After a prayer, I returned home.

Next morning I found her conscious, but very weak.

I visited her frequently, and on one occasion met her physician, who told me she was incurable.

It was a very bad case of ulceration of the stomach, with many accompanying troubles, such as spasms of the nerves, etc.

He said to restore her would require a new stomach.

I afterwards spoke to her of Divine Healing, and gave her LEAVES OF HEALING to read.

In due time she desired to make application for prayer. This was done immediately, and resulted in her complete deliverance.

After being unable to take any but liquid food once a day for six years, she immediately took her meals three times a day without any suffering.

I am glad to know that she is being kept by the power of God. To Him be all the glory.

Yours in His service, J. H. VON NEIDA.

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.

The wounds of Jesus for my sin,
Before the world's foundation slain,
Whose mercy shall unshaken stay,
When heaven and earth have fled away.

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.

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YET SHALL NOT thy teachers be hidden any more, but thine eyes shall see thy teachers.—Isaiah 30:20.

HERE the prophet is speaking of a time when God shall send teachers who cannot be hidden.

The light which they bring is so powerful that it cannot be covered.

The world has not recognized the teachers whom God has sent.

It has woven thorns for their brows and has ever been ready to cry, "Away with them! Crucify them!"

It hates those who bring its evil deeds into the light, which shows their true character.

Isaiah speaks of a people who "will not hear the law of the Lord," but who say to the prophets:

Prophesy not unto us right things, speak unto us smooth things, prophesy deceits.—Isaiah 30:10.

In a letter from England to our General Overseer the writer says:

DEAR DR. DOWIE:—Some months ago I wrote you a letter stating I was giving up reading LEAVES OF HEALING because you taught the non-eternity of punishment.

I believe now it was a device of the Devil to rob me of blessing, for through their teaching I have been saved from doctors and drugs and from eating swine's flesh.

I have also been blessed and encouraged by them in many ways.

The Devil used a clean tool to effect his purpose, and worked upon my honest desire to do right; but my eyes have been opened to see the mistake I have made.

I am reading LEAVES again with great pleasure and profit.

We pray for you every day, that our God and Father will supply your every need and increasingly use you to His glory and the extension of His Kingdom.

Helped by Leaves of Healing to Realize a Living Saviour.

Another writer in England says:

I do thank God for leading me to join the Christian Catholic Church in Zion, which I feel is the work of God.

I never realized before in my life the power of a Living Saviour as I have since reading LEAVES OF HEALING.

My father reads it with much interest.

He has been wonderfully healed of inflammation of the bladder through simple faith in Jesus.

Others in the family have been healed of smaller troubles.

Leaves of Healing Brings Blessing in the Far West.

A lady in Washington writes:

I received the Messages you sent me, and have distributed them all and many copies of LEAVES.

They are eagerly read.

Many are getting light and blessing from reading them.

We have eight members of the Christian Catholic Church in Zion here.

Three of them have taken a certain number of houses, each in a different part of the city, where they visit each week with Zion Literature.

I distribute to persons on the street and have taken literature to the saloons and drug stores.

Last week I took some to the hospital to a sick woman, dying of consumption.

Praise God, Zion's teaching is sending conviction into many hearts that Jesus is the same yesterday, today and forever.

I sent copies of the numbers which had the Chicago policemen's pictures and testimonies to the police stations; some as far as Montreal and Toronto, Canada.

I cannot do one tithe of what my heart cries out to do, in return for what God has done for me and my dear husband through the blessed teaching of Zion.

I wish every one in the world would read LEAVES OF HEALING and study his Bible with it.

Our beloved brother and teacher, Dr. Dowie, and his beloved wife will never know what a wonderful work God has enabled them to do until that Great Day when the Book of Life shall be opened and every one's work will be revealed.

The preceding letter is from Mrs. Mary Mann, New Whatcom, Washington, the lady who sent a copy of LEAVES OF HEALING to Mrs. Emma Parker, of New Whatcom, which resulted in her marvelous healing as she read it.

Mrs. Mann did not know anything about Mrs. Parker or her sickness; but she rolled up two copies of LEAVES and gave them to Mr. Parker, who was working for her, as he was about going home.

Mrs. Parker had been sick for one year. "She was swelled out of all proportion and to an enormous size."

When her husband came home he gave her a copy of LEAVES and she began to read it.

Then she took her Bible, for a new light began to dawn on the Scripture. When she saw that it was there, she said: "That's true! That's in the Bible! God can heal me!"

Evidently the healing came just then, for she had a good sleep and in the morning there was no swelling.

She said to her husband: "Look at me! I am all healed just in one night!"

She started for the home of her pastor and said to him, "Look what God did for me last night! I am healed. I am all well."

He looked at her, and she went home feeling as if she were about sixteen years old.

Her testimony is given in detail in LEAVES OF HEALING, Volume III, Number 5.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending June 30, 1900.

21,677 Rolls to	England.
842 Rolls to	Hotels of Europe.
104 Rolls to	Germany.
100 Rolls to	Ireland.
Number of rolls for the week	22,723
Number of rolls reported to June 30, 1900	572,006

THE KINGDOM OF GOD.

EXTRACT from Sermon by the General Overseer, "Ye Are Come Unto Mount Zion," delivered in Central Zion Tabernacle, May 22, 1898.—A VOICE FROM ZION, Volume III, Number 2, page 11.

I HAVE no desire to *see* the Kingdom of God simply. I want something more than to see it from some lofty height.

I know that every one who is born of God sees the Kingdom, but those who are born of water and of the Spirit *enter* into the Kingdom, and God help you to enter in. (Amen.)

We want to go into the Kingdom.

I do not care for any mountain now, except Mount Zion, the Mount to which I have come.

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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	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, 1207 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 862. 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, JULY 7, 1900.

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EDITORIAL NOTES.

"THE ZION OF THE HOLY ONE OF ISRAEL."

IT IS the Bow of God's Promise, over-arching all the dark skies of the long centuries, which makes Hope, Divine, Ever-Blessed Hope, to spring forever in the bosom of God's struggling, toiling, fighting Zion.

AND A REDEEMER shall come to Zion,
And unto them that turn from transgression in Jacob,
Saith the Lord.

THIS IS the promise which God gave by His prophet Isaiah concerning the Deliverer who, in the fulness of time, would come to Zion.

For he shall come as a Rushing Stream,
Which the breath of the Lord driveth.

THIS DELIVERER and the time of the deliverance must not be confounded with the coming of Christ the Messiah of God, the Sin-Atoning Lamb, whose Sacrifice is the Foundation of all Redemption in all the Ages.

THE APOSTLE PAUL makes this clear and distinct in his letter to the Church in Rome.

He applies the prophecy as one which will only be fulfilled when the fulness of the Gentiles (the nations) be come in.

It is only then, he declares, that "all Israel shall be saved," even as it is written:

There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob:
And this is My Covenant unto them,
When I shall take away their sins.

THESE DAYS are dawning upon us.

Dark as seem the skies over all the trembling Nations, the Blessed Showers of Grace are falling, and the Sun of Righteousness has illumined, in all the colors of its glory, the Rainbow of the Everlasting Covenant of God.

THE DAYS in which we dwell are days in which Governments are overthrown by fearful Revolutions.

Long ages of heathen oppression, ignorance and bloodthirsty hatred of "foreigners," are culminating in fratricidal strife which will produce exhaustion.

It will be succeeded, in the case of China, as in the case of Japan, by Emancipation from the thraldoms of ignorance and the grip of the Dragon.

THE UNION of the Anglo-Saxon races, and all the other scattered fragments of God's Israel, under the Flag of a Common Christian Confederation, is even now in sight.

ZION STEPS into the field with her Standard at this crisis of the world's history.

Gold, White and Blue, with a Red Cross in the center of the field, she unfurls her Flag and marches onward.

Under the Standard of her King she will consecrate in Zion City, near Chicago, a Temple where, in its simplicity, its purity, its power, its Divine Authority, the Gospel of God shall be preached and the Eternal Covenant shall be proclaimed.

From that Temple there shall go forth Deliverance for multitudes in Zion everywhere, and Preparation for the Coming of Zion's King.

THE CONFIDENCE that this is truth, alone sustains us in undertaking so stupendous a work, far exceeding our poor personal powers or attainments.

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ZION WILL stand on July 14th, one week from this day, upon the center of that beautiful site for Zion City, and there declare that God has called her to this worldwide work.

BEGINNINGS are always small.

Such are Zion's.

"Who hath despised the day of small things?"

Seven years and a month have passed since Zion Tabernacle No. 1, our Little Wooden Hut, was built.

It was the "day of small things."

"Who hath despised the day of small things?"

It would be easier to answer as to who did not.

THE BEGINNINGS of Zion were despised in this City of Chicago with a unanimity and a hilarity and a confidence which the "despisers" do not feel today: for they are greatly alarmed.

Press, pulpit and people despised

Press and pulpit have been lashed into silence, save for an occasional snarl.

The people who were deceived have become, in thousands, in tens and in hundreds of thousands, lovers of Zion.

MILLIONS OF EYES will be directed to Zion on this day week, when we unfurl her Banner, and

"PROCLAIM LIBERTY TO ALL THE LANDS AND ALL THE INHABITANTS THEREOF."

THIS IS Zion's Jubilee.

She has entered upon it.

Every slave shall be set free.

Every fetter of Satan shall be broken.

God shall get back His own.

THESE ARE the thoughts which are in our hearts as we look forward, despite the heat and oppression of these terrible days, to our Glorious Day of Consecration at Zion City.

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.
. . . . . .
Thy sons shall come from far,
And thy daughters shall be carried in the arms.
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.
. . . . . .
All they that despised thee
Shall bow down themselves at the soles of thy feet;
And they shall call thee
The City of the Lord,
The Zion of the Holy One of Israel.

THE LITTLE ONE shall become a thousand,
And the small one a Strong Nation:
I the Lord will hasten it in its time.

THESE WONDROUS prophesies we claim for Zion; that is, for the Kingdom of God, and therefore for the Christian Catholic Church in Zion.

That Church in God's Kingdom has been raised up by God to carry, with uncompromising determination, the Standard of the King into the front of the battle with the Hosts of Hell.

NO LONGER despised as of yore, our little Zion challenges the attention of the indifferent world and even the admiration of her enemies.

With sublime confidence in God she marches forth ten thousand strong from Chicago to consecrate the soil in Zion City on which a Glorious Temple shall be erected, from which the truths connected with these great prophesies will not only be proclaimed, but exemplified.

THE DETAILED work of the day of comparatively small things is still with us, and will be yet awhile.

But it is not for long.

Weary of the continuous strife in the Babel Cities of the World, thousands, tens and hundreds of thousands, will flock to Zion.

The glorious stream has begun to flow.

LIFT UP thine eyes round about,
And see:
They all gather themselves together,
They come to thee.
. . . . . .
Who are these that fly as a cloud,
And as the Doves to their windows?

BACK FROM all the lands, o'er all the earth, our Little White Doves are coming. Entering in at the windows of the Ark of Zion, they are bearing with them those Olive Branches which tell that the waters have abated, and that the Message of God's Covenant is being planted and is growing and bearing fruit in every land.

AMIDST THE sweltering heat we are toiling on in Chicago, with an ever-increasing confidence that every day and week and month and year as it hurries rapidly onward will see the vindication of these words.

God has begun the work of Zion in this City of Confusion —this Babel of Anarchy and Greed, of Hypocrisy and Ignorance, of Secretism and Impurity, of Infidelity and Intemperance, this very Babel of Antichrist—here in Chicago,

---

THANKS TO friends far and near for words of kindness and good cheer in connection with the first issue of our new fortnightly paper, THE COMING CITY.

We are grateful that it has been so lovingly received by our friends. We ought to be more grateful than we are, perhaps, that it has been so bitterly opposed by our enemies.

ONE OF THE FIRST of these, an old foe of Zion, is a miserable man who struts about in the Chicago Postoffice, clad with a little brief authority, every bit of which he uses to annoy Zion. He avows his opposition. He will find it does not pay to fight God's work.

IF OUR FRIENDS, far and near, who are readers of LEAVES OF HEALING, will turn to their old files, they will find the name of the same man, Mr. J. A. Montgomery, standing in the front of the list of those fighting Zion in 1895—Zion's year of Persecution.

He was assisted by the Black Hawks of Rome, who desired to kill the Little White Dove. They fought it with their cruel talons and strong beaks, like so many vultures, for a long time.

Our friends will remember that this same Superintendent of Second Class mail matter eagerly availed himself of the Persecution which was then raging against Zion to throw LEAVES OF HEALING out of the Second Class into the Third Class.

This was done on January 9, 1895, with the aid of the Roman Catholic who was then Postmaster of Chicago, whose body has now been for some time in the grave.

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While the Persecution raged, we were, as our friends will remember, arrested under a hundred different warrants. For a whole year we had to fight from court to court until, at last successful in all the upper courts, we destroyed the diabolical Ordinance under which we were persecuted by the enemies of God in Chicago.

We then proceeded to Washington, fought the matter out there and won.

LEAVES OF HEALING was restored to Second Class mail rates on April 30, 1897. Two years and nearly four months had elapsed from the date of its being thrown out.

THE LITTLE BILL that we have against "Uncle Sam" for this wicked treatment, which his own officials admit is a just account, is for a little over six thousand dollars. It is still owing by that mythical personage. "Uncle Sam" does not like to pay. We are always told that we will "get it some day."

However that may be, we propose to make a sharper and quicker fight with our foes in the Chicago Postoffice than we did the last time, so that it will be a matter of "short accounts" making "long friends," we trust.

THE SUPERINTENDENT of Second Class mail matter has informed us that THE COMING CITY cannot be mailed at these rates, and has demanded a deposit of Third Class rates for what even his own receipt calls "Second Class matter."

We have protested against this demand, which will amount to many, many thousands of dollars if it is continued, in a letter which we have addressed to the Honorable Charles U. Gordon, Postmaster of Chicago, from which we make the following extracts:

CHICAGO, July 5, 1900.

HONORABLE CHARLES U. GORDON,
Postmaster of Chicago.

My Dear Mr. Gordon:—I send you herewith, for your own personal examination, a copy of the first issue of a new fortnightly paper which has just been issued from my Printing Works, entitled THE COMING CITY.

It was brought to your office for registration and mailing at second class rates. Your superintendent of second class matter, Mr. J. A. Montgomery, who is, as you know, avowedly unfriendly to myself, to my work and to my literature, has done what I expected he would do from his previous record; namely, has refused me permission to mail it at second class rates, pending the usual reference to the Department at Washington, and has demanded that I should deposit third class rates thereon; which, of course, I have been compelled to do.

I now most respectfully ask that you will kindly at once inform me of the nature of the report upon THE COMING CITY which has been forwarded to Washington, so that I may be able at once to meet the unjust discrimination which threatens THE COMING CITY.

Permit me to call your attention to the fact that the paper fulfils Section 296 of the *United States Official Postal Guide*, page 1049, which is as follows:

"All newspapers and other periodical publications, which are issued at stated intervals, and as frequently as four times a year, which bear a date of issue, and are numbered consecutively, are issued from a known office of publication, are formed of printed paper sheets, without board, cloth, leather or other substantial binding. To be entitled to entry in this class, such publications must be originated and published for the dissemination of information of a public character, or devoted to literature, the sciences, art, or some special industry, and must have a legitimate list of subscribers, and must not be designed primarily for advertising purposes, or for free circulation or circulation at nominal rates." (P. L. and R.—268, 276, 277.)

I call your attention to the facts under each of the headings of qualifications entitling a newspaper or periodical to second class, as set forth in the above definition.

First. THE COMING CITY is a "publication originated and published for the dissemination of information of a public character."

Surely the fact that we have published to the public the information that a site has been purchased of more than ten square miles, is in itself a matter of public information. The fact that it is so, is proved by our own files, which show that this purchase has been commented upon in the public press not only in this city, but in all the great cities of the United States and in many foreign countries. The establishment of Zion City, therefore, has been looked upon as a matter in which the public is deeply interested. How could it be otherwise, inasmuch as the paper had received the subscriptions of thousands of persons before a single issue had been sent forth, and the subscription list has been largely increased since its appearance? Orders have been received from individual private subscribers for as many as twenty copies in addition to the subscription, and from news agents for as many as two hundred (200) copies, showing the intense interest which within a few days has developed.

The information which the paper already contains is, of course, quite limited to the initial information as to how the City came into existence, and as to one of the principal industries which will be established in it.

The issue also contains, as you will see from the Editorial page, an expression of social, religious and even political opinions, which are dear to us who are associated together in the Christian Catholic Church in Zion, which now numbers so many tens of thousands of members.

Information of every kind, useful to those who are about to come into the City and to the large numbers who have subscribed for the stock of Zion Land and Investment Association, etc., has been and will be given.

It is intended to establish schools and colleges, and many other industries, besides Zion Lace Industries, which, when they are in full swing, will probably give occupation to tens of thousands of persons.

The Honorable Lyman Gage, the Secretary of the Treasury, evidently thought that Zion City was a very "public" matter when he most kindly discussed the whole question with me concerning the establishment of our industries, and gave the consent of the Treasury Department to our importing a large number of persons to teach other persons the lace industry, etc.

In fact, it is perfectly absurd, my dear Mr. Gordon, to suppose that the information contained in this paper is anything else than a thing of "public information." Of course it may not appeal to all the public, but it appeals to a *very large* public body, which in this city alone consists of thousands, and tens and hundreds of thousands outside. The proposals have already drawn large numbers of persons to this City, some of whom are already settled upon our land and are preparing it for subdivision, etc. We have set out large nurseries—in one case no less than thirty thousand (30,000) trees—and I have just given order for the purchase of brick-making machinery to cost $55,000.

If this is not all matter of "public information," what is?

I am quite prepared to submit to you our "legitimate list of subscribers," which consists now of thousands, and I am prepared also to declare that it is not "designed primarily for advertising purposes, or free circulation or circulation at nominal rates." In fact, we limit the advertising, and have already thrown out many advertisements, and we have refused to reduce the price of the paper, except to news agents, no matter how many are purchased by private persons.

Our free circulation simply consists at present of a very few complimentary copies to friends, and we have no intention of printing a paper for "free circulation." It is worth five cents, and we shall not take less for it.

Permit me to say that I have not the slightest doubt that if your office gives me the trouble of going down to Washington, I shall be successful, as I was before, in getting the department to see that Mr. Montgomery's decision has been unjust; and I do not think that the fight into which Mr. Montgomery is plunging you will be for the good of the Chicago office.

. . . . . .

I wish to say that I have no desire to enter upon a conflict with yourself or your office. I am worth thousands of dollars every year to the postal department, and think that I ought to get fair treatment.

I remember with personal pleasure your personal kindness to me at the time when you agreed with Mr. Perry D. Heath, the First Assistant Postmaster General, as to my getting back the money which was unjustly taken from me by Mr. Montgomery and Mr. Washington Hesing, in connection with LEAVES OF HEALING, and I very much dislike the thought of any collision which would bring us in any way into personal antagonism.

With much respect, I am
Very faithfully yours,
JOHN ALEX. DOWIE.

WE ASK OUR friends far and near to pray for us in this little fight, so that we and they may be able to send the paper through the mails at its proper rate, instead of paying, as we are now, over ten times more postage than we ought to pay.

This is a small detail in a mighty movement, but it is just in these small details that the fight must first be fought.

ALEXANDER THE GREAT fought his little battles in the gymnasium before he was able to go out and smash Darius and his mighty army.

He had to tame Bucephalus, one horse, before he knew how to use ten thousand.

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So God makes us to have to fight out little battles even when we are planning, and indeed engaging in, a worldwide conflict for the Extension of the Kingdom.

WE HAVE NO pleasure in branding as foes of Zion any of the officials of the Chicago Postoffice, from which institution we have suffered so much.

But we humbly submit, before all the people, that this office, so renowned for its robberies of every kind, from which Zion has lately suffered a loss of many thousands of dollars in the robberies of its mails—we humbly submit that Zion enemies in this public service shall not be permitted to continue to prevent us, as good citizens, from getting our just rights in the same way as others get theirs.

If, as the chiefs of this office say, our paper, THE COMING CITY, is not one published for "public information," we humbly ask the questions, What do the words "public information" mean? and, Is not Zion City a "public" matter?

The fact is, as we have stated in our letter to the Postmaster, that Zion City has been a matter of "public" discussion for many months in almost every newspaper of the United States of America and Canada, and that at great length, and also in every nation publishing newspapers throughout the world.

It is evident that even our critics look upon Zion City as a "public" matter.

Surely a paper which is sent forth to deal with the "public" interests of so "public" a thing as Zion City, with its ten square miles of land, and its two and a half miles of lake frontage, comes under the requirement of the Postoffice Department: that it shall be a paper "published for public information" upon "public affairs."

WE POINT this out as showing to a little extent the fact that while Zion's enemies have been lashed into silence, alas, in many cases they have not profited by the flogging to come to Repentance. Christ's enemies did not profit, for the most part, from the rightful punishment which He inflicted. Neither will they profit now. They "died in their sin," speaking generally, as Christ said they would.

We do not expect repentance unless they come to God: for we feel that more and more a Democratically controlled human government will fight the Theocratic principles, practices and aims of Zion.

GOD FIGHTS with and for Zion.

Satan fights with and for Babel.

Whose Kingdom shall prevail?

Whose City shall stand?

Shall it be Zion, which God has established, or Babel, which Satan rules?

There can be but one answer.

The day will come when Zion will dictate laws to Babel, when the prophesy will be fulfilled from which we have quoted so largely in these Notes:

> For that nation and Kingdom that will not serve thee (Zion) shall perish.
>
> Yea, those nations shall be utterly wasted.

WE DIRECT attention to the paragraph on page 348, under the notices concerning THE COMING CITY, concerning the mailing of that paper until the matter is settled at Washington.

FRIENDS of our Little White Dove will remember that two weeks ago, in our issue of June 23d, Volume VII, Number 9, in our Editorial Notes, pages 262-264, we dealt with the *Ram's Horn* and with a series of fights with Blackmailers which we have had in the Courts of Chicago.

The *Ram's Horn* endeavored to turn these fights to our disadvantage, without any success whatever, as all candid persons will admit.

WE NOW HAVE the joy of informing our readers that we have won a most important victory in the Appellate Court, in connection with a wicked verdict which was given against us for the sum of $2,584.33, in the Cook County Court, just two years ago, for money falsely alleged to have been loaned to us on May 3, 1892.

THE HONORABLE FRANCIS ADAMS, Presiding Justice, with Judges Thomas G. Windes and Nathaniel C. Sears, gave judgment on Thursday last, July 5th, in our favor, reversing the judgment against us in the Court below.

This result has been attained largely by the able manner in which Zion's Counsellor and Attorney-at-Law, Samuel Ware Packard, has placed the matter before the Court.

Our previous attorney had seriously blundered in making the Appeal, to which fact we made reference in LEAVES OF HEALING for September 16, 1899, Volume V, Number 47, page 912. We said, referring to false accusations in the papers, the following words:

> They knew when they wrote that article that my attorney had made a blunder and that we had to appeal to the Judge to correct the error; that the error had been corrected, and that the Judge had permitted the appeal to be continued. I believe God will give us the victory.

At this time Mr. Samuel W. Packard was our attorney. But these words had reference to our previous attorney, in whose hands we had left the case. It was the only piece of unfinished business which was not transferred to Mr. Packard.

We regret that the paragraph quoted has been supposed to refer to Mr. Packard. It certainly did not.

WE NOW REJOICE that our excellent friend and attorney has been able, thus far, to correct the injustice done to us.

The judgment obtained against us is absolutely reversed, and the case sent back to the Court from which it was appealed, with the words "Reversed and Remanded" written upon it.

READERS OF LEAVES OF HEALING will remember that we gave much attention to this subject in a long discourse entitled "Fighting Blackmailers," which we delivered in Central Zion Tabernacle on Lord's Day, July 10, 1898. The discourse was fully published in LEAVES OF HEALING of July 16, 1898, Volume IV, Number 38, pages 744 to 755. It is also published in a separate form in A VOICE FROM ZION, March, 1899.

THE DESIGN of our enemies in this Blackmailing case was undoubtedly to destroy our reputation, and the most shameful evidence was given by utterly untrustworthy persons as to our alleged reputation for veracity.

IN DELIVERING judgment, Judge Adams deals in a very trenchant manner with two of these vile witnesses, John W. Snowden and Attorney Joel W. Stevens.

Commenting upon the evidence of John W. Snowden, Judge Adams severely criticises his dishonest replies, and censures the Judge of the lower Court for not striking out his testimony, in these words:

> We are of the opinion that the testimony of the witness Snowden should have been stricken out, and that the Court erred in overruling the motion to that effect.

BUT IT IS to Joel W. Stevens especially that Judge Adams administers severe chastisement. He remarks upon the absurdity of that miserable man's testimony, making the following comments, and quoting in full the following passages:

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Joel Stevens, a witness for defendants, testified on his direct examination, that he know the general reputation of plaintiff for truth and veracity, and that it was bad.

On cross-examination he testified that he heard "any amount of people" talk about Dowie's reputation for truth and veracity, but on being asked to give their names he refused to do so. He said his memory for names was bad, but that he remembered a few of the names but would not state them. The following question was asked him and he answered as follows:

Q. "Then you cannot remember the name of any person who said they wouldn't believe him on oath?"

A. "I can, just a few of them; I won't give the names up."

Another answer of the witness is as follows: "I won't tell their names. I have got in this Zion Tabernacle up here, friends. I have got cases that will be developed in a little while, and am not going to give them away."

He further testified: "I want to tell you something right now, that I can tell you a hundred different people, but I dare not for this reason: they told me not to, because Dowie, they said, would curse them and bring down the wrath of God, and for me not to mention their names."

Counsel for plaintiff moved to strike out the testimony of the witness, because of his refusal to give the names of the persons referred to by him, and the Court overruled the motion.

The witness testified that he was an attorney, and said something about clients, namely, "my clients have called my attention to this," and claimed the names were a privileged communication; but we find nothing in the record to support this view.

It is well settled when an impeaching witness has testified to general reputation, the adverse party may cross-examine him as to his means of knowledge and the grounds of his opinion.

. . . . . .

The testimony of the witness in question was very rambling and incoherent, but, on the hypothesis that the Court considered him mentally sane, it was the duty of the Court to fine and imprison him until such time as he would yield obedience to the law.

THESE REMARKS of Judge Adams were supplemented by many other very excellent reasonings and citations of cases, and he closed his observations on Attorney Stevens' conduct with these words:

The Court was urged by counsel for plaintiff to compel the witness to give the names which he persisted in withholding, but the Court refused to exercise its compulsory power in the premises. This was error.

The Judgment will be reversed and the cause remanded.

REVERSED AND REMANDED.

NOW THE BLACKMAILERS, if they desire to do anything, will have to begin all over.

Messrs. Buyem, Skinem and Pluckem have had their years of toil, and the newspapers have had their years of abuse of us in this case, all in vain.

We suppose there has been scarcely a paper in this country which has not again and again copied most malicious and vile paragraphs concerning this decision against us, which has now been reversed.

We are grateful to God that before we start for Europe, the matter has been settled.

SHOULD THEY begin the action again, we feel confident that with God for us, and so able and godly an attorney as Mr. Packard, we shall win another victory.

We know that, before God, we are absolutely innocent of the vile accusations which the bringing in of the case implied.

WILL THE so-called religious papers which scandalously vilified our name, just as fully vindicate us, and make known to their readers the Reversal of the Judgment in which they gloried for a time?

WE APPREHEND that they will not; but we know that God will require this at their hands at the Great Judgment Day.

SO WE GO ON, rejoicing that no weapon ever formed against Zion, and against us, has ever prospered. God has given us in this long fight, as in all others, a glorious Victory, and we give Him the glory.

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.

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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 LOVE OF GOD IN THE SALVATION OF MAN.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, July 1, 1900. Fourth in the Series of Discourses on "The Love of God in the Salvation of Man." Subject: "Jesus the King." Reception of One Hundred and One Members. Communion of the Lord's Supper.

REPORTED BY S. D. AND E. W. AND A. W. N.

"THE reign of Jesus, from His Holy Hill of Zion in Jerusalem, will be a Real Reign, and the nation or the man who does not obey will perish." Such was the burden of the wonderful Message which the General Overseer proclaimed to nearly three thousand people in Central Zion Tabernacle on the first day of the last month previous to his departure for the Old World.



The solidarity of the Holy City and of the Kingdom of God was shown in the clear light of Scriptural teaching and inspired interpretation.

The warning was sounded forth in clarion tones, which will be heard around the world, "There shall be delay no longer! Choose this day whom ye will serve!"

The effect was marked, and thousands arose, many for the first time, to declare their loyalty and allegiance to Jesus, who died "King of the Jews" and is coming soon to reign, "King of Kings and Lord of Lords."

When the benediction had been said and those who desired had retired, the congregation reassembled for that sweetest of all Zion's services, which always follows the afternoon meeting on the first Lord's Day of the month.

There was a power in the sight of one hundred and one earnest, consecrated men and woman crossing the platform and receiving the right hand of fellowship from the General Overseer, with his fervent words: "I receive you. May God forever bless you."

There was the presence of the Holy Spirit, an emotion of calm, holy joy, as the more than 1500 Christians broke the bread and took the cup in remembrance of the suffering, death and glorification of their Lord for their Salvation. Then, after a few words of comfort, cheer and admonition from the General Overseer, the people silently went to their homes, better, stronger and more fully determined to give their time, money, strength and lives, if necessary, to hasten the day when the King shall come.

Central Zion Tabernacle, Lord's Day Afternoon, July 1, 1900.

The services were opened by the congregation singing.

Scripture Reading and Exposition.

The General Overseer read the Scripture lesson from the sixty-second chapter of Isaiah. He also read from the thirty-third to the fifty-sixth verses of the twenty-seventh chapter of Matthew and from the eleventh verse of the third chapter of John to the end of the eighteenth verse, commenting as follows upon the nineteenth verse:

And this is the judgment.

We should mark this word of Jesus very closely. What is the criterion? What will indicate whether a man is on the right side or the wrong side in this life?

Here is Christ's own direct statement:

This is the judgment, that the Light is come into the world, and men love the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth—

Here is the criterion; here is the standard of judgment; here is the condemnation:

But he that doeth truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

There is just the difference. Those who do evil seek darkness and secrecy. They make vows—agreements with death and covenants with hell—which mean murder if they are carried out. Even if they are not carried out, they are murderous expressions and murderous sentiments. A man who makes such vows is guilty.

And this is the judgment, that the Light is come into the world, and men love the darkness rather than the light; because their works were evil.

Today, throughout the whole of this world,

All Government, All Law, All Liberty, All Life, is Threatened by Secret Societies.

The terrific Revolution in China, the overthrowing of an Empire which has endured for ages, has only been made possible by the fact that Prince Tuan and that she-devil of an

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Empress were in league with the "Boxers'" Society. That society has been for years pledged to murder every missionary and every Christian, and drive out every foreigner from China. They vow not only to murder foreigners, but to murder Chinese who dare to believe other than the Society of Boxers believes.

What is the difference between that and Masonry at the bottom? No more difference than the difference between tweedle-dee and tweedle-dum! (Laughter.)

The Boxers in China and the Masons in America are pledged to murder those who differ from them in sentiment. You say they do not do it? They did not do it for a long time in China.

It took a great many years to get them ready, but now they are ready, they have been doing it pretty thoroughly, have they not? They have been doing it until it is probable that all the ambassadors of foreign powers, with all their families and servants, have been murdered by the Boxers and their imperial allies in Pekin, the capital of the Chinese Empire. There are probably at least 250,000 Mauser rifles in the hands of the Boxers which have been taken in within the last three years. Today the Mohammedan army—not the Chinese Confucian, but the Mohammedan army of Chinese which stands around Peking and keeps the allied forces from taking the capital—is a splendidly drilled and magnificent force which the Boxers dominate.

Readers of Henry Norman's book entitled "The Peoples and Politics of the Far East" will remember chapter 15, on "Chinese Horrors," and especially the punishment called *ling-chi*, or "Death by the Thousand Cuts," of which there is a terrible illustration given. This *ling-chi* has been concealed as much as possible from foreigners, but recent telegrams indicate it to be the favorite mode of murder adopted by the Secret Society of the Boxers. Even the Masonic Horrors which are set forth in their secret penalties are far outdone in this Boxer Horror of *ling-chi*.

Secret Societies are everywhere a peril to the home and to the State, and especially when the Secret Society man gets into the presidential chair, or on the imperial throne.

I do not hesitate to say that the warning Voice that you have been hearing from this platform in recent months is one that you will remember in days to come. When the Masons are pushed to the wall they are going to fight like the Devil. The Order is antichristian, and has the mockery of the resurrection, which is not the resurrection of Jesus Christ, but of that mythical Hiram Abiff; not by means of God, the Holy Ghost, but by means of King Solomon.

The Masons have a god who is "the point within the circle," the horrible symbol of phallic worship, the most disgusting and bestial form of Baal-worship.

The Knife of the Boxer and the Sword of the Mason.

It is time some Voice rang out throughout the world to say that the altars of Baal must fall. (Amen.)

There is no mistake about this being a real thing. You are right up against it. Unless the Church of God and wise, far-seeing men will take up this matter, institutions, no matter whether imperial, republican or any other form, will fall before the knife of the Boxer and the sword of the Mason.

I mean what I say.

I say what I mean.

I know that what I say is true.

The conspiracy which today is deluging China with blood is only a conspiracy of the same form that may any day deluge Europe and America with blood.

It is the boast of the Masons that every monarch on every throne, and every President who sits on the presidential chair, must be a Mason.

They aspire to rule the world through the craft which rejects Christ and enthrones the phallic mystery.

It seems a long way off. It is nearer, perhaps, than you think. I believe that it is very close—much closer than I thought. And yet, I do not fear the issue. I know who will win.

I know that the King will win (Amen), because this is His earth. It was not made by the god of the phallic mystery. It was not made by the Boxers' god.

God's people had better beware.

This is the "Judgment": Are you walking in the light, or are you walking in the darkness? He that doeth evil hateth the light.

Look at the apostate churches!

"She is a glorious Church," said a Bishop of the American Methodist Episcopal Church the other day. "She is a glorious harlot," he ought to have said. She goes down the street seeking after Secret Lodges into which she may go and play the harlot. She is tonight with the Masons, tomorrow with the Red Men, the next day with the Elks, and the next night with Buffalos. (Laughter.)

She is not a Church of Christ when she seeks after Secret Lodges, where her Bishops and her ministers and her members may lie down in the disgusting filthiness of Secretism. They literally "lie down," and even feign to submit to murder, death and resurrection—shame to every Church which does that. She is a harlot.

I had a letter from London this week saying, "If you come to London and talk that kind of talk, you will get into trouble."

I am going to London to talk just that kind of talk. (Applause.)

Voices—"Thank God."

A Free Church is a Harlot.

I tell the distinguished minister of the Church of England who wrote that, that I believe he is perfectly right when he says that the Church of England is the *freest* Church on earth.

He says that he is at perfect liberty to preach the Gospel in it. I know it; it is the freest Church on earth. It is a spiritual harlot of the worst kind, because the Church of Rome can use it; the Ritualist can use it; the Rationalist can use it; the Unitarian can use it, and the Evangelical party can use it. It is a Church which is willing to be used by any and by all forms of professors, good, bad and indifferent. It is the *freest Church* in the world.

When you find the woman that is the freest kind of a woman in the world, you know what to call her.

I send that back to London. I send it from this platform today. I tell the Masons who sent me that message from London that I am going to preach it in London if I die for it. (Applause. Amen.)

As the Messenger of God's Covenant, I have a right to protest against that kind of *freedom*.

The True Church is Christ's Bride, the Lamb's Wife, and she desires no such *freedom*.

False churches boast of it, enjoy it, and are condemned.

Do not think that there is any possibility of making me afraid. They may kill me, but they cannot make me fear. I do not think that they can kill me, either.

I got a warning from the Masons in London. They might just as well have kept their warning. It always warms me up when I get a warning from them. (Laughter.) I might have been a little cool before, but that is the thing to warm me up. Tell me that I am not to do a thing that God says I am to do, and then I am bound to do it. I send that message back to London today, that I believe the Church of England is one of the *freest churches* in the world, and she is like any other free harlot.

The Church of Rome is a free Church. O yes, there is a great deal of room in the Church of Rome; all kinds of iniquity there.

The Protestant churches are not much behind. It is time that somebody said it. I desire to say the truth, no matter what happens. It does not matter to me one iota whether I live upon this earth five minutes, five years or fifty years. But it does matter that I shall fulfil my duty, and say what God sent me to speak. (Amen.)

Now it does matter, and I will say it.

That message from London has put my back up this week. (Laughter.) It came again this morning in a second message from a miserable vicarage down in Dorsetshire. A man tells me I would not dare to come to England and talk that kind of talk. I will talk that kind of talk, and will not cease to call the Sinners and Sleepers to repentance in and out of the churches everywhere.

Ezekiel, in his day, had a similar Message from God to that which I have now delivered, and, if any critics object to my plain language in likening the Apostate Church to a "harlot," let them first read the sixteenth chapter of Ezekiel, where God Himself dictates the Message.

"Plead with your mother, plead; for she is not my wife, neither am I her husband," was the cry of God, through His

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prophet Hosea, to degenerate Israel nearly twenty-seven hundred years ago.

I shall declare God's Message: for Christ gave me the right to speak freely, because, by the Holy Spirit, He set me free from the fear of men or devils, at all times and in all places.

What has the world come to? You talk of boasted free speech, but it is only free as far as these men who aspire to rule will permit. Freemasons are at the bottom of all this attempted tyranny over all those who go forth to proclaim fully and freely God's Everlasting Gospel.

I am under no misapprehension as to why the press and I have never gotten on in Chicago. It is because the Masonic devils are the controllers of the papers of Chicago. There will never be peace between us, never! unless they surrender to God unconditionally.

I Will Never Make Peace With the Devil.

I must either help to get him out of the world or he will get me out.

So long as he is devilish, I must hate and resist every plan and purpose and work of the Devil.

I make no peace with him. Never! (Amen.)

I will make no peace with those who hate the light; who work in darkness; whose works are evil. I shall be at peace with all who love the light, whose deeds are made manifest that they are wrought in God. As for Secrecy, I will say again from this platform, and send it back to London, I shall stand where Christ stood, when He said, "In secret have I said nothing."

I will follow Him, and in secret will I say nothing. I will speak it openly. I will hit you as hard as I can, you miserable, wretched old offspring of the harlot of Rome, you wretched Church of England; you wretched Church which sells Bishoprics, vicarages and livings of souls to the highest bidder in the market. You wretched Church of England, which owns property which harlots, saloonkeepers and brewers occupy. You get the money which is the blood of the perishing and of the murdered into the coffers of your accursed Church. May God smash it. (Amen.)

That is the message sent back from Zion in Chicago to that dignitary of the Church of England in London, and the spiteful little curate down in Dorsetshire.

I think we will have a lively time in London. (Laughter.)

These Masonic ministers need not make any mistake. I may not be able to do much, but I will do all I can. I will make compromises with no one. May God defend the right. (Amen.)

I am very happy now I have got that off my mind. (Laughter.) I have said my little say, and God knows, and you know, severe as it is, that I have said it in love.

The best thing that could happen to Italy would be the destruction of the Church of Rome, and the best thing that could happen to England tomorrow would be the destruction of the Church of England. The best thing that could nappen to the United States would be the destruction of the Methodist Episcopal Church, which is ruled by Masons, and every other Church which is ruled in the same way.

Oh may God grant that the fight between Darkness and Light may come on quickly.

Do not shrink from it.

The Fourteenth Day of July is the Anniversary of the Fall of the Bastile.

That event began the French Revolution 111 years ago.

The Bastile fell, and the People thought that they could rule. They swept away kings, and they swept away the Church. They tried to rule, and what did it come to?

It came to the streets of Paris running red with blood. It came to the overthrow of the Sabbath Day, and the establishment of one day out of ten. It came to the deification of a harlot as the goddess of reason in the streets of Paris. It came to a rule of the worst, and it produced Mirabeau, Murat, Robespierre, Voltaire—anarchy, infidelity and the sacrifice of millions on the altar of the Moloch of Democracy. It came to bloodshed and ruin, and the breaking up of laws.

It came to such a pass that the people themselves had to arise and throw themselves into the arms of a dictator to save the nation from extinction. From Robespierre they fled to Napoleon.

The history of the people's rule is a bad one. The people cannot rule. The 14th day of July, 1900, will see the Consecration of a Temple Site where the Great Truth will be proclaimed—not that the people should rule, but that

God Should Rule in His Own World.

The Democracy must go.

The Theocracy must come. May He, whose right it is to reign, come. (Amen.)

Let us prepare the way. We have to do it.

Every one in this place who is a Theocrat, who believes that the rule of God is the only righteous rule for the world, Stand! (With but few exceptions all arose.) *It was a wonderful thing to see how the thousands present sprang to their feet in a moment at the call of the speaker, and stood there like an army ready to march forth at a word.*

That does me good. Thank you. That is a grand sight. May God bless you. Do you believe that the rule of God is the right rule?

Voices—"Yes."

General Overseer—I have a glorious band of Theocrats, then, in Zion today. I thank you very much for your expression, and thank God for it.

Listen now with all your hearts to that *Te Deum* which rolls down through the ages, that Song to God which, amidst all its imperfections and impurities, the Church has retained from the earliest ages.

Zion's White-robed Choir then sang, with consecrated hearts and voices, Stevens' *Te Deum.*

Prayer was then offered by Overseer Piper and the General Overseer. The announcements were then made, during the course of which the General Overseer said:

The Coming City.

I hope you are all pleased with the first issue of our new paper, THE COMING CITY. Are you?

Audience—"Yes."

General Overseer—We have done our best to make it a beautiful paper. In everything we do in this way, our thought is that whatever is worth doing is worth doing well. Hence, with a good deal of care we have prepared this paper.

Like all first issues, it is prepared under considerable difficulty, of which I have said something in my Editorial Notes in LEAVES OF HEALING of yesterday, and under many other difficulties of which I have said nothing.

One of the greatest difficulties we had, from a mechanical point of view, was over this colored supplement, which I hope you will preserve. I suppose that most of you have seen this colored supplement—a pretty large one, illustrating "Babel and Zion: A Prophetic Tale of Two Cities."

That cost some hundreds of dollars, but we wanted to send it forth in this form, because it tells so many things which mere words in a paper cannot tell. We are returning to primitive modes when we teach by pictures: for the first letters were pictures of things, and the pictures on the stones of Egyptian palaces and temples and on Roman and Grecian arches tell to this day stories which would have been lost had we only books, or manuscripts, to preserve them.

The paper is lost, the paper is put aside; words are forgotten. But a pictorial representation of two cities is preserved. Babel represents the Worldly City with a motto on the Arch at the entrance:

Every One for Himself, and the Devil Take the Hindmost.
Mammon is King.
Anarchy strives for Supremacy.

I tell you again, as I have told you before, that

All of These Labor Troubles Are Caused by an Anarchistic Society.

The rules of that society have obtained power in the Building Trades Council of Chicago. I told you about that society two years ago, from the confession of a dying man. That society is an anarchistic feature in this city. Nothing will please these men but rule or ruin.

I am not going to be afraid to speak right out on that. I believe the brave man lives longest.

I believe the coward who turns his back to the foe gets one in the back, and deserves it. The Christian man has no armor for his back.

I have read of a Christian breastplate, but I have never read of a Christian backplate. Have you?

Voices—"No."

General Overseer—I will speak the truth in love. God willing, we shall found this City. The foundations are being

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laid, and I am very thankful to tell you that God is blessing Zion Institutions every day.

I told you a little while ago about a disgruntled man. He was the first and only one, and the last one in Zion of whom we have heard. Because he was displeased he thought he would like to show his spite, so he went down to Zion City Bank and drew out about $2,000. That very same day, I told you, there was an application made for $40,000 worth of bank stock.

It will interest you to know that the same person's investment has been increased to eighty-three thousand, $83,000. You see that the $2,000 which was taken out because I did my duty, was followed by an investment of more than forty times that sum. May it continue in the same ratio. (Amen.)

Zion is all right, so far as I know, and I think I know. Zion is going on. If we all pull together, the prophecy of a business man that Zion would be the biggest thing in Chicago will come true.

Now, send out THE COMING CITY. Many persons will be interested in this who are not interested in LEAVES OF HEALING; many are interested in the social, commercial and political significance of Zion. We never conceal that phase of Zion.

We are politicians, but not politicians after the standard of those who run politics for self-interest. We are politicians who intend to run politics for God, and for His people, and for right purposes. Politics are all right if they are rightly run; if they are run for God. If they are run merely for money, or for party, they are no use, except as means to accomplish evil.

Zion is in Everything.

Zion is not only in politics, but she is in everything. We shall soon be in all kinds of business.

A man said, "Will you be in the fish business, Doctor?"

I said, "Yes. God is in the fish business."

If God were not in the fish business, you would not have any fish. God is in the grain business, or you would not have any grain. If God went out of business, where would you be?

Some folks talk about business as if it were opposed to Christianity. Did not Jesus say, "Wist ye not that I must be about My Father's business?" Did He not make a business of religion? If a man does not make a business of religion, he does not do much in the way of serving God. It is because men do not carry Christianity into business and politics that both are ruled by Satan for the most part.

Some ministers complain, "Dr. Dowie makes a business of Zion."

Yes, that is the way I succeed. The reason that they do not succeed is because they do not make a business of it. I do make a business of it. I never claimed anything else. I make a business of getting people saved, of getting people healed and of getting people to do right. And yet for all I have done in these things I have never charged a cent, the lies of the *Ram's Horn* and its editor and contributors to the contrary notwithstanding. I desire to make a business of protecting the widow and the fatherless, and of making good investments.

I will make a business, if God spare me, of helping God's people to coöperate, so that the profits of their industry shall not be taken away by designing men, but that they shall have the profit themselves. (Amen). That is a good business, is it not?

Audience—"Yes."

General Overseer—You are with me in this matter, are you?

Audience—"Yes."

General Overseer—Get into business with Zion. When a man is in business he puts his money into it, and he works at it diligently, knowing that larger profits follow the manufactures which are the best of their class, just as careful cultivation of corn increases production.

I am grateful to God for all that He has wrought in connection with this City. We are under no difficulty about getting the money, because if you do not give us what money we need, we can borrow it in London for three or four per cent, and leave you out.

That would be bad for you, but it would be good for the other investors in Zion; so you had better hurry up, some of you. I keep telling you that. Some of you will get left. We have had all the money we really needed up to this date: for which we praise God. But I do not want any delay to take place in the future, and, therefore, I speak.

A Ridiculous Lie Exploded.

There was a ridiculous thing said the other day. Some one said that Dr. Dowie was going to Europe with all his money, and leave his people in the lurch. I would like to know how I could carry upon my back six thousand acres of land! The money is in the land, and other Zion properties, and that is where the money is going.

Besides, why should I run away. Have I not a good thing here? (Laughter and applause.) That is what the world says. Of course I have, and you are glad that I have, too?

Audience—"Yes."

General Overseer—Why, of course I have. I have too good a thing here to run away from it. (Laughter.)

Do not make any mistake. I will come back if I live, and if I do not come back, my spirit will come back, if God permit. I will be with you all the time. But God will be with you, and I am quite certain that I will come back in the flesh. If you will pray for me and keep believing, I believe God will protect me amid all the dangers of my travels and mission during six months in Europe, Africa and Asia upon which I start, God willing, early in August.

I laugh very often, the Devil is so funny. I think he is drunk most of the time. He does such stupid things when he gets drunk, especially when he gets drunk in a newspaper den and writes these funny articles in the secular and "religious" papers.

By the way, what has become of Mellie Logan's case? Can anybody tell me? You miserable *Tribune*, where are you?

I told you that I had rather prematurely put an end to it the other day in smashing all those eggs. Some of my friends were inclined to think I ought to have waited, and let them be hatched, but I thought it was just as well to smash them at once. And the proof that I did so is seen in the fact that the attacks, which had been going on daily for weeks, immediately ceased.

Fifty Thousand Dollars Wanted for Zion Printing Works.

In speaking of the extension of Zion Printing Works, the General Overseer said:

The time has now come to print books. Presently we shall have to print school books which have parts of the Bible in them. The public school books shut out the Bible.

We shall have books which contain true history. They will not call "Bloody Mary" "Good Mary." They will give history which tells the truth about what kind of a Queen that Mary was who wished to execute her sister, Queen Elizabeth, and did put to death a great many good men because they were Christians.

The Roman Catholic population dominates Chicago. There are 800,000 professed Roman Catholics in Chicago, and less than 300,000 professed Christians of all other creeds. All the rest are nothing at all, so far as religious profession is concerned.

In this City of Chicago, the school board has adopted a set of villainous books; for that is what I call them. They leave out the most important things in human history. Children are taught very little of true history, and hence are unfitted for a proper discharge of their duties as citizens, and become an easy prey to falsifiers of historic facts concerning not only the United States but other countries.

We propose to teach history in our reading books from the very beginning, and to teach the Word of God. Zion will give a thorough Christian education.

I desire to prepare Zion Printing Works to be able to send out school books. I intend to collect, while I am in England, Scotland and Ireland, some of the best school books which we can find in private and public institutions, and bring them out here. We will take also American school books and see what we can do in culling from all sources a new set of readers from the charts and primers up to the eighth grade.

I cannot do that without money, because to print anything costs money. Will you help me to do that?

Audience—"Yes."

After a few further announcements, the tithes and offerings were received.

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During the offering Zion's White-robed Choir sang the opening measures of Stainer's great anthem, "Zion, Awake," with most excellent power, expression and harmony.

JESUS: THE KING.

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, for Jesus' sake. Amen.

I speak to you very briefly this afternoon from words which are very much in my heart today.

I speak in continuation of my Series of Discourses on "The Love of God in the Salvation of Man."

TEXT.

For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

To these words I desire to add those which I have read to you in the twenty-seventh chapter of the Gospel according to St. Matthew and at the thirty-seventh verse:

And they set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.

Salvation is From the Jews.

There is no Salvation outside of Judaism.

Jesus Christ the Son of God was a Jew. He was the Son of Mary the Jewess, and the Son of God the Eternal Father.

"Salvation is from the Jews."

Jesus said it to the woman at the Well of Sychar, when she said:

Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for Salvation is from the Jews. But the hour cometh, and now is, when the True Worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be worshipers. God is Spirit: and they that worship Him must worship in spirit and truth.

I feel this afternoon that the inscription which Pilate wrote over Jesus' head at the crucifixion is true:

THIS IS JESUS THE KING OF THE JEWS.

The day will come when the King of the Jews will rule the world. It may not be far distant when on God's Holy Hill of Zion, at Jerusalem, the King Himself shall stand summoning the one hundred and forty and four thousand, as I believe, from the various Zions near to great cities throughout the world. He will take 12,000 of each tribe, and there at Jerusalem He will establish His throne.

I believe that the Anglo-Saxon people are the Israel of God; that nationally we are Israelites. We are not Jews, for Judah consisted simply of two tribes. But there were other ten tribes which composed the kingdom of Israel when the kingdom was divided into Israel and Judah. All Israelites are not Jews; but all Jews, in the broad racial sense, are Hebrews and Israelites. It was only after the death of Solomon, through the folly of his son Rehoboam, that the ten tribes separated from Judah, and became known as the Kingdom of Israel.

These ten tribes must first be gathered. The ten tribes are represented in the parable of Jesus as the ten virgins. Half of them are wise and half of them are foolish. Out of the ten tribes will be gathered the wise to go in with the Lord to the marriage feast. The foolish will be left behind.

When the King has come back with His own, and they that sleep in Jesus are brought with Him, then He will come to reign.

There will not be a very long time between the Rapture and the beginning of the Millennial Period, when He will reign on earth for one thousand years.

The Reign of Jesus Christ at Jerusalem as King Will be a Very Real Thing.

It is not a reign merely as a spiritual being. It is a reign as a Human King as well as a spiritual being.

He will reign. He will rule from Jerusalem, where the Throne of the great King will be established. He will send forth His Messengers and they will rule over kingdoms and over cities, and over villages and over all the people.

There will be no more voting in this world. Every good man will be profoundly thankful for that.

I am sure that there is nothing sadder than to see the way in which voting is conducted in this so-called democratic country. The miserable sham of supposing that the people rule! You know perfectly well that the primaries are ruled, in all the great cities, by the saloon elements in the wards. The bums and the ward bosses of the city select the candidates, and for the most part the best citizens do not go to the primaries. It may be said that is their fault; but it is also true that they find it is useless to go there: for it is always possible to cheat at the primaries. From these primaries men are selected to go to form these conventions which select the county and the State conventions. By the State conventions the delegates to the Quadrennial National Convention are selected. Everything has its foundations in the bum and the saloon bosses at the precincts and wards where the primaries are held.

It is the most ridiculous and absurd thing to talk about the people ruling. They do not rule. The tricksters rule. The bosses rule. The people who know how to pull political wires rule. God does not rule in America.

Overseer Mason—"Hanna."

General Overseer—Oh, no, Hanna himself is simply the creation of the primaries, and, therefore, of the vile elements which usually control them, especially in the large cities. (Laughter.) He is a big political boss himself, born of the political parentage to be found around the primaries. (Laughter.)

They have to select a moderately decent man as a candidate or else the people would rise and throw him out. They select nominally good men for the highest places and fill all the lower places with men of their own kind.

We are all of the opinion that it will be an excellent thing when Christ comes and sits as King at Jerusalem, are we not?

Voices—"Yes."

General Overseer—It will be a good thing for Him to select the rulers, will it not?

Voices—"Yes."

General Overseer—Do you think you can select as well as He can?

Voices—"No."

General Overseer—Everybody of sense knows that in this country

The Best Judges Are Not Elected, but Are Selected.

The judges of the Supreme Court of the United States are the best judges in this country, and not only of this country; I will say more. The judges of the Supreme Court of the United States are amongst the most learned and able judges of the whole world. We saw an indication of that in the action of Lord Salisbury, Her Majesty's Prime Minister, when the Behring Sea trouble arose between him and Mr. Blaine. Lord Salisbury said to Mr. Blaine: "I am willing to refer the whole matter to the Judges of the Supreme Court of the United States."

When Mr. Blaine would not accept that, Lord Salisbury made a very peculiar move. He brought a case which would have decided the Behring Sea question in the Supreme Court of the United States. But Mr. Blaine caused it to be thrown out of the United States Supreme Court on the ground that it was a political and not a judicial issue.

But Lord Salisbury had perfect confidence in the Judges of the Supreme Court of the United States. He was so sure that they would do justly that he was willing to submit the whole Behring Sea case to them. There is no court in all the world which has hitherto stood higher than the United States Supreme Court. That is the case for this reason, that all parties and rulers in this country have recognized that if the Supreme Court of the United States is not maintained in its dignity with the highest and best judges that can be selected, then all liberty is lost.

There may come a time in this country, and it has very nearly come several times, when that great branch of the government of this country, the Judicial Branch, represented by the United States Supreme Court, will have to decide questions which no President and no Congress could decide.

The highest form of government in this country is not the executive, and it is not the legislative, but it is, in the last resort, the judicial. The judicial power can thwart a President who acts unconstitutionally and can negative and nullify the acts of a foolish or corrupt Congress.

Hence it is that the best men are selected. You cannot find a better illustration of good government than the fact

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that the best judges in this country are those who are appointed—selected, and not elected.

Hence it is that our Lord, when He comes, will select the men who will rule. He will select them for their piety, for their purity, for their probity and for their power as spiritual beings who will give righteous judgment, who will promote the interests of the Kingdom of God everywhere.

What a glorious time it will be, when no longer shall we need to elect, but when we shall have men who are selected by God Himself in the person of His Son.

I do not say that I hope to be there then, because I am sure I shall be. Should I "sleep in Jesus" here, and go away to heaven in spirit, I know that I shall come back with Jesus Christ, my Lord and King; and I am grateful that my confidence rests upon His gracious word, and not the chatter of my ministerial enemies who would, if they could, drive me into the grave and forbid me a place in heaven.

If He will at all regard my wishes, I hope He will send me back to Chicago. (Laughter.) I should like to have some share in the ruling of Chicago. It would be a delightful sight to see the rule of the political boss and bum forever gone, and to see the people taxed and their taxes decently and honestly spent upon good roads and good water and good government. If I am here, you may depend upon it you shall see the last of the saloon. The Lord will see to that, no matter whom He sends.

The Government of the Kingdom of God Will be a Very Practical Government.

Some of you have an idea that it will be some spiritual thing. You think that He will be so very ethereal and so very spiritual that when He comes to reign we will all be ghosts. (Laughter.)

Verily no. You do not seem to realize what a happy thing it is to be embodied. The best kind of a body is a heavenly body. The body in which our Lord Jesus Christ arose from the grave was a body in which He could not only talk and walk, but with which He could eat. He ate an honeycomb and a broiled fish after His resurrection; and His cheery voice rang out from the shore of Galilee to the tired fishermen in the early morning, "Come and break your fast!"

There is no question at all that the Millenium, Christ's reign on earth for a Thousand Years, will be a very real thing and very spiritual, but at the same time a very material government.

My text, this afternoon, is to me a great joy, "This is Jesus the King of the Jews."

This is the King Jesus. This is the King, not only of the Jews, but by and by He will rule the whole earth.

You Republicans can whoop all you have a mind to now, because you will not be able to whoop long. (Laughter.)

You can have the eagles scream for a while, but soon the eagle will not be in it. It will be the White Dove, and not the eagle. (Amen.) The Holy Ghost, and not the vulture.

I am so glad that to my mind there comes this great truth of a solid City whose Builder and Maker is God. I am glad that the Kingdom of God is a solid Kingdom. I thank God for a solid, real King, with flesh and bones just as we have. He who once died on Calvary lives, and although He lives in a body which is bloodless, it is as real a body as our own. It is a spiritual body, but it is a real body. He has feet. He has hands. He has eyes. His body is transformed. It is a Body of Glory.

You can see an exact description of that body in the Book of Revelation. It is a body which has been seen. The Apostle John saw that body. He had sat beside Jesus his Lord at the Feast of the Passover. Yet when he saw Christ in this New Body he was so frightened and so amazed that he fell at His feet as dead. The description of it all is given in these words:

I was in the Spirit on the Lord's Day, and I heard behind me a great Voice, as of a trumpet saying, What thou seest, write in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the Voice which spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks One like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And His head and His hair were white as white wool, white as snow; and His eyes were as a flame of fire; and His feet like unto burnished brass, as if it had been refined in a furnace; and His voice as the voice of many waters. And He had in His right hand seven stars: and out of His mouth proceeded a sharp two-edged sword: and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as one dead. And He laid His right hand upon me, saying, Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of Death and of Hades. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; the mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the Messengers (angels) of the seven churches: and the seven candlesticks are seven churches.

There is the description of Christ's Majestic Being in a transformed and a glorified body. When Christ comes you will see him in that body.

Those who have gone to heaven and come back with Him will be in the same kind of bodies. They will be in glorified bodies. When they come to Chicago the bums will go anywhere to get rid of the sight of looking at them. They will not dare to come out of their holes or dens, because as bats and owls and skunks of every kind shrink from light and run away from men, so will the evil try to conceal themselves from the rulers whom the King will send to require an account of their stewardship.

They will be men. They will be glorified men and women in bloodless bodies. Their eyes will shine like fire and their words will cut like two-edged swords. They will come to rule. That nation and that kingdom and that man who will not obey Christ will have to perish. "Do you not know that the Saints shall judge the world?"

I expect that there will be a number who will rebel. I expect that the Devil will set them fighting. I do not expect that there will be anything else but a big fight on hand. But when the sharp sword proceeds out of His mouth and out of the mouths of His saints, they will not need any other weapons.

They will be the same weapons which the Apostle Peter had when he purified the early Church and said to Ananias and Sapphira: "How is it that ye have agreed together to tempt the Spirit of the Lord?" And there they died. There will be nothing needed but a word. That word will cause the blood to go the heart, and it will burst. They will die as that guilty man and woman died when God's Spirit spoke through Peter the apostle.

There is a mightier power than a sword or a gun. It is the Word of God, and the nation or the man that will not obey the Messenger of Christ will perish. I am glad to know it.

Their only chance of ever getting saved is that they shall be swept from the earth into hell, and that the earth shall be clean of them, if they will not repent. Christ shall reign, and shall put all enemies under His feet, if He has to tread them a thousand feet below the earth.

He will put them under His feet, and He will reign.

There shall not be one man in all the earth who shall say to his brother, Know the Lord; but all shall know Him from the least even unto the greatest.

Christ's Kingdom will be a real Kingdom, and He will rule and reign a Thousand Years. Then there will come a time of conflict, of trial, and then the final victory, and the final establishment of God's Kingdom throughout the Universe, so that God may be All in All.

We Had Better Prepare for His Coming.

The century's swinging portal is near to us. We are close to the end of this dispensation. We are close to the Consummation of the Age.

The great angel, whose feet are on the sea and land, is proclaiming with a loud voice that there shall be *Delay no longer —Delay no longer.*

God is demanding that you shall settle the question whose side you are on.

The times of ignorance, therefore God overlooked; but now He commandeth men that they should all, everywhere, repent.

There will not be any more delays. You must settle this very quickly.

It is not a question now as to what country you belong to. That does not cut any figure.

It is not a question as to what political party you belong to. That does not cut any figure.

It is not a question as to what denomination you belong to. That does not cut any figure.

It is not a question as to what town you are a citizen of, or what bank you patronize. That does not cut any figure.

Everything is going to be divided. A sharp line will be drawn. On the one side there will be God's sheep, and on the other side there will be Masonic goats and all other kinds of goats. (Laughter).

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You had better decide which side you will be on now. If you do not, you may find that the decision has come tonight and you are turned into hell with the nations which forget God, with the wicked who have fought God.

You had better decide now.

I take that placard from above Christ's head on the Cross. I hold it up and say, "Jesus is the King of Kings and Lord of Lords. He died at Jerusalem as the King of the Jews, and He is coming to reign over every land and every creature!"

Jesus is King of Kings.

It does not matter what you think. It does not matter what you say.

A gentleman said to me the other day, "My opinion about this and yours are different."

I said, "Sir, you are a very courteous gentleman, but would you like me to tell you what I think of your speech?"

"Certainly," he said.

I said, "I will tell you that your opinions are not worth a snap of my fingers. My opinions are not worth a snap of my fingers. The opinions of any man upon this earth are of no more consequence than a snap of my fingers. That which rules this world is not human opinion, but God's Will and God's Word. It is what God thinks, and not what you think, that matters. It is what God thinks, and not what I think, that I am concerned about."

Why cannot men get it into their minds that in this world of God's it is not a question of what they think? It is a question as to what God's eternal law is. You have to obey that law.

God's Eternal Law Governs the World.

What does it matter what you think about the laws governing electricity? If you should happen to differ with Mr. Edison, and say that you did not believe that putting your hand upon a ten-thousand-volt wire would hurt you, your opinion would not protect you. Mr. Edison says, "Keep off; it will kill you. A charge will go into your body that will burn you up in a moment."

"Oh, but," you say, "you cannot make me believe that. See what I am going to do."

You put your hand upon the wire, and that is the last look you have of anything. You are electrocuted; you are killed in a moment. You have disobeyed a law, and you must die for it.

I tell you Masons, you cannot put your hands upon John Alexander Dowie, if he is a live wire, without dying. If a man is charged by the Living God and by His Spirit with a Message, you cannot touch him without perishing.

It will be the same with every Saint of God. Every Saint of God who is charged with the Holy Ghost will be invincible by that fact. He will not need any guns or cannon. He will not need any dynamite. He will not need any other power with which to rule that portion of the world which will be alloted to him when Christ comes.

It is a glorious thought that the King of the Jews is the King of Kings, and that He is going on conquering and to conquer.

He loves the whole race of men. He died for all men. He means to save all men. He is determined to have this world a clean world. The time is coming when it is going to cease to belong to the Devil. He has started in now in these latter times to reassert His power and His authority. It is not a question, as I said, of the Church or society or State or country. This is the question, "Will you confess that Jesus Christ is Lord?"

Every knee should bow, . . . every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Hence Zion's great mission is to say to the cities of Judah, "Behold your God. This King is your God. Behold in Jesus Christ your God."

That is the mission of Zion.

In the day when Christ reigns on earth you will not be able to hide yourselves behind laws made at Springfield, or at Washington. If you keep property which is being used for harlots and by drink-sellers, you will be damned, no matter what the Congress says.

It does not matter what you have given the churches. It does not matter what you have given the universities.

John D. Rockefeller, you have stolen that from the people. You stole your immense wealth. It was not honestly earned. There is no man upon God Almighty's earth who has honestly earned as much as you have, John D. Rockefeller. There is no man upon God Almighty's earth who has honestly earned as much as you have, Astor. There is no man upon God Almighty's earth who has honestly earned as much as you have, Vanderbilt. Those who really earned it have a Divine right to it.

You got that money, not by earning it. There is not a man among you who ever earned ten million dollars of money. You got it by chicanery, by fraud. You got it by juggling the market; by oppressing the people; by making them work and toil in the very fire, while you gave to universities and they died in sickness, poverty and grief.

Zion comes in to stop this. Zion comes in to establish a City where, while there cannot be equality, there shall be humanity and divinity and law and justice, and enough honest work to do, and a fair reward for toil, and a fair share in the profits made.

Zion is to see that every honest man and every honest woman has enough to eat, enough to drink, enough to wear, and that there is some guarantee that their children shall be educated and cared for. Whatever their color or their race, they shall be blessed in Zion. (Amen.)

Zion Comes Not to Establish Equality.

There is no such thing. It is the greatest lie that ever was written that all men are born free and equal.

Go down into the slums there. Go down in the levee and look at that baby who is born today, and tell me is that baby born with the same equal rights that my baby is? Not at all. That baby is born from alcohol-besotted parents. Every drop of its blood is tinged with alcohol and with scrofula and with filthy nicotine poison. It is born in an atmosphere of oaths and curses. It grows up not knowing the difference between vice and virtue, between right and wrong.

If the baby is a boy, he is a thief before he knows what stealing is. If the baby is a girl, she is vicious and filthy before she knows what virtue is. She is not the same as if she were born in my home. They are not equal. They do not start the same. That poor child of sin and shame starts with a terrible weight; with the sins of his or her father upon him or her.

There is no such thing as equality. Equality is destructive of unity. God does not unite equals—He did not do it even in a sinless Eden when He united Adam and Eve.

He did not do it when, in Christ, He formed His Church on its new foundations—it was first, apostles; secondly, prophets; and, thirdly, teachers.

"Remember them that have the rule over you, who have spoken unto you the Word of God."

Even God Himself is not equal. God the Father is superior. Jesus said it. He said:

My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father, which hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand.

Even in the Divinity Himself, God the Father is supreme. There is unity, but there is not equality. God the Father and God the Son and God the Holy Ghost are one God, but they are not equal. God as the Father is *Greater than All.* Christ said it, and I believe it. It does not matter what you say. He knows—you and I cannot do better than believe Him.

In a family all are not equal where there is family unity. If the head of the house is not the man, woe to that family. Woe to that family where the woman is the head of the house. Woe to that house where the head of the house is a child, a son or a daughter.

The head of the woman is the man.

There is no such thing as equality where there is perfect unity. There must be supremacy somewhere.

In a factory there has to be a foreman and those who obey.

The Dream of Equality is a Delusion of the Devil.

In heaven there is no such thing as equality. There are angels. There are archangels. There are cherubim and there are seraphim. There are those who obey and those who command. There is no such thing as equality in the Kingdom of God, nor in the Church of God.

Are all apostles?

Voices—"No."

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General Overseer—Are all prophets?
Voices—"No."
General Overseer—Are all teachers?
Voices—"No."
General Overseer—Are all equal?
Voices—"No."

General Overseer—Where all are equal there is no power. There is no law. There is no liberty.

Even in a democratic form of government we have to put a man in to rule us. We have to protect him by law and raise him above the people.

The wicked nonsense of democratic principles must be swept away.

Democracy shall not rule this world.
Monarchy shall not rule this world.
Oligarchy shall not rule this world.
Aristocracy shall not rule this world.
Plutocracy shall not rule this world.
Popocracy shall not rule this world.

God shall rule this world, and the Rule of God is Theocracy. That is the one great distinguishing Message of Zion.

Get right down to the bottom of it and you will find that this is the Message which I have to bear principally: that God in Christ is the absolute Owner of my spirit, my soul, my body. He bought them. He paid for them. He redeemed them and they are His. He should rule me. He owns me. I do not own Him.

I do not like to hear people say, "I have Christ."

I do not like to hear people say, "I have the Holy Ghost."

But I love to have people say, "Christ has me," or "The Holy Ghost has me."

This is the great principle which must be established in this world: The Rule of God.

Christ is the King of the Jews.

Christ Our Prophet, Priest and King.

Christ came as Prophet. As Prophet He laid down His life and testified and sealed His prophecy with His blood.

Christ is in heaven as High Priest. He pleads our cause.

When He comes back again, He comes back as King. Not only Prophet, not only Priest, but He comes as King, and every eye shall see Him. God hasten that time. (Amen.)

Hence the mission of Zion is to proclaim that Christ is King. Jesus, whom Pilate acknowledged to be the King of the Jews, is now and forever the King of Kings and the Lord of Lords.

Oh to think of it, that your King came from highest heaven to die for you.

What love is that which God the Father showed when He gave Christ our King to be our Atoning Sacrifice; when He "so loved the world that He gave His Only Begotten Son."

I thank God for the Table of the Lord, which is spread to witness that Christ is with us in spirit and power, and that we are waiting until He shall manifest Himself as King.

With joy we tell the scoffing age,
He that was dead has left the tomb.
He lives above their highest rage,
And we are waiting till He come.

Meanwhile we are working to bring humanity to His feet, and to proclaim everywhere the great truth, "One is your Master, your Lord, your Prophet, your Priest, your King, even Jesus Christ, and all ye are brethren."

One brother may be richer than another. One brother may be wiser than another. One brother may be stronger than another. One brother may be more skilful than another. But in the day when Christ rules in all our hearts, we shall feel that if we have more strength, it is that we should help the weak; that if we have more wisdom, it is that we should help the foolish; that if we have more knowledge, it is that we should help the ignorant; that if we have more wealth, it is that we should help the poor.

Let us be brothers indeed, and let us realize that the talents which God has given to us are given not to be locked up in our purses, but to be used for His glory.

All who believe that Jesus is the King, and desire to serve Him, arise and tell Him so. Shall we count that you reject Him, those who sit still? (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. Purify me, that I may truly repent and fully believe; that I may restore and confess to every man whom I have wronged, and do right in Thy sight. Take away my sin for the sake of Thy Son, the greatest of all the prophets, who sealed His testimony with His blood; the Lamb of God who taketh away the sin of the world. For His sake who is my Advocate with Thee, Jesus the Christ Thy Son, the Righteous One, forgive my sin and give me Thy Holy Spirit, that I may live a godly life, a pure life, saying No to sin, saying Yes to righteousness, and living for Thee. Give me power to use power with kindness, with consideration; not with tyranny, but with love, that I may help those who are weaker than I who need help. Help me to use my power for Thee and for humanity. Bless Zion. Strengthen Zion. Bless us each in all the work which lies before us and Zion everywhere, for Jesus' sake. (All repeat the praver, clause by clause, after the General Overseer.)

Did you mean it?
Answer—"Yes."
General Overseer—Will you live it?
Answer—"Yes."

General Overseer—Sing, before you leave, that little word, "I Will."

By grace I will Thy mercy now receive,
Thy love my heart hath won;
On Thee, O Christ, I will, I will believe,
And trust in Thee alone!

And now, O Lord! give all with us today
The grace to join our song;
And from the heart to gladly with us say:
"I WILL to Christ belong!"

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 GENERAL ASSEMBLY AND CHURCH OF THE FIRST BORN WHOSE NAMES ARE WRITTEN IN HEAVEN.

Extract from Sermon by the General Overseer, "Ye Are Come Unto Mount Zion," delivered in Central Zion Tabernacle, May 22, 1898.—A VOICE FROM ZION, Volume III, Number 2, page 21.

ZION has never asked you but one question when you have come to her gates. Zion has said: Do you sorrow for sin? And the invitation has been held out that has led you to the feet of the King: Sorrowing, penitent, will you not trust Him? And as you have trusted Him, Zion has opened her gates and brought you into the General Assembly and Church of the First Born—the Christian Catholic Church.

The names are being written in heaven. And I tell you that out of the denominations the people are coming into the unity of One Church.

I see it. The people are tired of their various differences. They are tired of being called Baptists, Presbyterians, Congregationalists, and what not. They say: O that we might get back to the primitive idea of the primitive Church, and come in the unity of the Spirit, into the General Assembly and Church of the First Born.

NOTICE TO ADVERTISERS IN "THE COMING CITY."

THE COMING CITY has a large and constantly increasing circulation among the members and friends of Zion in Chicago and throughout the world, and among a class that advertisers are particularly desirous of reaching.

It will be freely circulated on board the chief Atlantic and other steamers, at the principal hotels, through its list of subscribers and the various Branches of the Church, and will be read by tens and hundreds of thousands of the general public.

Advertisers will kindly send their advertisements as soon as possible.

Rates on application to

DAVID F. ROBERTSON,
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By Rev. O. L. TINDALL, M. A., B. D., Principal Ministerial Training Department.

ZION is a pioneer in all her work. She is blazing out new paths through forests dense with sin and dark with ignorance. She is like a Livingstone or a Stanley in the jungles of Africa. Her task is more difficult, but her leader, under God, is stronger.

In the first place, the Church as we find it in the world is in a jungle; in an interminable tangle.

Zion's mission is to straighten her out: for the Lord desires things made straight.

This is Zion's first great work. Since the Christian Catholic Church was formed, four years ago, she has been doing this most important work; for she was formed on Apostolic principles, and God has blessed her in a most signal manner.

Earnest and godly men are flocking to her fold from all the false shepherds and apostate churches, as well as from the fields of sin everywhere.

They come by hundreds into her fellowship every week.

When the Church is organized as it should be, then other things will fall into line as God has ordained they should. The Church of God and the Kingdom of God should go in the van of all earth's great movements.

"All these things," said the Master, "shall follow." Hence Zion is ready to go into business, and expects God to give her success such as the world has never seen.

That has always been God's order. Solomon prayed in his days of humility for Divine wisdom when he was entering upon his first great political campaign. Would that the Democrats and Republicans knew how to pray!

God not only promised him wisdom, but length of days and great material prosperity. This would have continued had the wretch continued faithful to God.

Daniel was successful in politics and business because he was faithful to his God.

Zion is determined to demonstrate to this infidel age that "the God that lived in Daniel's time is just the same today."

This is being done.

When Zion, the despised as the poor and offscouring of the earth, as Dr. Berry would wickedly have you think, can give her check for $20,000 at a time and meet a hundred-thousand-dollar obligation in a week, she is not likely to "go on the town" as a pauper.

Zion is in politics and business, and, what we wish more especially to say,

ZION IS IN EDUCATIONAL WORK.

We find that she has to do some pioneer work here also.

We find the public school system is in a good deal of a jungle; not as badly, we believe, however, as the Church.

But God is left out of it as He is out of business. He is not in the text-books nor in the teaching.

There are other serious defects, yet withal many good qualities.

Zion proposes to build a model City on a hill forty-two miles north of this Babel of iniquity.

Of this you can learn in the beautiful Coming City, the first issue of which gladdened our hearts last Saturday, June 30th.

Zion proposes to have model schools.

She will never despise nor underestimate the good things we find in our present public school system. We propose to give even the Devil his dues, and if we can find any good "methods or wiles" he practices, we propose to use them. For instance, he is very persevering. He keeps everlastingly at it to damn men and women.

We propose, as Paul said, by all means to save, not only *some, but all.*

Through the kindness of our beloved President, a number of our teachers and professors are attending the summer school for teachers, under the superintendency of Col. Francis Parker, who is a recognized leader in this department of school work. He has had much experience as a trainer of teachers in the County Normal School.

Zion schools may be said to be in their formative period; "without form and void"; in the plastic state.

Much depends on the hand or hands which shall mold them. They are largely like clay in the hands of the potter. Shall they be made into vessels of honor or of dishonor?

This, we believe, depends first on the teachers, and then on the man who shall select them. The highest responsibility rests there.

Text-books are important. They should be the best. Appliances must be looked after. Pleasant and suitable quarters are indispensable for the best results.

But, given all these, with a poor teacher there can be nothing but failure.

A good teacher will supply the defects of the books, or he will be the book for the students, as the teachers have to do in the Ministerial Training Department of Zion College at present. The teachers have to be, as Paul said, "Epistles" read by the students.

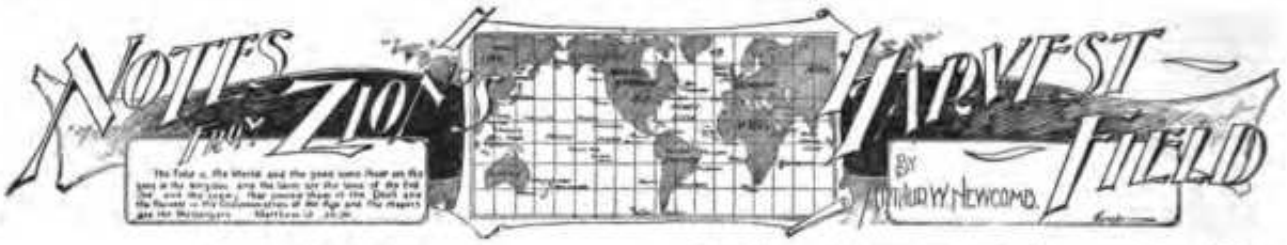
A good teacher who knows his subject, and knows how to teach it, will make a good school without text-books, or apparatus, or room.

The greatest Teacher in all earth's history trained the grandest class of workers and educators the world has ever seen with no home nor house where He could lay His head.

He taught in the boat; He sat on the mountain side; He rested on the well at noontide; He taught by the way the great lessons of life and of eternity.

He transformed every seashore and "Temple made with hands," and "Temples made without hands," into a schoolhouse.

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CHICAGO.

ZION in Chicago takes no summer vacation.

The preaching of the Everlasting Gospel goes on with added vigor when so many of the churches are closed.

Zion Tabernacles on all sides of the city are open nearly every day for teaching, preaching and the prayer of faith for healing.

Zion's Seventies brave the heat and dust of Chicago's filthy streets and carry the Message of Peace to thousands of homes during the week.

A special effort is being made this summer to carry the Full Gospel Message to the great neglected portion of Chicago's population which does not read or speak the English language.

Elders Ernst and Richert are working among the Germans.

Evangelist Cantell is carrying Zion's Message to the French.

Elder Armstrong, who has had charge of the work for God among Scandinavians, has been reënforced by the transfer to Chicago from Minneapolis of Rev. C. J. Sindall, M. D., for over a year in charge of the Branch of the Christian Catholic Church in Zion in Minneapolis and St. Paul.

The work in *Sionsky Stan*, Zion's little Bohemian Zion Tabernacle, is still carried on with vigor by faithful lay Messengers, under the direction of Elder W. F. Matthews, of Zion College.

Scores of cottage prayer meetings, on almost every night in the week, are held in the homes of Zion people all over the city.

God is greatly blessing these informal meetings for prayer, the reading of His Word and teaching.

Zion Elders go out from the various Tabernacles and from Zion Home, visiting the sick and sorrowing in every street and lane of the great city, pointing out the Way of Repentance, Faith, Obedience, Salvation, Healing and Holy Living.

Zion Home, despite the heat, noise and dust of the city, is filled with guests from every quarter of the globe, seeking teaching and healing.

Most blessed meetings are held every day with these guests, and God is present, by His Spirit, to heal through the laying on of hands and the prayer of faith.

Zion Printing Works and Zion Publishing House are busily engaged in printing and sending forth the literature which is going into every village and hamlet, every country and province, breaking down the walls of error and letting in God's blessed light of truth.

Thus, all through the long, hot summer, Zion goes rejoicing on her great mission, unmindful of discomforts or discouragements, thanking God for the glorious privilege of working in His vineyard.

ALL ZION is looking forward with great joy to the approaching event of July 14, 1900, when the site where one day the beauteous Zion Temple will stand, the center of Zion City near Chicago, and the religious center, for a time, of the world, will be consecrated to God.

Already guests are beginning to arrive from other cities, in order to be present at this most momentous service and the five days' Conferences which will follow.

Zion's joy at the near approach of the great Day of Consecration is tempered by a sadness at the thought, constantly recurring, that so soon after, the General Overseer will leave America for his six months of work for God in France, England, Scotland, Ireland, Egypt and Palestine.

To those who have looked into his kindly face and heard his loving but truthful voice, day after day and week after week, in Zion, for so many years, the thought of even so brief a separation is such pain that it is put aside for the tasks and interests which are immediately at hand.

To those, also, who have just begun to realize the great spiritual power and uplift in the presence of God's Messenger, there is too much of sadness in the thought of his half-year's absence to dwell upon it.

All Zion fervently prays that God may protect the General Overseer and bring him back to Chicago and to Zion.

Summitville, Indiana.

Through the faithful witnessing of one of Zion's consecrated lay Messengers, God has, in four months, built up a Gathering of the Friends of Zion in this town in Indiana.

The work was begun with bitter opposition, but by undaunted distribution of Zion Literature the seed was sown which is now, in a small way, it is true, but nevertheless with the life-principle in it, springing up into harvest.

This humble Messenger was alone and a stranger.

Are you alone in the faith in your locality? Go thou and do likewise.

We give below the report of Mr. C. E. Ray, the Conductor of the Gathering of the Friends of Zion in Summitville:

Four months ago I landed in Summitville from Cove, Arkansas.

I found a wonderful opposition to Zion and our General Overseer.

But God has given me courage and grace to raise the banner of Zion here and to defend it.

I have been able to secure a few subscribers to LEAVES OF HEALING and have distributed a great many tracts.

God has blessed our efforts.

We have now seven members who are near enough together to form a Gathering, with several friends whose hearts are turned Zionward.

We have arranged to meet every Lord's Day at 3 P. M. in North Summitville.

We earnestly desire all members and friends of Zion who live near enough to come and help.

The fight is on, but God is on our side.

Royalton, Minnesota.

God's work in Zion in this interesting little community has been greatly accelerated and increased by the very vain, foolish and wicked opposition of the enemies of God and of Zion in the apostate denominational churches.

From the very beginning of the work there, under the vigorous leadership of the present Conductor of the Gathering of the Friends of Zion in that place, Mr. B. W. Brannen, there has been a fight.

A few months ago we called attention, in this department, to the fact that so fierce had the conflict become that the Minneapolis daily papers gave considerable space to a distorted account of it.

It has kept up since that time.

The circulation of the *Ram's Horn* of March 3d by the denominational ministers drove the true people of God still

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further from the false shepherds, and in the end of June Mr. and Mrs. M. N. Miles, members of the Gathering, came to Zion Home, bringing with them eighteen applications for fellowship in the Christian Catholic Church in Zion.

Of these, eight were from people who had no previous church membership, three were from ex-Methodists, two were from ex-Presbyterians, three were from ex-Baptists, and two were from ex-Roman Catholics.

In Cheering Words From Zion's Guests, on page 340 of this number of LEAVES OF HEALING, is given a report of an interesting testimony by Mr. Miles, telling some incidents of the work in Royalton.

Waterville, Minnesota.

Deacon Jairus W. Crane.

For miles round about his home at Owatonna, Minnesota, Deacon Crane has extended his activities as an ordained officer of the Christian Catholic Church in Zion.

As a result of his clear testimony and teaching, and faithful distribution of Zion Literature, many earnest little Gatherings of the Friends of Zion have sprung up and are being blessed in their respective communities.

On Lord's Day, July 1, 1900, Deacon Crane held Gospel meetings and a baptismal service at Waterville, Minnesota, which he describes as follows:

Sunday, July 1st, we held meetings in Waterville, Minnesota.

Members and friends of Zion from Wells, Janesville, Le Sueur, Kilkinney and Owatonna were in attendance.

Many others from the country around Waterville were present and took a deep interest in the services.

It was a season of great blessing.

Seven believers followed their Lord in Baptism in Lake Tetonka.

A wonderful answer to prayer was granted us in this matter.

For days the lake had been nearly covered with a green scum, owing to the long-continued drought.

As soon as we heard of this, we prayed God to open the way for this baptismal service.

Saturday the wind began blowing from the east and increased in violence, so that by the time we reached Waterville the water was clear and sweet.

We praise God for His goodness.

We knew He had gone before us and prepared the way. We realized this more and more as the hours went by.

On Lord's Day we had over eight hours' services, which grew in strength and power to the end.

July 1st will long be remembered by those present.

We are very thankful to our Heavenly Father that He enables us to work for Him and to be of blessing to others.

Philadelphia, Pennsylvania.

Rev. Gideon Hammond, Elder-in-Charge.

"Zion in Philadelphia is practically extinct," say the *Ram's Horn* in a recent issue.

For an "extinct" movement, Zion in Philadelphia is manifesting some remarkable and surprising signs of life and activity.

Prominent among these signs was the baptism of nineteen candidates in the Delaware River at North Cramner Hill, New Jersey, by Elder Hammond, on Lord's Day, July 1st.

The service was full of the Power of the Spirit of God and rich in blessing. Over one thousand persons were present.

Elder Hammond sends us the following testimonies given at a recent praise and testimony meeting:

Miss Anna Giest said: "The Lord has wonderfully blessed and healed me since I have confessed and repented of my sins. Also, about a year ago, the Lord instantly healed me of spinal trouble and other diseases, when I was baptized."

Mrs. Miller said; "I thank God for healing my dear boy of ivy poisoning."

Deacon C. F. Kelchner said: "This morning while I was here at the Junior Meeting, my little baby was taken sick.

"My wife sent my little girl to tell me about it, and I prayed before I went home, and asked God to heal our baby.

"When I got home she was well. My wife's sister said, 'It is wonderful.'"

Mrs. Hammond said: "About two weeks ago I had a very severe pain in my lung. It troubled me quite a great deal for several days. I could not lie down with any degree of comfort for two or three days; but I am glad to say, in answer to prayer it left at once."

Mrs. Armstrong said: "I thank God for wonderfully protecting my boy.

"He was thrown off the train, but the Lord kept him from being hurt, except his finger.

"When he left home I asked God to protect him, and I felt the assurance that He would do so."

Mrs. White said: "I thank God that my prayers have been answered, and that my husband now belongs to the Christian Catholic Church in Zion.

"I thank God for healing me.

"Two years ago I was examined by a number of doctors, who said I had hemorrhages of the lungs.

"I had seven hemorrhages in one day, but through the prayer of faith the Lord healed me."

Dr. W. A. White (dentist) said: "I am now ready to give myself wholly to God and to Zion.

"I was baptized a year ago, but still hung on to Masonry. I am glad to say I am now entirely out, and am trusting Christ as my Saviour and God as my Healer."

Mrs. Fowler said: "I thank God for healing me of erysipelas during the last week, in answer to prayer."

Forest City, Iowa.

Deacon Joseph H. Paxton, in Charge.

Deacon Paxton sends the following interesting and cheerful report from his hard corner of the field, at Forest City, in that "Gadara of America," the State of Iowa:

We are just closing the second month since moving into our new quarters.

There has been much of blessing during the month, and we are encouraged to "Go Forward" and endeavor to do better service than ever before.

All of Zion in Forest City, both old and young, have been kept from any serious illness during the month, and God has quickly delivered from the few minor troubles which have come upon us.

There has been no persecution to speak of since Satan tried to burn us out on the anniversary of our General Overseer's visit here (May 26th), and failed so signally.

Many are looking with more favor upon Zion, and are taking more pains to investigate and to read Zion Literature.

We are selling twenty-five copies of LEAVES OF HEALING per week, besides distributing many copies of LEAVES, Tracts, Messages, etc., from house to house.

We have been greatly encouraged and refreshed in spirit by a short but very pleasant and helpful visit from our good brother, Deacon J. W. Crane, of Owatonna, Minnesota.

The field seems very hard and there are many adversaries, but God is blessing, and He will yet prosper Zion in Forest City.

THE ZION OF GOD.

Extract from Sermon by the General Overseer, "Ye Are Come Unto Mount Zion," delivered in Central Zion Tabernacle, May 22, 1898.—A VOICE FROM ZION, Volume III, Number 2, pages 18, 19.

THE CITY of the Living God is appearing.

Zion is a real City.

Lift your eyes, ye sons of light,
Zion's City is in sight.

The City of the Living God is as real a City on earth as the City is in heaven.

It is the place where God chose to put His Temple; where God chose to instruct His prophets; where God chose to establish His Great Name; and where God chose to send His Son, and it has been sanctified by His people, and it will be sanctified to His work by His throne being placed there. (Amen.)

That is the City of the Living God.

Then there will arise in all lands, preparatory to this, Zions which will turn their faces first to the Zion above, then to this Zion of the Great King; and while all will not be able to gather, yet I know the Voice of the King will reach from Zion to the utmost ends of the earth, and all the lands shall hear and see Him.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, June 30, 1900, was conducted by Overseer William Hamner Piper.

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

California, Illinois, Indiana, Iowa, Massachusetts, Minnesota, Nebraska, New Jersey, New York, Ohio, Pennsylvania, South Dakota, West Virginia and Wisconsin.

The following foreign countries were represented:

Australia, Canada, Ireland and Japan.

The meeting was then thrown open for testimony.

ORIN A. CHILLSON, Rochester, New York, said: "I am passing through a spiritual and physical crisis of my life. I feel convicted to give up my secular employment when I return home. I ask your prayers that I may have grace to enable me to carry out my conviction of duty which I have received while here."

MRS. MAGGIE D. COSGROVE, Assistant in Zion Home of Hope, testified to her healing of severe spinal and other troubles, amongst which was an internal eating cancer, which she had not been told about until after she had been healed in Zion Home.

She said: "Just two years ago last Wednesday the Lord healed me right here on one of these couches. These two years have been the most glorious years of my life. About nine months after I was healed I went back to Toledo, Ohio, where I had formerly lived. I went to visit my old physician.

"He said: 'You might have been healed by man of all these other troubles, although I do not say that you would have been; but I want to tell you now that you have been healed of an eating cancer. Man never could have done anything for that. I kept that fact from you because I knew how you dreaded the thought of ever having a cancer.'

"This cancer had been there two years. It had eaten until it had eaten one of the arteries, so the doctors said, because I was losing arterial blood. It was through the prayers of the people at Hammond that God, in His infinite mercy, stopped that hemorrhage, which was such a mystery to these doctors.

"All winter I suffered untold agonies. In the spring the Lord permitted the Devil to have complete sway over me and for about sixteen hours I lay at death's door. Again the people at Hammond interceded for me. God again spared my life and showed me that I must come to Zion. I am thankful that I did.

"There are fifty-four steps from the basement to the top floor of Zion Home of Hope, and sometimes I go to the top floor fifteen times in a day. From the 24th day of April until the 9th day of June I did not have a full night's sleep. I praise my Father in heaven for the strength that He has given to me."

Mrs. Cosgrove's wonderful testimony is given in detail in Volume VI, Number 14, LEAVES OF HEALING.

MILO N. MILES, Royalton, Minnesota, said: "I would not be in Zion had it not been for the *Ram's Horn's* attack upon Dr. Dowie. Our minister told in a worldly place on a Tuesday that he would preach a sermon on 'Fakes and Fads,' which would probably drive out some of his people, but he said they could 'do without them.' He took the *Ram's Horn* into the pulpit and preached his whole sermon from it. When he was through he remained in his pulpit until the congregation was gone. He did not dare to come to the door and speak to the people as he had been in the habit of doing.

"My wife and I and two others withdrew from that Church and sent in our applications to the Christian Catholic Church, as a result of this pastor's action.

"I have brought with me eighteen applications for fellowship in the Christian Catholic Church. Some came from the Presbyterian Church, some from the Roman Catholic, some some from the Baptist, some from the Methodist, and others from those who have been converted from the world through the Gathering of the Friends of Zion meetings."

MRS. MATTIE TARBOX, Cedarville, Ohio, said: "My sister was insane for eighteen months; so violently insane that we had to have her handcuffed and tied a greater part of that time to preserve her own and our lives. We tried all manner of doctors and medicines and none of them did her any good. Dr. Wilson, the last doctor we had, said that the medicine which one of the physicians had given her had caused her to have delirium tremens.

"After the doctors had given her up, Mrs. Sayrs came to me and told me of Divine Healing. She then sent me a little pamphlet, 'He is Just the Same Today.' I read it, and believed the teaching.

"About two weeks after that I brought her to Zion Home. She had to be carried in. She was paralyzed in tongue, hand and foot, could not use any of them.

"I came into the Home on Wednesday night, May 11, 1898. On Thursday Elders Speicher and Piper prayed for her, and she received healing of her paralysis instantaneously. On Monday and Wednesday Dr. Dowie prayed for her. About fifteen minutes after he laid hands on her, she was thrown to the ground seven times by evil spirits. This spell lasted about twenty-seven hours. At the end of that time her mind came back to her clear. Overseer Piper, you remember how bad she was."

Overseer Piper—Yes, very well. It took a half-dozen people to hold her for a while.

Mrs. Tarbox—"I myself was healed of rupture. I had to wear a truss for fifteen and a half years. I could not stand on my feet one moment without it. I had to wear it so constantly that it almost ruined my life. I received my healing in Zion Home two days after coming with my sister.

"I never went back to my Church when I went back home, I was so disgusted with its teaching. We have a Gathering of the Friends of Zion. I was blessed abundantly. I was blessed more than I asked for. My sister weighed about seventy-five pounds when she was here and now she weighs about 146.

"My husband had been suffering with cancer in the bladder, passing blood continually for four years. Dr. Palmer, of Dayton, had pronounced it cancer. After my sister and I went home healed, he believed, came and spent one week in Zion, and went home practically well. He had been taking patent medicine. He was saved from the use of tobacco. He had used it for twenty-three years. The doctors had advised him to use beer on account of his disease, and the habit had grown on him. He was saved from that."

W. C. SUITT, Cambridge, Ohio, said: "I am simply a plain, hard-headed business man. I am a traveling man. The

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beautiful thing about this Zion teaching is, it is business. I like a practical, business Christianity.

"About three years ago, while I was sitting in a hotel in Youngstown, Ohio, a gentleman came up to me, who is now a Deacon of this Church, a man whom I love, Deacon Kindle.

"At that time I was an official member in the Methodist Church.

"This gentleman said to me, 'Brother, are you a Christian?'

"I immediately said, 'I am a member of the Church.'

"He said, 'I did not ask you that. If you knew our Lord was coming tonight, would you be glad?'

"There was the test. I was not glad. I had no Bible with me. I was a dead member. I had a Church religion which was not costing me anything.

"From that time I began to be interested in Zion teaching. My wife and I came up to the All-Night Meeting. I found Zion a good thing. But I was not ready to come out of the Church until the *Ram's Horn* attacked Zion. Then we got into Zion, six of us. We are working. We are helping to do what we can."

ANDREW T. MOE, Kensett, Iowa, said: "I have been a worker in Sunday School for about ten or twelve years, but up to a few days ago I did not know I was accepted of God. I came to Zion to get the assurance that I was accepted of God, and about half-past ten o'clock last Wednesday morning I received it."

MRS. AMY ROBINSON, Webster City, Iowa, said: "I could not begin to tell you, friends, the blessing I have received since last Tuesday morning, when I came to Zion. I have had a wonderful blessing in spirit, soul and body."

J. A. KERR, Lake View, Iowa, said: "It is through my wife that I am a member of this Church. I stuck to the Methodist Church until Dr. Berry attacked Zion in the *Epworth Herald*.

"We live in what the General Overseer calls 'The Gadara of America.' Western Iowa is pretty nearly all hogs. Sometimes I feel discouraged, but this meeting has given me courage."

MRS. A. M. KENT, Elk Point, South Dakota, said: "I had been in the Methodist Church ever since I was eighteen years old, until about a year ago. I decided that if I stayed there I would die soon, and if I could get away and get Divine Healing I might live. Now I am in Zion. I love Zion and I love Zion teaching."

REV. GEORGE L. HELMS, Lake Preston, South Dakota, said: "There are some in South Dakota who want Zion. I find quite a number who have been turning their attention and their hearts towards Zion and are longing to have more work done among the people."

J. S. MINNS, Toronto Junction, Canada, said: "I thank God for the spiritual blessings I have received. I think Zion is the best place I ever struck, and Chicago the worst."

He further testified to several instances of remarkable answers to prayer in his family.

MRS. D. H. TWOMEY, 25 South Seventh Street East, Salt Lake City, Utah, said: "About a year ago, a doctor told me I would have about three months to live. I wrote to the General Overseer and asked him to pray for me. When he prayed it seemed to me as if I stepped out of a sick body into a well body. I honor God for that."

MRS. MARY NEKRAUER, Frankfort Station, Illinois, said: "I thank God for saving me and for healing me of many diseases which I could enumerate, to which I have never testified."

MRS. SARAH A. STOUDER, Van Wert, Ohio, said: "I thank God for what I have received since I have been in Zion Home, since last Tuesday morning. Spiritually I feel that I could fight Satan in all things and on all sides."

H. R. JEFFRIES, Fairmount, Indiana, said: "I am very thankful to God for what He has done for me all the years of my life. I have not very much testimony in the line of healing, but I bless God He has kept me well. I have more reason to rejoice than those who have been sick and have been healed. I have been especially interested in Zion since March 3d. I think that *Ram's Horn* attack has gotten a great many people out of their ruts and into Zion."

REV. H. G. SEDINGER, Findlay, Ohio, said: "I wish to say that I have had some very peculiar experiences in the last few days since I came to Zion. Before I came to Zion I thought I loved the Zion people. After I came I thought I did not. Now I believe I do."

Overseer Piper—Yes, I saw you going through that transformation yesterday morning.

Mr. Sedinger—"I admit going through that transformation yesterday morning. I think there is a real Devil, and I think he was really after me. I think I was what you would call mad."

Overseer Piper—I know you were.

Mr. Sedinger—"Yet I do not know that I had anything to be mad about. I am sure that it marks an epoch in the history of my life.

"I resigned my pastorate because I could not stand it any longer. My popularity began to wane when they saw I was sympathizing with some Zion people in the town. They were some of the dearest, the kindest, and the purest people in that town, and I had to acknowledge their goodness. I could not do anything else. I had to be their friend. I had to say to them, 'I do not know all about this doctrine, but if I can help you in any way, I am willing to do it.'

"I do not know why I came here. Some way or other I just came. I think you may have my application before I go back."

W. O. BROWN, Convoy, Ohio, said: "I am thankful to God for the encouragement I am receiving. Three will be added to our number when we return home. I have been standing alone."

MISS ELLA HUBBARD, Windom, Minnesota, said: "I feel very grateful tonight for Zion. I wish to testify particularly to a healing of erysipelas in my face. Four or five weeks ago my face began to get very sore. Overseer Piper prayed for me. He asked me if I was getting erysipelas in my face. It was quite bad. One side of my face was sore and swollen and pained me very badly one day. Elder Mercer prayed with me, and from that time I began to get better. I think in about twenty-four hours it was nearly all gone. I praise God for the many times He has touched my body with His healing power. I am living with Mrs. Moody. I praise God for Zion's Home for Working Girls. It is such a blessing. If they are out of a place for a week or so they can be there where there is a Christian influence and surroundings."

MISS NELLIE CHANDLER, Madison, Wisconsin, said: "I thank God for leading me to Zion and for the help I received here last winter."

Overseer Piper—You are looking much better, Miss Chandler. You were dying when you were brought here. Was it consumption?

Miss Chandler—"Hemorrhage of the stomach and heart trouble. I was in a dying condition when I was brought here."

Overseer Piper—How long ago?

Miss Chandler—"I was taken sick last November and came here in January. I have been gaining strength a great deal and been doing a great deal of hard work, putting down carpets and putting up curtains. I did not expect to be able to ever do that when I was taken sick last fall."

The meeting was then closed with the benediction.

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NOTES OF THANKSGIVING TO ZION'S GOD

EXTRACTS FROM THE General Overseer's Correspondence

Compiled by O. J. SPEICHER, Private Secretary

THE LORD hath done great things for us;
Whereof we are glad.—Psalm 126:3.

ZION is filled with praise and thanksgiving.

The hearts of those who have been saved, healed and kept by the power of God, after receiving the teaching in Zion, are filled with joy and find expression almost constantly in words like the above Scripture.

It is not possible to fully record the wonderful work of God which He is doing every day in Zion, but we are glad that we can publish some extracts from the correspondence from time to time which are evidences of the continuous answers to prayer of the General Overseer and those whom he has ordained, as well as the prayers of the Church generally.

The Lord shall bless thee out of Zion.

Mother and Daughter Healed.

EL PASO, ILLINOIS, June 20, 1900.

DEAR DR. DOWIE:—I wish to let you know of the wonderful healing I received of quinsy last winter.

I had suffered much with this painful disease since I was thirteen years of age. More than once it seemed as if I would breathe my last when my throat would fill up.

I was taken with it again last winter, and it was fast developing as at other times.

We had learned to know Jesus as our Healer.

My dear husband prayed for me, and I was instantly healed, praise the Lord.

I was able to go about my work from the time of prayer.

I have told my experience to many, and they have expressed their wonder at God's power to heal.

Our little Nellie was healed of a growth on the side of her neck last winter. After you had prayed for her in Zion, she asked for some cold wheat mush and ate a large dish of it. She had scarcely touched food for a number of days.

She is now well, and says that Jesus healed her. We give God the glory for His gracious answer.

We are members of the Christian Catholic Church in Zion, and thankful we are in Zion's happy band.

I could say much more of what God has done for us spiritually and physically since knowing the better way.

Our prayer is that God will continue to bless Zion and Zion's leader.

Yours for Jesus, (MRS.) JESSIE MILLER-JONES.

Boy Speedily Healed of Decay of the Bone.

PRESTON, MINNESOTA, June 26, 1900.

DEAR BROTHER IN CHRIST:—It is with pleasure and thanks to God I write to testify of the goodness and mercy God has shown toward us in healing our little eight-year-old son Clarence, last January, through faith in Jesus.

Last fall he was taken sick with a skin disease and also at the same time with an enlargement of his right limb, from which he suffered very much.

We consulted doctors about him, and also took him to several doctors here.

They said the enlargement of the limb was caused by an impure system.

The only and best thing to do, they said, was to have an operation and to scrape the bone.

They said it was bone-rot and the bones were honeycombed, and it would break and be a running sore before long, if not treated.

That was the advice of Dr. Love, of Preston.

Dr. Richardson, of Preston, said he did not know what it was or what to do for our son.

We said that we would not have his leg slashed open and undergo an operation.

We did not know, for a while, what to do, as we were partly ignorant of God's Way of Healing and did not exercise what we did know of it.

During this time we tried various home treatments, and all seemed to do no good.

The trouble grew worse. The body, especially the hip and the whole right limb, seemed affected and drawn out of shape.

We were discouraged with doctors and medicine, and as we had read LEAVES OF HEALING some, I said to my wife one day, "We will leave all our troubles to Jesus, trust Him for health, and go to Zion for more Divine teaching."

On the 11th day of January, 1900, Clarence and myself started for Zion, and were there a little over two weeks.

We cannot praise God enough that through your prayers and laying on of hands and faith in Jesus, our son was healed and has been perfectly well ever since.

We give God all the glory.

Our family has been blessed oftentimes of God since we trust Him for spirit, soul and body.

We do not raise, or use in any way, swine or their flesh since we understand God's Word better along this line.

My prayers daily are for Zion and that my family will be there also.

I thank God to know I am His child. Also do I thank Him for Zion and that I am in Zion.

Your Brother in Christ, G. A. RIEHL.

Delivered From Terrible Death. Healed of Burns.

423 CUYLER AVENUE,
CHICAGO, ILLINOIS, June 21, 1900.

DEAR DR. DOWIE:—I would like to give my testimony.

I was delivered from burning to death while boiling a preparation at the factory where I am employed.

It caught fire while I had hold of the kettle, and the explosion threw me to the floor with the kettle in my hand.

The blaze spread all about me.

My clothes did not catch fire, but my right hand was severely burned. The skin was almost completely burned off the back of my hand.

My brother-in-law telephoned to Dr. Speicher, and he sent Elder Graves out to pray with me.

Immediately after prayer all the pain left me, and in two and a half weeks I was back at work again.

We praise God for all the blessings we have received since we have been in Zion.

Thanking you for your teaching and prayers, I remain

Yours in Christ, P. G. ADAMS.

Delivered From Snuff Habit. Many Healings in Family.

MCCOMB CITY, MISSISSIPPI, June 21, 1900.

REV. JOHN ALEX. DOWIE, Zion, Chicago, Illinois.

Dear Dr. Dowie:—Please find tithe enclosed.

I praise God that your prayers and Overseer Piper's in my behalf have been answered.

I have been healed of the snuff habit.

The appetite was all taken away from me the same hour that we had mentioned for prayer.

I praise God and give Him all the glory for this wonderful deliverance.

I am witness to many, many other blessings and healings God hath wrought in our home since we trusted Him for all things.

Thanking you for your prayers, and praying God's richest blessings upon you and yours, and all Zion everywhere, I am

Yours in Christ, (MRS.) MATTIE WILLIS.

Speedy Answer to the Prayer of the General Overseer.

WHITEWATER WISCONSIN, June 17, 1900.

DEAR DR. DOWIE:—I thank you for your prayers for me. I thank God for my healing through your prayers.

Three weeks ago I was taken sick very suddenly.

I sent in a request for you to pray for me as soon as you got my letter.

About the time the letter got to Chicago, I felt some relief, and at night, about 9 o'clock, my pains and all soreness left me.

I then said, "Thank the Lord. I am healed."

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I could turn over with ease.

I then went to sleep, and the next day I got up and ran the machine all day with ease.

After I sent the letter, I prayed that God would heal me in such a way that I would fully realize it, and that He would make Himself manifest unto me.

When my healing came, God's power was wonderfully manifested, it was so real and complete.

Last winter I received healing of stomach trouble through my own prayers; but this time I seemed to need some one else's prayers.

I felt sure I would be healed as soon as you prayed for me.

I did not know about Dr. Dowie until about a year ago.

I am so glad to see so much good being done.

I enjoy reading LEAVES OF HEALING so much. After I read it I send it to others to read.

Every day I thank God for His teaching through Dr. and Mrs. Dowie.

Once more I thank you for your prayers for me. I pray God to ever bless Zion's work.

Ever yours in His work, (MRS.) VIOLA BROWN.

God Answers Prayer for Healing of Quinsy.

131 ELM STREET,
COLDWATER, MICHIGAN, June 25, 1900.

DEAR GENERAL OVERSEER:—I desire to thank God for healing me of a severe attack of quinsy.

I thank you for your prayers in my behalf on the 11th of June.

I was able to go to work on the next Monday and have been working ever since.

We had no medicines or doctors.

Your Sister in Christ, GERTIE GAY.

131 ELM STREET,
COLDWATER, MICHIGAN, June 25, 1900.

DR. DOWIE:—Your prayer in behalf of our daughter Gertie, June 11th, was answered.

We acknowledge God as the Healer, and thank you for your prayers in her behalf.

She was a very sick girl; high fever and throat swelled so full and cankered we could understand scarcely a word she said. She could not eat or swallow anything but a very little milk.

Tuesday night she went to sleep and awoke with the pain gone. The healing was sure and rapid.

As she has stated, she went to work and has been working ever since.

We pray earnestly for you and Zion, and wish we might be near to you to help in the great work you have to do.

I am your Brother in Christ, C. A. GAY.

God Delivers From the Curse in Childbearing.

MOLINO, SONOMA COUNTY, CALIFORNIA, June 16, 1900.

DEAR GENERAL OVERSEER:—I feel it my duty as well as a privilege to testify to being safely delivered in childbirth, without the aid of a physician.

I wrote to you a short time before I was confined to pray for me, and by the time my letter reached you, I began to improve.

I knew you had prayed for me, for I felt so differently, I felt so strong.

On the 10th of May my baby was born. I sat up and combed my hair the third day.

I improved very rapidly. I am so thankful to my Heavenly Father for His goodness to me.

It is wonderful what God can do.

The nurse I had said she never had a patient who got along as well as I did.

Before I was sick she urged me to get a doctor. I told her I had put my trust in God and I knew all would be right.

She said if she had known I was so poorly, she would not have undertaken my case.

I am thankful to you for prayers offered up in my behalf.

Your Sister in Christ, (MRS.) LIZZIE COLLINS.

God's Power Heals Dying Man of Appendicitis.

Writing from 817 Christina Street, Green Bay, Wisconsin, Mrs. H. H. Buckman says:

I was very sick at the time my husband requested prayer in my behalf. The Lord God has healed me, and I am so thankful.

Mr. Buckman was taken very sick with appendicitis last January, and came very near dying.

We had two doctors and he became no better.

He then gave up medicine, looked to our Heavenly Father for help, and received it.

He went to work, but could work only two or three days and then lay off one or two and rest.

He worked on that way for almost a month, and then went to Zion Home for a week and was baptized and thought he was entirely healed, he came home feeling so well.

But the Devil was not satisfied.

We burned all our drugs and were determined to trust God as our Healer in the future.

He had worked four days after returning home from Zion before we burned our drugs, and that very night he was taken down worse than ever with the same trouble as before.

He was taken with pain about 9 o'clock, and kept getting worse.

We prayed for deliverance, but he kept getting worse.

At 12 o'clock I sent for my mother. She came and prayed with him, but he received no benefit.

At 3 A. M. we telegraphed for Elder Jenson to come. Before the message reached the office, Mr. Buckman was sleeping easily.

He slept almost all the time until 3 in the afternoon, when the Elder came; but every time he woke up, it would seem as though he could not live for pain.

Elder Jenson prayed with him and he got better, but only to get worse again.

He suffered intense pain for a week, and then asked God to give him strength to get to Waupaca (Elder Jenson's home), and He did.

He was gone four days and came home well, and has been well ever since.

Healed From the Effects of Poisoning at the Time of Prayer.

UPPER SANDUSKY, OHIO, June 27, 1900.

DEAR GENERAL OVERSEER:—Your prayers have been answered in behalf of our children who were so sick with stomach and bowel trouble and vomiting, I think caused by eating some poison.

They were healed at the time you prayed for them.

We thank you very much for your kindness.

Yours in Jesus, Name, (MRS.) GEORGE DIRMEYER.

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.

CONSECRATION OF ZION TEMPLE SITE

At Zion City by the General Overseer, on Saturday, July 14, 1900.

REDUCED RAILROAD RATES TO CHICAGO

Have been secured to those who attend the Conference of the Officers and Members of the Christian Catholic Church in Zion, JULY 14TH, 15TH AND 16TH, in connection with which the Consecration of Zion Temple Site, located on the ground recently secured for Zion City, will be observed by thousands of Zion, SATURDAY, JULY 14TH.

Members and friends of Zion can secure tickets to Chicago, paying the full fare coming, taking a convention receipt from the agent for the same, from points West of Buffalo and Pittsburgh; North of Kentucky, St. Louis and Texas, and East of Bismarck, Cheyenne and Salt Lake City, within the territory of the Central and Western Passenger Associations, and WILL BE RETURNED AT ONE-THIRD FARE.

The Joint Agents will, with Deacon Daniel Sloan, attest the certificates for return tickets at the reduced rates, MONDAY, JULY 16TH.

All persons attending the Conference, having received from their local agent a receipt for the ticket at the time it is purchased, should deliver such certificate receipts to the Clerk at Zion Home, immediately upon arriving in Chicago.

Tickets may be purchased coming July 11th, 12th and 13th, and return tickets may be secured going home, returning the 17th, 18th and 19th; and also the 16th, if necessity requires it.

For further information apply to

DEACON DANIEL SLOAN,
1300 Michigan Avenue, Chicago.

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OF THE

CHRISTIAN CATHOLIC CHURCH IN ZION.

CHICAGO, ILLINOIS.

Headquarters.

Rev. John Alex. Dowie, General Overseer,
1201 Michigan Avenue.
Rev. William Hamner Piper, Overseer-at-Large,
1201 Michigan Avenue.
Rev. John G. Speicher, M. D., Overseer for Chicago,
1201 Michigan Avenue.
Rev. George L. Mason, B. A., B. D., Overseer for China,
1201 Michigan Avenue.
Rev. Jane Dowie, Elder, 1201 Michigan Avenue.
Rev. William J. Stith, Elder, 1201 Michigan Avenue.
Rev. E. B. Kennedy, B. A., B. D., Elder, 1201 Michigan Avenue.
Rev. J. R. Armstrong, Elder, 1201 Michigan Avenue.
Rev. August Ernst, Elder, 1201 Michigan Avenue.
Rev. Emma K. Mason, Elder, 1201 Michigan Avenue.
Rev. Paul Dowie Kitano, Elder, 1201 Michigan Avenue.
Rev. John Alex. Inouye, Elder, 1201 Michigan Avenue.
Rev. D. C. Holmes, Elder, 1201 Michigan Avenue.
Rev. F. A. Graves, Elder, 1201 Michigan Avenue.
Rev. C. J. Sindall, M. D., Elder, 1201 Michigan Avenue.
Rev. E. P. Fisher, B. D., Evangelist, 1201 Michigan Avenue.
Rev. Vina I. Graves, Evangelist, 1201 Michigan Avenue.
Rev. Anna Armstrong, Evangelist, 1201 Michigan Avenue.
Rev. Sarah L. Kennedy, Evangelist, 1201 Michigan Avenue.
E. S. Anderson, Deacon, 1201 Michigan Avenue.
A. F. Lee, Deacon, 1201 Michigan Avenue.
Sidney P. Fogwill, Deacon, 36 East Sixteenth Street.
Miss Sophia J. Hertrich, Deaconess, 1201 Michigan Avenue.
Mrs. Jennie Paddock, Deaconess,
Zion Home of Hope, 18 East Sixteenth Street.
Miss Sarah E. Hill, Deaconess, 1201 Michigan Avenue.
Mrs. Mary B. Speicher, Deaconess, 1201 Michigan Avenue.
Mrs. H. E. Robbins, Deaconess, 1201 Michigan Avenue.
Mrs. Mary M. Clemons, Deaconess, 1429 Michigan Avenue.
Miss Joan Culbertson, Deaconess,
Zion Home of Hope, 18 East Sixteenth Street.
Mrs. Mary Brieger, Deaconess,
temporarily absent in Meran, Austria.

Zion College.

Rev. O. L. Tindall, M. A., B. D., Elder,
Principal Ministerial Training Department,
1306 Michigan Avenue.
Rev. W. F. Matthews, M. A., B. D., Elder,
Principal Preparatory Department,
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Rev. H. D. Brasefield, Ph. B., Elder,
Professor of Systematic Theology,
1201 Michigan Avenue.
Rev. Mary E. Brasefield, Evangelist,
Instructor in Mathematics, 1201 Michigan Avenue.
R. H. Harper, B. A., Deacon,
Professor of Science, 1306 Michigan Avenue.
John H. Sayrs, M. S., M. D., Deacon,
Superintendent of Zion Tabernacle Schools,
1432 Michigan Avenue.

Zion's Financial Institutions.

Charles J. Barnard, Deacon,
Cashier of Zion City Bank, 1300 Michigan Avenue.
W. S. Peckham, Deacon,
Assistant Cashier of Zion City Bank, 1300 Michigan Avenue.
H. Worthington Judd, Deacon,
Secretary and General Manager Zion Land and Investment Association, 1300 Michigan Avenue.
Daniel Sloan, Deacon,
Assistant Manager Zion Land and Investment Association, 1300 Michigan Avenue.
Samuel Stevenson, Deacon,
Manager of Zion Lace Industries,
1201 Michigan Avenue.

South Side Zion Tabernacle,

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Rev. A. F. Pence, Elder, 6654 Perry Avenue.
Rev. W. E. Moody, Evangelist, 6426-6434 Wentworth Avenue.
Herman G. Peterson, Deacon, 6336 Sangamon Street.

West Side Zion Tabernacle.

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Rev. Gerald F. Stevens, Elder, 107 Paulina Street.
Rev. Mark H. Loblaw, Evangelist, 107 Paulina Street.
Rev. Nellie Stevens, Evangelist, 107 Paulina Street.
Joshua Thomas, Deacon, 464 Fulton Street.
August F. Mueller, Deacon, 1053 West Adams Street.
William Hamilton, Deacon, 629 Ashland Avenue.

North Side Zion Tabernacle.

Corner Lincoln and Belden Avenues.

Rev. A. W. McClurkin, B. A., B. D., Elder,
288 Lincoln Avenue.
Rev. H. E. Cantel, Evangelist, 1201 Michigan Avenue.
C. W. Post, Deacon, 288 Lincoln Avenue.

German Zion Tabernacle.

3521 Dearborn Street.

Rev. Fred. Richert, Elder, 2800 Fifth Avenue.

North Side Cottage Meetings.

Rev. F. A. S. Mercer, Elder, 556 Humboldt Street.

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Oak Park.

Corner Lake and Marion Streets.

Rev. S. A. Walton, D. D., Elder, 511 Menominee Street.
F. E. Will, Deacon, 106 Lake Street.

North Harvey.

Zion Tabernacle, 147th and Desplaines Streets.

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Pekin.

Rev. Peter W. Ropp, Elder.

Belvidere.

Zion Tabernacle, 114 Logan Avenue.

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Rev. Mary R. McCreery, Evangelist, 1426 South State Street.
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G. W. Fritz, Deacon.

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Zion Tabernacle, 1344 Somerset Street.

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Andrew Gellinger, Deacon.
Mrs. Mary E. Irish, Deaconess, 57 West State Street.

Lafayette.
Rev. S. B. Osborn, Elder.
Rev. Claudina L. Osborn, Evangelist.

Wolcottville.
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E. E. Snyder, Deacon.

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Homer Kessler, Deacon.

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S. Howard Creager, Deacon.

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Zion Tabernacle, 205 West Fourth Street.
Rev. Wilbur Glenn Voliva, B. A., B. D., Elder, 205 West Fourth Street.
Roscoe E. Rodda, Deacon, 607 Crown Street.
William D. Yerger, Deacon, 309 Pike Street.

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Zion Tabernacle, 92 Ontario Street.
Rev. R. N. Bouck, Elder, 606 Hough Avenue.
George B. Staley, Deacon, West Madison Avenue.

Lima.
Zion Tabernacle, South Main Street.
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Toledo.
Rev. J. C. Reiff, M. E., Elder, 2028 Warren Avenue.

Marion.
Zion Tabernacle, opposite Postoffice.
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Rev. S. H. Stokes, B. A., Elder, 543 Mullett Street.
Henry J. Wright, Deacon, 359 Eighteenth Street.

Grand Rapids.
Zion Tabernacle, corner Lyon and Division Streets.
Rev. James R. Adams, B. D., Elder, 159 Crescent Avenue.
Mrs. Jane Pos, Deaconess, 47 Bostwick Street.

Benton Harbor.
Zion Tabernacle, Odd Fellows' Block.
Rev. Edward Williams, Elder, 126 Colby Avenue.
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Port Huron.
Zion Tabernacle, 1104 Military Street.
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Vineland.
Rev. Isaac Leonard, Elder.

WISCONSIN.

Marinette.
Rev. Daniel Bryant, Elder, 1400 Garfield Avenue.
Fred Grandall, Deacon, 1416 Thomas Street.

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Rev. Marie A. Excell, Evangelist, 2022 Marshall Avenue.

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Rev. James W. Cabeen, B. A., B. D., Elder, 615 Grant Avenue.

Forest City.
Zion Tabernacle, Blennerhassett Building.
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Rev. Hattie Haight, Evangelist.

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Benjamin L. Tomkins, Deacon,
Thirteenth Avenue, Mount Pleasant.
Alfred W. Fimbow, Deacon, Granville Street.
Mrs. C. E. Stuart, Deaconess,
507 Hastings Street, Mount Pleasant.
Miss Letitia Ludlow, Deaconess, 38 Eighth Avenue.

Victoria, British Columbia.

Rev. Eugene Brooks, Elder, 10 North Chatham Street.
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C. A. J. Hope, Deacon, 459 Cote Street, Antione Road.

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46 Morriss Avenue, Church Road, Little Ilford.

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Rev. William deRonden-Pos, Elder, 147 Rue Mozart, Autiel.

AUSTRALIA.

Melbourne.

Rev. J. Thomas Wilhide, Overseer, North Brighton.
Rev. John S. Wallington, Elder, North Brighton.
Rev. Elizabeth A. Wilhide, Elder, North Brighton.

CHINA.

Shanghai.

Rev. C. F. Viking, Elder, Missionary Home,
18 North Szechuen Road, Shanghai, China.
Rev. B. C. L. Viking, Evangelist, Missionary Home.

NEW ZEALAND.

Timaru.

Rev. James Granger, Elder.

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William Johnson, Deacon,
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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 t "Little White Dove" may continue its visits without a break.

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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] 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 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."

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ZION'S MAIL SYSTEMATICALLY ROBBED.

A Warning to Those Who Send Money by Mail. Always Send by Postal Money Order.

Zion and the work of the extension of the Kingdom of God has lost thousands of dollars and a young man has had temptation placed in his way which led him to crime, which will doubtless end in a long term in prison, as a result of the carelessness or ignorance of many of the members and friends of Zion in sending money through the mails.

For months the financial and publishing departments of Zion at Headquarters had been receiving complaints from all parts of the country to the effect that either the writers had not received receipts for money sent in, or that they had not received literature ordered with remittances enclosed.

Finally the complaints became so numerous and so regular that it was decided that Zion's mail was being regularly robbed.

Deacon E. S. Anderson, General Recorder and Financial Secretary, began investigation, and found that many of the envelopes which came to Zion were slightly torn at the lower edge, showing that some one who had the handling of them was thus mutilating them for the purpose of determining whether or not they contained money.

The detectives of the Postoffice Department were then informed of the robberies and began work on the case. It was soon discovered that the theft was being committed at the Twenty-second Street Station of the Chicago Postoffice.

The detectives then began watching the employees at that station and very quickly observed a certain clerk, named Stephen Conforti, slyly tearing the lower edges of the letters addressed to Zion which passed through his hands.

He was not seen to abstract anything from them, so the next day a decoy letter containing currency was sent through the mail with the Zion address upon the envelope.

The guilty young man tore the envelope, saw the money it contained, and promptly fell into the trap which had been set for him. He slipped the "decoy" into his apron and in a moment was in the hands of the detectives.

Being caught with the stolen letter upon his person, he saw the uselessness of denial and prepared a written confession.

He stated that he had been robbing Zion's mail in this manner ever since January, 1900, and that he had stolen at least five letters a day on an average.

At a very conservative estimate he had spent on shameful dissipation and shameless women $2,000 which belonged to Zion and to God.

If those who mailed this money had taken pains to secure postal money orders, which are almost everywhere obtainable, this great loss would have been avoided and such temptation would not have been placed in the reach of this miserable postal clerk.

The publicity given, by the Chicago press, to the crime and arrest of Stephen Conforti has opened the eyes of unprincipled postal clerks all over the country to the fact that Zion's mail often contains paper currency, hence it becomes much more important that the friends of Zion everywhere should take great care that all money is so mailed that it will be impossible to steal it.

Postal money orders cost but a few cents, and are so safeguarded by the excellent system under which they are issued that loss or theft is practically impossible.

In localities where the postoffices do not sell money orders, it is usually not far to large towns, where the orders can be purchased.

In the rare cases, when it is very difficult to secure postal orders, express orders or bank drafts may be sent; but in that case the sender should inform the person to whom he sent the order or draft if he does not receive acknowledgment in the course of a week or ten days.

In most cases, however, the postal money order is the safest manner of sending money through the mail, and should be used, unless there is a very good reason for using some other means. Next in safety come express orders, bank drafts and checks. Never, under any circumstances, should paper currency, gold or silver be sent in letters, unless the cost of securing other means of transmission is greater than the sum to be sent.

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Consecration of the Site of Zion Temple in Zion City

Excursion trains, leaving the Wells Street Depot of the Chicago & North-Western Railway, will run on

SATURDAY, JULY 14, 1900,

From 7:00 A. M. at very frequent intervals to Zion City (42 miles) in about one hour.

TICKETS, 30 CENTS FOR ROUND TRIP
CHILDREN UNDER TWELVE, FREE

The General Overseer (Rev John Alex. Dowie) will deliver the Consecration Address at 2:00 o'clock, from the words:

> "Proclaim Liberty Throughout the Land, Unto All the Inhabitants Thereof."
> —Leviticus 25:10.

On the following Lord's Day, July 15th, three Special Services will be held in Central Zion Tabernacle.

11:00 A. M., an Address by Mrs. Dowie.

3:00 P. M., by the General Overseer,

A MEMORIAL ADDRESS ON THE FOUNDING OF ZION CITY.

8:00 P. M., Reception of New Members and Ordinance of the Lord's Supper.

Admission by Ticket only to the Memorial Address.

Conferences will be held at 10 o'clock on the mornings of Monday, Tuesday and Wednesday, July 16th to 18th, in Zion Hall of Seventies.

Subject:—"ZION CITY."

Open only to Stockholders in Zion City Bank and Zion Land and Investment Association, excepting by special ticket, which must be applied for at Zion Home.

ON MONDAY, JULY 16th, AT 8:00 P. M.,

MAPS AND PICTURES OF ZION AND OF THE COMING CITY will be exhibited by the Stereopticon, and an address will be given by the General Overseer.

ON TUESDAY AFTERNOON, JULY 17th, AT 3:00 P. M.,

SPECIAL DIVINE HEALING LECTURE will be delivered by the General Overseer, who, with Elders, will pray with the sick at the close of that service.

This gathering will doubtless continue until a late hour of the night.

ON WEDNESDAY, JULY 18th, AT 2:00 P. M.,

A SPECIAL BAPTISM SERVICE will be held, when the General Overseer will deliver a Sermon on "TRIUNE IMMERSION: THE ONLY TRUE FORM OF CHRISTIAN BAPTISM: ITS AUTHORITY, HISTORY, SIGNIFICANCE AND POWER."

Followed by Baptism by the General Overseer, assisted by Elders and Deacons.

This Service will close the SPECIAL SERIES OF FIVE DAYS.

On page 343, Deacon Daniel Sloan announces Reduced Railroad Rates to Chicago for these Gatherings on all Railways.

Tickets may be purchased *going to Chicago* on July 11th, 12th and 13th, and Return Tickets may be secured *going home* on the 16th, 17th, 18th and 19th.

Friends outside of Chicago intending to be present at the above Services and Conferences, should carefully read and consider this Notice.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, JULY 18th or 19th.

What is Better Than Life Insurance?

1. *God is better.*—Psalm 69:29-34.
   Who saves from death and the grave?
   Who wants people to live always?
   What does this knowledge of God do?
2. *His presence is better.*—Psalm 23:3, 4.
   Who defeats sickness and disease?
   Who defends one against death?
   Who always will give newness of life?
3. *His truth is better.*—Prov. 3:1-4.
   Will a man die if he keeps Christ's sayings?
   Does a right spirit keep the body alive?
   How long does an obedient man live?
4. *His goodness is better.*—Psalm 63:1-8.
   Is not to doubt God's goodness to die?
   Is one ever to live in fear of death?
   What comes to those who rejoice in God?
5. *His security is better.*—Psalm 91:9-14:
   What is it to be in covenant relations with God?
   Who is defended against epidemics?
   Who is safeguarded against accidents?
6. *His mercy is better.*—Lam. 3:22-26.
   What keeps so many from corruption?
   What renews hope in one every day?
   Who is to be our constant dependence?
7. *His goodness is better.*—Psalm 16:1-8.
   Who does God lead into life abundant?
   Who is always sure to die early in life?
   Who delivers from every oppression of the Devil?
8. *His purpose is better.*—Phil. 1:21-29.
   Is not to live for Christ to live forever?
   Should a person ever be willing to die?
   Does not the Devil try to scare one into dying?

The Lord Our God is a Life-Giving God.

SUNDAY BIBLE CLASS LESSON, JULY 22d.

Is Life Insurance Right?

1. *If it becomes the dependence instead of God, it is wrong.*—Exodus 20:1.
   Is not God ever to be the stay of life?
   Are we ever to rely on human help for happiness?
   Should we not ever be in every relation what God wills us to be?
2. *If it is held in fear of a speedy or premature death, it is wrong.*—Psalm 55:22, 23.
   Will God ever neglect His children?
   Do not the righteous ever have a habitation?
   Who lives in constant fear of death?
3. *If it involves gain by forfeitures and exactions from others, it is wrong.*—Prov. 28:3, 4.
   Who is willing to take from others unjustly?
   Who rejoices, when to their gain, at the misfortunes befalling others?
   Who cries against such losses without compensation?
4. *If it advocates great chances of gain and a rapid road to wealth, it is wrong.*—1 Tim. 6:7-10.
   What happens to a man who will be rich?
   Do most men scruple as to how they get money?
   What happens to those who set their heart on wealth?
5. *If it does not pay one current interest by agreement and settlement, it is wrong.*—Prov. 10:2-6.
   Is there satisfaction in ill-gotten gains?
   Should one go into that which does not give honest increase?
   Should one not be sure of both principal and interest?
6. *If the gain to be had while living is not measurably as great as that to be had by dying, it is wrong.*—John 10:9-11.
   Can a true Christian think of dying?
   Is a true Christian to prepare for death?
   Are not all plans to consider our living on and on?
7. *If it appeals to selfishness rather than devotion to God and others, it is wrong.*—Matt. 6:19-21.
   Is one not to lay up wealth for God?
   Are not parents to provide for their children?
   Are we not to trust God for self and loved ones as well as wealth?
8. *If it leads one to play fast and loose with sickness and disease, it is wrong.*—Isaiah 28:15-17.
   Do not some say, "If I die, my family is well cared for"?
   Do not most people, when sick, trust insurance more than God?
   Is not God to be relied upon always to conquer death?
9. *If it magnifies the chances of dying above God's Covenant of long life, it is wrong.*—Psalm 91:16.
   Is not God's Covenant one of long life to all who obey Him?
   What withholds this salvation from so many?
   Is not God the satisfying All and All?
10. *If it is not just in giving assured values in cash and option without penalty or loss, should misfortune, trouble or neglect or change of conviction come, it is wrong*—Isaiah 5:20-23.
    Is it right to assume a contract usually fair to one party only?
    Should a man go into an agreement disappointing to the large majority?
    Is it just to take results given only to five out of one hundred and use them to mislead ninety-five other persons?

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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 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.

6426-6434 Wentworth Avenue.

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Elder A. F. Pence and Evangelist W. E. Moody, Assisting.

MEETINGS—Lord's Day at 10:30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

West Side Zion Tabernacle.

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Rev. Gerald F. Stevens, Elder-in-Charge.
Evangelists M. H. Loblaw and Nellie Stevens, 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.

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Evangelist Harry E. Cantel, 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. Frank A. S. Mercer, Elder-in-Charge.

SUNDAY AT 10:30 A. M.—At the residence of Brother Dosse, 163 Larrabee Street, west side, near Elm Street.

WEDNESDAY AT 7:45 P. M.—At the residence of Brother George W. Smale, 1204 Milwaukee Avenue (second floor), near North Avenue and Robey Street. This meeting was formerly held on Monday evening.

Zion Hall of Seventies.

Zion College Building, 1300 Michigan Avenue, Chicago.

MEETINGS.

LORD'S DAY—11 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.

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 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.

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ROSELAND, Illinois—Tuesday Evening at 7:30, at the residence of H. Croll, 11028 Curtis Avenue.
N.B.—No Services in Harvey. Rev. W. O. Dinius, Elder-in-Charge.

HAMMOND, Indiana—Rev. James Watt, Evangelist-in-Charge. Deacon Andrew Gellinger, 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. S. A. Walton, 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.

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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.

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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:

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Seven Thousand and Eight Baptisms by Triune Immersion Since March 14, 1897.

Seven Thousand and Eight 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 June 14, 1900, by the General Overseer	4117		
Baptized by Elders and Evangelists	1272		
Total baptized in Central Zion Tabernacle			5389
Baptized in places outside of Chicago by the General Overseer		120	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons		1351	
Total baptized outside of Chicago			1471
Total baptized in three years and three months			6860
Baptized at Ben MacDhui, Montague, Michigan, by the General Overseer: June, 1900, Vol. 7, No. 10, page 320	8	8	
Baptized in Central Zion Tabernacle by Overseer Speicher	18		
Baptized in Central Zion Tabernacle by Elder Stith	28		
Baptized in Central Zion Tabernacle by Evangelist Fisher	13		59
Baptized in Indiana by Elder Hayden		9	
Baptized in Michigan by Elder Adams		5	
Baptised in Michigan by Elder Stokes		9	
Baptized in Minnesota by Elder Sindall		3	
Baptized in Minnesota by Elder Crane		7	
Baptized in Minnesota by Elder Excell		4	
Baptized in New Jersey by Elder Hammond		19	
Baptized in Ohio by Elder Bouck		3	
Baptized in Ohio by Elder Fockler		5	
Baptized in Ohio by Elder Moot		3	
Baptized in Ohio by Elder Reiff		3	
Baptized in Ohio by Elder McClurkin		11	89 148
Grand total baptized since March 14, 1897			7008

The following-named thirteen believers were baptized in Central Zion Tabernacle, Wednesday, July 4, 1900, by Evangelist E. P. Fisher:

Arbuckle, Anna	18 East Sixteenth Street, Chicago, Illinois
Brown, Mrs. Phoebe	Staples, Minnesota
Burgeson, Alfred	Hector, Minnesota
Cross, Melvin	Durand, Michigan
Dreen, Miss Laura	18 East Sixteenth Street, Chicago, Illinois
Fotsch, Hannah	200 Center Avenue, Chicago, Illinois
Lindsay, Thomas A	Dunchurch, Ontario, Canada
Lowdermilk, Mrs. H. E	3602 Rhodes Avenue, Chicago, Illinois
Mattson, Martin	Sellwood, Oregon
Mitchell, Richard J	Crystal, North Dakota
Mitchell, Mrs. Mary N	Crystal, North Dakota
Scripter, Mrs. Minnie L	Eaton Rapids, Michigan
Scripter, Otis	Eaton Rapids, Michigan

The following-named nine believers were baptized at Port Huron, Michigan, Wednesday, June 27, 1900, by Elder S. H. Stokes:

Clark, Mrs. Almeda	1103 Court Street, Port Huron, Michigan
Clark, W. H	1103 Court Street, Port Huron, Michigan
Donelly, Mrs. Francis L	903 Oak Street, Port Huron, Michigan
Lang, Mrs. Emma M	386 Dragoon Avenue, Detroit, Michigan
Lang, John	386 Dragoon Avenue, Detroit, Michigan
Meloche, Clifford C	2021 Seventh Street, Port Huron, Michigan
Meloche, John B	2021 Seventh Street, Port Huron, Michigan
Meloche, Mrs. Mary A	2021 Seventh Street, Port Huron, Michigan
Meloche, Miss Rhea	2021 Seventh Street, Port Huron, Michigan

The following-named seven believers were baptized in Lake Tetonka, at Waterville, Minnesota, Lord's Day, July 1, 1900, by Deacon J. W. Crane:

Chadwick, Mrs. Julia A	Janesville, Minnesota
Cobb, Mrs. Sarah A	Janesville, Minnesota
Conner, Ulysses Clark	Kilkenny, Minnesota
Miller, William F	Waterville, Minnesota
Richter, Miss Amelia B	Waterville, Minnesota
Ripley, Edward A	Wells, Minnesota
Toulin, Miss Ellen	Janesville, Minnesota

The following-named four believers were baptized in Lake Calhoun, Minneapolis, Minnesota, Lord's Day, July 1, 1900, by Elder J. G. Excell:

Erickson, Miss Ella	2121 Thirteenth Avenue East, Minneapolis, Minnesota
Lathrop, Miss Grace E	Hersey, Minnesota
Stolz, Carl G	914 Armstrong Avenue, St. Paul, Minnesota
Washington, Arthur	335 East Nineteenth Street, Minneapolis, Minnesota

The following-named nineteen believers were baptized in the Delaware River, at North Cramner Hill, New Jersey, Sunday, July 1, 1900, by Elder Gideon Hammond:

Butz, Harry	Thirteenth and Tucker Streets, Philadelphia, Pa.
Butz, Mrs. Harry	Thirteenth and Tucker Streets, Philadelphia, Pa.
Fowler, Mrs. Elizabeth	21 North Fortieth Street, Philadelphia, Pa.
Gosner, Mrs. Susan	232 Earlham Terrace, Germantown, Pa.
Graver, Mrs. Lillie	313 West Biddle Street, Westchester, Pa.
Hammond, Miss Carrie	2024 North Twelfth Street, Philadelphia, Pa.
Horter, Dr. William B. T	1139 Snyder Avenue, Philadelphia, Pa.
Horter, Mrs. William B. T	1139 Snyder Avenue, Philadelphia, Pa.
Jones, Miss Margaret	Mercer Street, Bridesburg, Pa.
Leech, Miss Hannah Grace	1319 Seltzer Street, Philadelphia, Pa.
Merrick, Mrs. Anna Marie	134 Hollywood Avenue, East Orange, N. J.
Naegele, Miss Florence	4543 Green Street, Germantown, Pa.
Pyle, Mrs. Elmira	3942 Powelton Avenue, West Philadelphia, Pa.
Rauch, Mrs. Amanda	3316 Park Avenue, Philadelphia, Pa.
Schock, Mrs.	4647 Westminster Avenue, West Philadelphia, Pa.
Wilde, Charles A	2807 North Thirteenth Street, Philadelphia, Pa.
Wilde, Mrs. Mary E	2807 North Thirteenth Street, Philadelphia, Pa.
Wilson, Miss Sarah M	2943 Camac Street, Philadelphia, Pa.
Zeeb, Mrs. Katherine	1433 Camac Street, Philadelphia, Pa.

The following-named eleven believers were baptized in Zion Tabernacle, Cincinnati, Ohio, Lord's Day, July 1, 1900, by Elder A. W. McClurkin:

Barnett, Miss Mary	810 West Fourth Street, Cincinnati, Ohio
Hibberts, Mrs. Mary E	Gano, Butler County, Ohio
Kleinhaus, Miss Susan	220 Magnolio Street, Cincinnati, Ohio
Kuhn, Miss Katherine	368 Western Avenue, Covington, Kentucky
Lehman, Mrs. Cora	Cincinnati, Ohio
Mace, Mrs. Sarah	606 Mound Street, Cincinnati, Ohio
McNeal, Miss Olive	Hartwell, Ohio
Meyer, John	221 Grant Street, Cincinnati, Ohio
Meyer, Mrs. Sophia W. M	221 Grant Street, Cincinnati, Ohio
Pook, Miss Ethel T. C	1917 Eastern Avenue, Cincinnati, Ohio
Shuch, Miss Jeannette M	111 West Third Street, Covington, Kentucky

The following-named nine believers were baptized in Crooked Creek, Indiana, four miles south of Sturgis, Michigan, on Sunday, July 1, 1900, by Elder M. Hayden:

Cade, Mrs. Amelia	Sturgis, Michigan
Dart, A	Sturgis, Michigan
Dart, Mrs. A	Sturgis, Michigan
Eldredge, John	Sturgis, Michigan
Grimes, Mrs. Margaret	Sturgis, Michigan
Johnson, Samuel S	Sturgis, Michigan
Johnson, Mrs. Samuel S	Sturgis, Michigan
Wikle, Mrs. William	Sturgis, Michigan
Wikle, William	Sturgis, Michigan

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.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 12. CHICAGO, JULY 14, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF TERRIBLE CANCER AFTER TWENTY-FOUR YEARS' SUFFERING.

THE PRAYER OF FAITH SHALL SAVE THE SICK.

Such is God's promise through His Word. God is daily and hourly fulfilling that promise in Zion in these latter days. For centuries a faithless Church taught that God had revoked that promise. For centuries those professing to be God's ministers have taught that the poisons of the sorcerer and the knives of the surgeon should save the sick.

They preached a changing God and a changing Gospel.

Zion believes what God said by the mouth of His servant, "I am the Lord, I change not."

Zion preaches an Everlasting Gospel, the same forever.

God has honored the preaching of His Truth.

Thousands and tens of thousands in Zion lift their glad hearts and voices in praise to Him for deliverance from sickness through the prayer of faith.

They joyfully bear witness that God is unchanging, and that His promises never fail.

Among these Witnesses is this happy woman, who stands here, made perfectly whole.

She has come up out of the dark waters of pain, disease and death.

She was delivered when almost engulfed in their chill embrace, through the Prayer of Faith. For four and twenty years she suffered from the tortures of a terrible disease. Her life was slowly but surely ebbing away in the constant bleeding caused by her affliction. In vain she sought help from many physicians. In vain she invoked the so-called "exact science," surgery. She endured operations which all but caused her death.



MRS. MARY J. CLARK.

As a result she only became worse.

Finally the disease developed into cancer.

Cancer! The very word was like a death-knell.

Unless God save, the victim of that foul work of the Devil is doomed to weeks, months, and perhaps years of untold agony, in the blackness of despair, and finally death.

But, praise be to God, He does save those who make clean their lives and wholly trust Him.

In the Name of Jesus Christ His only Son, and by the Power of the Holy Spirit, He kills forever the horrid thing which eats out the life, and sets His child free.

This Witness was healed of stomach trouble which had for years afflicted her, but lacked the faith to ask for healing of the cancer.

Then, through the patient, loving teaching of God's Mes-

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senger in Zion, her faith grew strong. The Holy Spirit gave her confidence and she requested one of Zion's faithful Elders, Rev. J. W. Cabeen, to pray for her healing.

Instantly the cancer began to leave her body.

It was dead.

It began to decompose and to discharge the decomposed matter.

In answer to the prayer of faith of Overseer Speicher, God quickly dried up the cancer and it soon passed away.

Mrs. Clark was then a perfectly well woman for the first time in nearly a quarter of a century.

Such is the Story of this Witness.

It is confirmed by her daughter, Mrs. Dora Baumgartner, by her husband, C. E. Clark, and by Overseer Speicher.

None will dare dispute the truth established in the mouths of these Witnesses.

The Prayer of Faith does save the sick and suffering.

God is unchanging.

His promises never fail, if His conditions are fulfilled.

He waits patiently for you to come to Him in perfect confidence and trust.

He loves you better than any earthly father can love his child.

He longs to see you healthy, happy, prosperous.

Your doubts as to His power or His willingness to heal you are wicked.

They grieve His great heart of love.

God Himself sends you this Message through the mouth of His Witness.

May He, by His Holy Spirit's Power, bless it to every one of the thousands of suffering ones whom it will reach, and may they find, as did Mrs. Clark, healing in the blood of Jesus, His Son. A. W. N.

WRITTEN TESTIMONY OF MRS. MARY CLARK.

728 SIXTY-THIRD COURT,
CHICAGO, ILLINOIS, July 9, 1900.

DEAR GENERAL OVERSEER:—I feel it my duty to write my testimony in full.

I hope it may be a blessing to others suffering in like manner.

I had been a sufferer from bleeding piles for twenty-four years and four months, and also from cramping spells, which I had from childhood.

I had several operations performed on the piles, and would receive relief for a short time.

Then they would return, worse than before.

Ever since the last operation, which was performed about twelve years ago, in Peoria, Illinois, by Dr. Shotwell and another surgeon, they constantly grew worse.

Prof. Balcome, of New York, pronounced my disease bleeding cancer of the rectum.

I fully believe it to have been such.

But God has wonderfully blessed and fully delivered me from it all.

When I returned from meeting on Sunday, March 18, 1900, I was taken with fever, and was very sick all night.

I was unable to rise the next morning, and as I steadily grew worse, my daughter, Mrs. Baumgartner, went for Elder Cabeen.

I was not suffering especially with the cancer just then, but as I was a sufferer the greater part of the time, she mentioned the trouble to the Elder, and asked him to pray for my healing of that.

I was rather reserved about speaking of it, and thought I would not mention it to him.

But I know I was led by the Holy Spirit, and as soon as the Elder came in and talked with me, I asked him to pray for my healing of rectum trouble.

While he prayed with me, the cancer began to protrude until it was about the size of a large apple.

It caused me such great pain that I thought I could not bear it.

But the cancer had received its deathblow in answer to prayer, and the old Devil was dying a hard death.

The cancer turned black, like a piece of dark liver, and began to discharge.

We used an entire bed-sheet every day to absorb the discharge.

On Wednesday they asked Dr. Speicher to come and see me, because, knowing he had been healed of cancer, we knew he could comfort and encourage me.

When my husband asked him to come, he said he would not come as a physician, but as an Elder and Minister of God. That was just the way we wanted him to come. He came and anointed me with oil, in the Name of the Lord Jesus. He said mine was the worst case of its kind he had ever seen.

There were many who thought I would never get out of my bed alive.

The cancer rapidly grew better.

It dried up and came off piece by piece, like decayed flesh, until the rectum was left perfectly natural.

Large pieces of black flesh passed from me, showing, as I had often thought, that I was greatly diseased internally.

But, praise God, on the 31st day of March I was up and completely healed from the disease externally, and was able to attend the Easter services.

By the 25th of April I was perfectly well.

I was healed of cramping spells about four years ago.

A doctor had told my husband I would die in one of those sometime, but, praise God, He has completely healed me of all.

I am well and strong, and feel better than I have for years.

I thank God that He ever sent Dr. and Mrs. Dowie to Chicago to proclaim this wonderful truth of Salvation from sin, Healing of our bodies, and Holy Living, and that God ever blessed us so that we may be His witnesses.

I pray God that Dr. Dowie and his family may live many, many years to come, to extend this wonderful truth.

May God bless all of Zion everywhere, for Jesus' sake.

(MRS.) MARY CLARK.

CONFIRMATION OF MRS. CLARK'S TESTIMONY BY HER DAUGHTER, MRS. DORA BAUMGARTNER.

728 SIXTY-THIRD COURT,
CHICAGO, ILLINOIS, July 10, 1900.

DEAR GENERAL OVERSEER:—What my mother, Mrs. Clark, has said of her healing is all true.

I was the nurse who waited upon her.

It would be impossible to fully describe her case.

It was the most horrible thing I ever saw, and after Elder Cabeen prayed with her and the disease became dead, we could hardly stay in the house, the odor was so bad.

We had to open the doors downstairs in order to bear with it, and it was very cold weather.

We are so thankful that mother has been so wonderfully blessed and healed, for she was a constant sufferer ever since I can remember.

I was also healed of quick consumption instantly, in answer to Dr. Dowie's prayer, about three years and nine months ago.

We give God all the glory, and are so thankful for all His goodness.

When mother was sick and came to Zion, and was not healed, people whom we know would say, "Why don't Mrs. Clark get healed? If she were healed, then I might believe."

She used to have the sympathy of all when she was sick, and now that she is well, and they know it was God alone who healed her, the same people never ask how she is, but quite the contrary.

When she undertakes to tell them of herself, they will either change the subject as soon as she ceases talking, or never ask a question in return.

But we talk just the same and will continue praising God so long as He gives us breath to do so.

We are so thankful for Zion and Dr. and Mrs. Dowie, and pray God that they may be spared years to come for the extension of this glorious work.

Your Sister in Christ, (MRS.) DORA BAUMGARTNER.

TESTIMONY OF MRS. MARY CLARK IN CENTRAL ZION TABERNACLE.

Extract from Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, June 24, 1900. LEAVES OF HEALING, Volume VII, Number 10, pages 302, 303.

Wonderfully Healed of Cancer of the Rectum.

Mrs. Mary Jane Clark, 728 Sixty-third Court, Chicago, Illinois, said: "I have been nearly twenty-five years a sufferer with rectum trouble. It finally developed into a cancer. I was healed about two months ago through prayer.

"One of the Elders came to my house, knelt by my bedside and prayed for me. In about ten minutes after he prayed with me—he had just got down in the hall, and was putting on his overcoat to go away—I began to have terrible pain. He shouted upstairs, 'Mrs. Clark, is that you groaning like that?'

"I said 'Yes, sir. I am in awful pain, and I do not know why it is.'

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"It just seemed as if I could not stand it.

"He said, 'You must trust God.'

"'I am in such pain,' I said; 'I am trying to, but I can scarcely pray, and the rectum seems to be going down.'

"Something seemed to be going down. It continued that way until about 3 o'clock in the morning. Something came down. It was about three inches in diameter. It discharged, and produced an offensive odor. We had to tear up sheets to take up the discharge. It would take a whole sheet in one day. The pain seemed to die, but the odor was so bad they could not stand it. I said to my husband, 'I wish you would go for Overseer Speicher. He has been a physician. He might know the nature of the disease.'

"He went for the Overseer, who said that he would not come as a physician, but as a servant of God. He came, anointed me, and prayed with me. There was not such a discharge after that, but the cancer began to get hard. It turned just as black as tar. I had no more pain with it, only as night would come, it seems it would pain me a little, but not much. It kept decaying off until it all went away.

"I am perfectly healed.

"I feel just as well as I ever did in my life; in fact, I never appreciated good health before. I imagine I feel better than anybody in ordinary health. I thank God for what He has done for me, and I thank Dr. Dowie for the teaching. I have found nothing but truth and purity among the people of Zion."

C. E. CLARK CONFIRMS HIS WIFE'S TESTIMONY.

Chester Edwin Clark, 728 Sixty-third Court, Chicago, Illinois, said: "I would just like to state that Mrs. Clark has had her case diagnosed by some of the most eminent physicians in America. She underwent several operations. In 1886 she had about two inches of one side of the rectum cut out. That left the rectum almost in an elbow shape. She had been a constant sufferer from that time. I have wanted her to have other operations, but she declared they made her so much worse she was afraid that if she had another operation it would kill her.

"She kept gradually growing worse, and there had never been a month in twenty-five years in which she did not lose from one quart to one gallon of blood. It was a constant bleeding, bleeding.

"She has been afflicted with several other things. She neglected to state that she was healed of stomach trouble four years ago, and that at that time, if she had put in a petition for her rectum trouble, she would have been healed then. We thank God, and we thank Dr. Dowie, and thank Zion for everything that we have received."

Overseer Speicher—Elder Cabeen and I were at the house a number of times. It undoubtedly was one of the worst cases of the kind; in fact, it was the worst case of the kind I have ever heard of, and I have heard of a good many bad cases. The Lord has wonderfully healed our sister, for which we thank God, and rejoice with her.

TESTIMONIES FROM ZION HOME OF HOPE.

Healed of Stomach Trouble.

DEAR GENERAL OVERSEER:—I praise God that I have been lead into Zion.

I was a great sufferer with my stomach. The doctors pumped my stomach seven times.

I received no relief and they pronounced me incurable.

I was also an epileptic.

I knew of Deaconess Paddock's wonderful healing. She persuaded me to come into Zion Home of Hope and give up doctors and trust God for my healing.

God blessedly healed me of my stomach trouble.

Yours in Jesus, (MRS.) MARY LARSH,
Instructor in Cooking, Zion Home of Hope.

Converted, Baptized and in Zion.

DEAR GENERAL OVERSEER:—I praise God for Zion Home of Hope. I came here last March.

I have given my heart to God and have been baptized. I am now a member of the Christian Catholic Church in Zion.

Since coming here I have become a mother of a beautiful baby girl. I thank God for the deliverance I had in childbirth, almost without pain.

We thank God for Dr. and Mrs. Dowie, under God, for this teaching, and for our dear mother Deaconess Paddock. ANNIE K——.

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 CITY NOTES.

BY DEACON H. W. JUDD.

FOR, LO, I will command, and I will sift the house of Israel among all the nations.

GOD'S sifting time has begun. His loyal people will be found out. They must separate themselves from the unfruitful works of darkness and uncleanness in this world and prepare for the great separation at the Coming of Christ our King, as told in Matthew 25:31, 32.

GOD'S ZION is a great sieve; God's separator, a sharp threshing instrument having teeth, and all who are incensed against Zion shall be ashamed and confounded; they that strive with Zion shall be as nothing and shall perish.

THEN LET us not be weary,
But work and watch and pray;
Hold fast God's hand, march onward!
And trust Him day by day.

ONE OF the great days, if not the greatest day, in Zion's history is at hand. God is constantly leading on in spite of the jeers, oppositions and falsifyings of the World, the Flesh and the Devil. No work could have withstood this terrific opposition had not God Almighty Himself been its Leader. But the god of this world (the Devil) hath blinded the minds of the unbelievers, and as the Apostle Paul says:

We are pressed on every side, yet not straightened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life of Jesus may be manifested in our body.—2 Corinthians 4:8-10.

WE HAVE just purchased of S. Nelson Cole the 160 acres of beautiful land upon which will be located Zion Temple. As soon as the crops of grain and hay are removed we shall get full possession and will locate in the large modern residence thereon headquarters for some of Zion's Financial and Industrial Departments.

ADDITIONAL land will be taken up at once where will be located Zion Lace Industries, the Brick Manufactory and residences for the employees of these Industries, the exact location having been definitely decided upon at a very recent conference.

MEMBERS OF ZION must not come on until they are notified, either through Zion's papers or by correspondence.

Houses have yet to be erected before any can be accommodated in Zion City. Chicago is an expensive place to live in, and employment is very scarce.

IF YOU have not received checks for your last dividends, it is probably owing to the change in your address which you have failed to make known to us.

MANY KIND assurances of the loyalty of Zion people to Zion's Financial Institutions have been received.

FROM Indiana we received the following:

Enclosed find my draft for stock in Zion Land and Investment Association. I only wish it were ten thousand dollars. I would not hesitate to put it there. My daily prayer to God is that Zion will continue to prosper.

AND I WILL plant them upon their land, and they shall be no more plucked up out of their land which I have given them, saith the Lord thy God.

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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.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

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

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Single Copies	.05	Reading Rooms, per annum	1.50

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1207 Michigan Avenue, Chicago, U. S. A.

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.

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CHICAGO, ILLINOIS, JULY 14, 1900.

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EDITORIAL NOTES.

"FOR THE LAND IS MINE."

"AND THE LAND shall not be sold in perpetuity;
For the land is Mine:
For ye are strangers and sojourners with Me."

BELIEVING this Word of God which He spake to Israel in olden days to be just as true today, we go up to Zion City to Consecrate the Site of Zion Temple.

BY THE BLESSING of God we have been led to this glorious day.

WE KNOW that many tens of thousands in the Christian Catholic Church in Zion are praying for us today, and we believe that great blessing will attend the Consecration.

ONE HUNDRED AND ELEVEN years ago today that Terrible Revolution which was known as the French Revolution, but spread throughout the world with amazing rapidity, was inaugurated.

IT WAS A false proclamation of liberty which accompanied the Fall of the Bastile, and the Rise of Democracy.

ONE CENTURY and eleven years later, it is a True Proclamation of Liberty which declares the Fall of Apostasy and the Rise of Theocracy, that Rule of God which alone stands for real Liberty.

HENCE WE SHALL, in the Name of the Triune God,

PROCLAIM LIBERTY TO ALL LANDS AND TO ALL THE INHABITANTS THEREOF.

THE TRIUMPHANT NOTE of the Trumpet of the Jubilee and the Day of Atonement will from this time ring forth through all the lands.

The wonderful words which God spoke to Moses on Mount Sinai, in the twenty-fifth chapter of Leviticus, will find a new meaning as God speaks to the people from Mount Zion, whither we have come.

"WE ARE come unto Mount Zion."

BRETHREN, PRAY FOR US.

NOTICE TO ZION TRAVELERS.

Friends of Zion going to Europe and other parts of the world are respectfully informed that an Agency has been established to secure rates, accommodations and protections for first, second and third class passengers to and from all parts of Europe, etc.

Arrangements have been made with the principal steamship and railroad lines to book passengers to and from all parts of the world, at the lowest possible rates.

For rates, maps and full information, apply to David F. Robertson, Special Agent for THE COMING CITY, 1201 Michigan Avenue, Chicago.

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BUT NAAMAN was wroth, and went away, and said, . . . Are not Abanah and Pharphar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.—Kings 5:11, 12.

THIS is the reply of Naaman the leper when he came to Elisha, to seek healing for leprosy.

Elisha would not see him, but sent a messenger to tell him to wash in the River Jordan seven times and his flesh would be healed.

Naaman had his own ideas about what this man of God ought to do and say.

Elisha did not do at all as Naaman thought he should, and he turned away in a rage to go home and do according to his own ideas.

God had, without doubt, spoken to Naaman through the mouth of His servant Elisha; but he was so blinded by prejudice that he came near missing the wonderful blessing which God was waiting to give him.

However, the great man became sufficiently humble to listen to his servants, when they urged him to do as he was told, and he obeyed as a little child. In obeying what he neither understood nor saw any reason for, his spirit found God and his body was healed of its loathsome disease.

Then he returned with a gratified heart to thank the man whose message he had rejected in anger.

A lady who was brought to Zion Home through reading LEAVES OF HEALING waited long and searched the Scripture, and thought and reasoned in order to understand the Ordinance of Baptism before obeying. She says:

In submitting to the Ordinance of Believers' Baptism by Triune Immersion, I did that which I neither understood or believed was commanded by our Lord.

I had been brought up as a Friend, and years ago I was fully persuaded in my own mind that the words, "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," had no reference to water.

When I came into Zion I was baptized, like Naaman of old, because it was something the prophet had bidden me do.

I can truly say it was one of the happiest acts of my life, and fraught with Divine blessing.

Family Blessed Through Zion Teaching.

A gentleman writes to our General Overseer as follows:

DEAR GENERAL OVERSEER:—I thank God for His blessings to me and my family.

Last winter we were handed some Zion tracts and LEAVES OF HEALING.

As soon as I began reading them I saw the truth and subscribed for the LEAVES. I have received many blessings in reading it.

About two months ago I became a member of the Christian Catholic Church in Zion.

I thank God for the light of the Everlasting Gospel of Salvation, Healing and Holy Living.

My wife has been healed of several diseases, and our baby was healed of constipation in answer to your prayer, June 27th, for which we thank God.

I have severed my connection with two Secret Societies and have quit eating swine's flesh.

My prayer is that God will build up Zion, and that you may be spared many years and complete the great work of evangelizing the world for which I believe you were called of God.

In a letter from Wisconsin, the writer says:

Zion Literature is wonderfully used of the Lord here.

One case which comes to my mind is that of a young man who received one tract, "Jesus the Healer." As a result, he was converted, and will forward his application for membership in Zion soon.

Our Zion Gathering is a small company, but God is using us.

One young man exclaimed after listening to the reading of LEAVES OF HEALING, "That's the kind of a Christ I can love, One who both saves and heals."

Another man has been reclaimed from sin and backsliding by Zion Literature.

Zion in Japan.

A native preacher in Japan says:

I have stepped down and out of the pulpit and am thinking what to do next.

Of course I have experienced a hard struggle between the desire of the Spirit and the desire of the flesh. But at last I was led to cut everything bravely and to send my application to the Christian Catholic Church.

I am glad now that I was led to do so.

We have two meetings now in a week. There are some inquirers among the non-Christians. We wait and hope for the time of the full establishment of Zion here. Then we hope to do more work.

Our Church suffers greatly by the loss of the families who have withdrawn to join Zion. I hope Dr. Dowie will send us an Elder by the fall.

One of the largest daily papers in Japan has drawn the attention of the public to Dr. Dowie and Zion.

Speaking of a Japanese who has accepted Christ as his Healer, this writer says:

One of his boys got a fever. The fever was quite severe. His temperature was very high and the boy became unconscious and began to cry and scream and to speak words without meaning.

The father was greatly surprised, but quietly holding the boy's hands fast in his own he prayed for the healing.

Before thirty minutes had passed the fever had entirely gone and the boy came to ask for food.

Next day he went to school.

Now he is entirely well.

Reader, the Little White Dove bears a Message which has the same power to lead to Salvation and Healing those who accept it, that Elisha's Message to Naaman had.

Will you not help us to scatter this Message broadcast over the lands?

The time to work may be short, for the nations of the earth are rapidly preparing for war.

Thousands whom we might have reached, had we been diligent, will be swept into eternity without preparation. They have never heard the Gospel, because God's people have not been faithful to His command:

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.—Matthew 28:19, 20.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending July 7, 1900.

17,540 Rolls to	England.
2,827 Rolls to	Ireland.
1,359 Rolls to	Scotland.
Number of Rolls for the week	21,726
Number of Rolls reported to July 7, 1900	593,732

Literature was also boxed for distributers in Great Britain and Ireland.

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BRINGING CHILDREN TO GOD.

A Real Consecration and a False Baptism Contrasted.

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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 REAL BAPTISM GOD'S COMMAND.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, July 8, 1900. Prelude: Postal Abuses. Victory Over Blackmailers. Sermon: A Real Baptism God's Command. Baptism of Fifty-seven Believers by Triune Immersion.

Report of Meeting held in Grand Opera House, Philadelphia, Pennsylvania, Lord's Day Afternoon, April 29, 1900. Sermon: The Principles, Practices and Purposes of the Christian Catholic Church in Zion.

*REPORTED BY S. D. W., O. L. S. AND A. W. N.

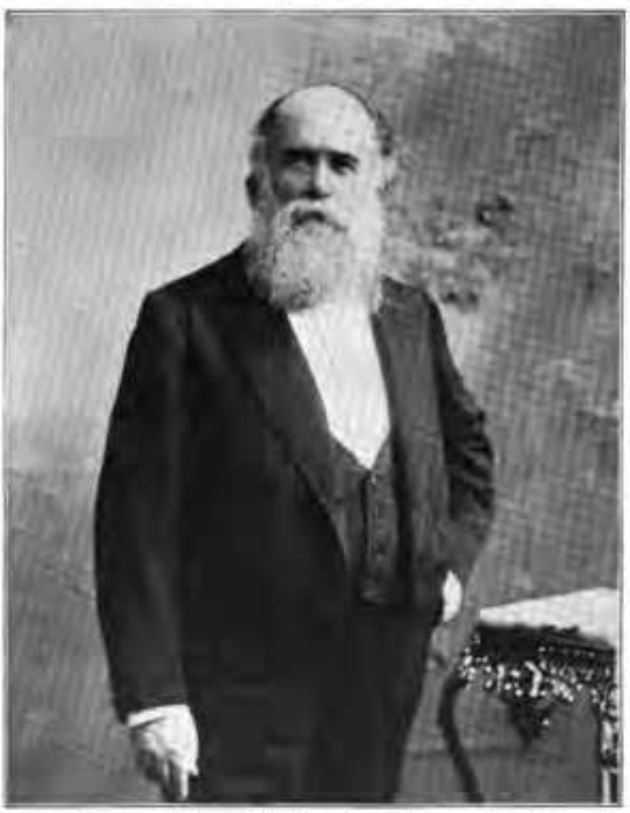
OBEDIENCE to God's command, "Repent and be Baptized," was the keynote of the powerful address of the General Overseer at Central Zion Tabernacle, Lord's Day Afternoon, July 8, 1900. In the clear light of history, reason and the Word of God, the form of the Ordinance was shown to be a triple immersion into the Names of the Ever-blessed Trinity, Father, Son and Holy Spirit.

Then the heart-searching question was vigorously forced home to every one of the two thousand five hundred people present: "Will you obey God now?"

By the power of the Holy Spirit, the vivid setting forth of God's revealed will in this matter, and the authoritative call to obedience by God's Messenger, broke down the last barriers of pride and obstinacy in many a believer's heart, and scores arose and came forward requesting Baptism.

As a prelude to this address, the General Overseer dealt with two matters of interest to Zion: The wicked and unjust discrimination of Chicago Postoffice officials against Zion Literature, and THE COMING CITY especially, and the signal victory gained over the wicked blackmailers and their still more wicked lawyers in the Appellate Court, when Judge Adams reversed the unjust decision of the Circuit Court of Cook County, Illinois. The large audience joined the General Overseer in hearty praise to God that the countless lies of pulpit and press and the villainies of lawyers had been thus brought to nought.

*Owing to the pressure of other duties the General Overseer has not revised this Report.



Central Zion Tabernacle, Lord's Day Afternoon, July 8, 1900

The services were opened by singing:

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 glad reign.

The General Overseer then read from the fortieth chapter of the book of the Prophet Isaiah.

Prayer was then offered by the General Overseer, after which he made the following remarks:

Frequently in talking to you I am really talking to the larger audiences beyond you. While I am talking to you, I know that, for the most part, you do not need some of the things which I say. You do not need the explanation and the facts which are oftentimes very well known to you here. I put them on record for the sake of Zion in distant lands, and those who know only that concerning which they get the information authoritatively from this platform and through the LEAVES. In the Editorial Notes of LEAVES OF HEALING for Saturday I have called attention to several matters. I wish to add a few words to what I have there written.

Injustice to Zion by Chicago Postal Authorities.

I have given very fair warning to the miserable men who are entrusted with a very little brief authority in the Chicago Postoffice, in connection especially with the department of Second Class matter.

These men are determined foes of Zion, so far as I can judge from their spirit, and are very wicked men.

The time has come, I think, to say a few words about the Chicago Postoffice.

It is a postoffice that is renowned for its robberies.

Sometimes it seems to me as if it were a den of thieves.

Recently, and only after persistent pressure, did we get the authorities to investigate the robbery of Zion's mail. They took a long time to investigate what they ought to have been able to have discovered and stopped within a very few days.

In scores of cases, sometimes in a day, letters containing money were stolen.

Very reluctantly and slowly they investigated, and at last pounced upon the poor, wretched thief. He made an admission, I understand, that he had been stealing for six months.

He really had been doing it longer, because we have complained again and again. The possibilities are, according to his

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own confession, that he robbed Zion of thousands of dollars. This caused not merely the loss of money which belonged to Zion, but the annoyance of the people who sent contributions, subscriptions for LEAVES OF HEALING, tithes and other remittances.

Zion was robbed because this wretched postoffice was badly administered.

The robbery continues. Although that thief is arrested, I am constantly informed of money which has gone astray. I believe that this thieving has been going on for five or six years, and that not less than $10,000, and probably twice that sum, of Zion's money has been stolen by employees in the Chicago Postoffice.

Corrupt Condition of the Whole Postal Department.

It is not only the Chicago Postoffice which is corrupt, but it is the whole Postal Department in all the little petty country towns. Postmasters are constantly stealing and destroying LEAVES OF HEALING without any punishment by headquarters.

Persons are complaining continually to us that their mails are robbed; that letters from us do not reach them; that LEAVES OF HEALING is destroyed, and we have many proofs that they have been absolutely stolen.

The fact of the matter is, that this Department has become a vast den of thieves; a place where petty little politicians are placed in positions as postmasters, oftentimes having no knowledge of postal affairs.

Such was the case with the present Postmaster of Chicago.

Postmaster Gordon's Lack of Knowledge and of Courage.

I am informed that he had no training for his office, and knew no more about postal matters, when he became postmaster, than a babe. He is a mere politician, put there for the purpose of rewarding him for his political service as the president of a certain club.

I do not think that he is a very wicked man. I think he is simply a politician, ignorant, to a great extent, of postal laws and regulations. He has no courage. I am ashamed to say that, although he bears a Scotch name, I do not see any backbone in him. (Laughter.)

I speak plainly, because he is a coward. He does not act when he ought to act. He spends much of his time, apparently, at Washington in politics and trying to get a larger apropriation for Chicago that there may be more postal thieves put into office.

The whole system is bad. It is rotten to the very core, and little men like Mr. Montgomery, the Superintendent of the Second Class mail matter, take advantage of their positions to annoy and vex Zion, if they can.

We had a big fight with them, extending over two years, when a Roman Catholic Postmaster and this Mr. Montgomery threw our Little White Dove out of the mail and compelled us to pay, for two years and five months, fourteen times the postage that we ought to have paid. That is no small matter. It amounted to over six thousand dollars, which Uncle Sam still owes Zion.

Now they have begun to do the same thing with THE COMING CITY.

We won in the fight over LEAVES OF HEALING. I kept everlastingly at it until we won. LEAVES OF HEALING has been now for some years restored to its proper place in the mail.

What is the action of this miserable postoffice when we present THE COMING CITY, our new paper?

These wise men in the Chicago Postoffice, the moment that they saw it, exclaimed, "O-h-h!! (Laughter.) This is a mere advertising sheet of Dowie's. We shall not let it go through."

The law says that every paper which is properly published and printed for public information, and not primarily for advertising purposes, shall be permitted to go through the mails as Second Class matter; that is, at a rate of one cent per pound. All other printed matter shall go through at Third Class rates, which is from ten to fourteen times as much.

Zion City is a Matter of Public Interest.

If THE COMING CITY is not a paper for public information, in the name of the mogul of the Postoffice, what is it? (Laughter.)

Zion City and every new move made in its establishment have been heralded throughout the whole land by the public press as being matters of public information, have they not?

Voices—"Yes."

General Overseer—There is not a single paper in this city which does not print long articles about it at every possible opportunity.

The *Daily News* of last Saturday has a most extraordinary story of what I said as I ate my breakfast. (Laughter.) It says I looked out upon the city. When I eat my breakfast I can see only a stone wall. (Laughter.) The whole story of what I said to "Sam" was made out of whole cloth. I have no man around me at Zion Home named Sam.

The article is written in the fancy style of the *Daily News* liar.

There is no question that the purchase of 6500 acres of land; that the preparations which have been made; that the hundreds of thousands of dollars which has been expended upon that City; that the hundreds of thousands of dollars' worth of machinery and other things which are contracted for; that the work which is going on now, are matters of public importance.

The honorable Secretary of the Treasury thought so when he instantly gave me an interview in Washington and brought the Commissioner for Immigration, Mr. Powderly, and his own Assistant Secretary, Mr. Taylor, into a very extended consultation upon the whole question of Zion City's Lace Industries. But this miserable midget at the Postoffice, who thinks he is a mogul, says it is not a matter of public importance.

Then what is? What ever will be?

THE COMING CITY started with thousands of subscribers who paid their money for it before a copy of it was printed. Is that not an evidence of public interest?

Voices—"Yes."

General Overseer—All through the land it has been welcomed, although we have had to pay from ten to fourteen times as much as we ought in postage upon it.

I desire Zion to back me up in prayers upon this matter. I desire you to rise right up with me. We must not have two and a half years with this paper in the hands of the adversary as we had with LEAVES OF HEALING. We must fight this thing out quickly and settle it.

You ask God that I shall win quickly. (Amen.)

I have dealt with the matter because it is the most atrocious piece of wicked use of a little temporary power that I have seen for a long time.

The Coming City Feared in Babel.

The fact of the matter is that THE COMING CITY is feared by those who are postmasters in Babel. They are afraid that Zion will become the great reality which we know it is and will become. (Amen.)

Pray for this.

I desire to remind the friends again that for the present you must not mail this paper without paying Third Class rates. If you will get your paper mailed through Zion Publishing House, we will pay the Third Class rate for you under protest and try and get the money back.

I may say that a very funny thing was done by the Postoffice. I told my manager to have the postage computed upon the paper, and to report the entire sum necessary for Third Class rates to me, that I might give one check for it. I wrote the one check for the excessive postage which they demanded, and in giving us a receipt for it they said: "Received from THE COMING CITY, ——— dollars, as a special deposit in payment of Third Class postage on Second Class matter." (Applause and laughter.) That is in their own writing.

If I have to open out upon the Postal Department, there will be a great deal to say, and I believe there are other things to learn. There are tens of thousands of persons who are being shamefully treated by this Postal Department. I do not propose to let that Department rob Zion with impunity.

Zion's Victory Over Blackmailers.

Two years ago I delivered from this platform an address extending over three hours and a half, which was one of the most painful I ever had to deliver. It was entitled:

"FIGHTING BLACKMAILERS."

Certain persons had robbed me by a conspiracy which I have recently proved existed. I boldly declared the other day, in the paper, that such a conspiracy did exist and these miserable lawyers did not dare to fight back. The proof was in their own statement in the *Ram's Horn*. It is just by the skin of their

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teeth that they have escaped; because we have now found the proof of the conspiracy, but the case is outlawed.

In a second case, where they had not a ghost of a chance, as it seemed to me, they got a verdict against me in one of the courts of this city for $2,500.

I took my people into my whole confidence and told them the whole story, and the whole audience was of the same opinion as I as to the merits of the case. In fact, the lawyers on the other side who were sitting in the gallery did not dare to say anything to the contrary. They were of the opinion, as you were, that the verdict was a shameful one.

We appealed from it. The attorney who then had the case in hand for me made a blunder, and the appeal was lost for a moment owing to the error.

However, we had it reinstated and the appeal went on.

The excellent man who is now Zion's Legal Counsellor and Attorney went into the whole matter with me. I showed him just what our case was. I showed him that there was nothing to base the blackmailers' claim upon; no justice or truth in the case, and that the verdict had been given fraudulently: that the Judge had deliberately and illegally ruled against us.

It is a funny thing about that Judge. He lived in the community where the blackmailers lived, outside of Chicago. They were known to him for many years. He was not a Judge of this county at all. But when a certain Judge of this county was either sick or on leave of absence, they got this Judge from the outside here. Then they hurried up the case before him, and he in the most shameful way ruled everything against us and received evidence which was improper.

Judge Adams' Righteous Scoring of Messrs. Snowden and Stevens.

Amongst others, he received the evidence of a man named Snowden. Many of you know this Snowden, do you not?

Voices—"Yes."

General Overseer—There is not one in Zion who knows him who would believe him under oath, is there?

Voices—"No."

General Overseer—This unjust Judge also received the evidence of another man named Joel W. Stevens. I ask, is there one in Zion who knows him, who would believe him under oath?

Voices—"No."

General Overseer—He went into court and said that my reputation for veracity was so bad that nobody would believe me. My attorney asked for the names of persons who would not believe me. He said he could not remember. Then he said he would not give the names. The Judge was compelled to help us press him to give them. He took refuge under the alleged fact that the people whose names he refused to give were his clients. The law says that a lawyer is not bound to tell what he learns from his clients, and he would not give the names of his clients. When he was pressed further, he said: "I want to tell you something right now, that I can tell you a hundred different people, but I dare not for this reason: they told me not to, because Dowie, they said, would curse them and bring down the wrath of God, and for me not to mention their names."

It was too funny for anything. Even that unjust Judge had to laugh, and of course the word went around the court-room, "Well, if Dr. Dowie is on such good terms with the Almighty, he cannot be a bad man." (Laughter.)

But the absurdity of the Court in not ruling that man's evidence out was clear to everybody.

The fact was that Joel Stevens was defying the Court. He was not answering the perfectly proper question which he ought to have answered.

After we had fought the matter for two years in the Appellate Court, the Hon. Francis Adams, the presiding Judge of that Court, with Judge Windes and Judge Sears, unanimously reversed that verdict and sent it down to the Court from whence it came, four days ago. (Applause.)

And if ever two men got a scoring from anybody, it was the poor wretches Snowden and Stevens in the written findings of Judge Adams. Among other things, equally as scathing, Judge Adams said concerning Joel Stevens:

> The testimony of the witness in question was very rambling and incoherent, but, on the hypothesis that the Court considered him mentally sane, it was the duty of the Court to fine and imprison him until such time as he would yield obedience to the law.

And yet the Circuit Court with a witness like that decided the case against me.

It is pretty hard when you have to fight unjust judges, packed juries, as well as a prejudiced and lying press, and an apostate and lying pulpit, and people who have been deceived to the extent that the people in Chicago have been and are being. But the words of the wise Abraham Lincoln are always true: "You may fool all of the people some of the time, you may fool some of the people all of the time, but you cannot fool all of the people all of the time." (Laughter.)

Thousands and tens of thousands have escaped from being fooled by the pulpit and the press and the courts, and the number is rapidly increasing.

Will the Press and Pulpit Now Vindicate Me?

The press used these blackmailing women and these blackmailing lawyers, and this unjust decision, as foundations for huge structures of lies. That verdict is now reversed. Will these papers, many of them calling themselves religious papers, tell the fact that this verdict is reversed and the case remanded in as earnest and open a way as they did that the verdict was found?

Voices—"No."

General Overseer—In fact, the newspapers, both secular and religious, are as false as the Devil who inspires them.

The verdict was reversed by Zion the moment it was delivered, was it not?

Voices—"Yes."

General Overseer—I take this opportunity of saying that these lies are all of a piece. If God had not made me strong to battle and to fight long and to hold on and wait until I could win, my heart would have been broken, my life would have been lost.

I asked God to make my forehead as adamant, harder than flint, and He has done it. I do not care for all these wretches. I never did fear them at any time, and I do not fear them now that they are whipped.

I just say here, that the principals, lawyers and many of the witnesses in that case against me were simply vile and wicked.

I am thankful that the Appellate Court did its duty, but it would not have done it if we had not had a godly and able lawyer, who was able to impress that Court in the magnificent way that Mr. Packard did. I thank God that, among the many blessings which I have in Zion, I have so many men around me who are fitted by God for the work they are called to do.

I desire you to send the papers containing the Editorial Notes, and this sermon regarding this matter, to people who have told you these lies. You watch closely, also, and see whether the papers record the victory Zion has won.

I believe two Chicago dailies did say a word or two about it, but they misrepresented the case. I say this because far and wide, to all the world, these lies have been sent. It was only a week or two ago that I had to punish the *Ram's Horn* for repeating these lies.

Zion Must Not Believe the Newspaper Attacks Upon the General Overseer During His Absence.

Surely Zion will not believe one word which Zion's enemies will say about me while I am away?

Voices—"No."

General Overseer—Surely Zion will take nothing against me on the testimony of a newspaper?

Voices—"No."

General Overseer—If any one does, I would like his resignation. (Laughter.) But you are not of that material. The fact is, you are a peculiar people; that is, a "people for God's own possession."

I do not often praise you. I more often—well, you know. (Laughter.) But I love you all the same. "As many as I love I reprove and chasten," the Book says.

You know I love you, and I know you love me. I know you do.

One of my hard-headed business men was talking business the other day, and something arose to make him say: "Doctor, you do not know how the people love you."

"Well, Deacon," I said, "I guess they do a little."

He said, "Doctor, they would die for you."

When I looked at him I found he was hunting for his pocket-handkerchief and blowing his nose and wiping his eyes. I know you do love me.

I love you, but I want to say this to you: You will have to beware. There is no doubt that this vile, vindictive Masonic

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press will lie about me while I am away as it is doing while I am here, and a little more so, in the hope that while I am gone they can do some damage to Zion. But if there should be any real danger of damage to Zion, as the little boy's story book would say: I would put on my seven-league boots and I would leap back across the Atlantic. (Laughter.)

Overseer Speicher—"You must not believe what the papers say about us here while you are gone." (Laughter and applause.)

General Overseer—The idea of supposing such a thing could be! (Laughter and applause.) It is too ridiculous! One of the newspapers some time ago published an extended interview which they said you gave them concerning me. I do not believe you ever said a word of it. I never asked you whether you said it, and I should feel as if I had insulted you if I had asked you. I will not believe anything about you on the testimony of the papers.

I Will Judge You All by Your Works.

I will judge you, every one of you: Overseers, Elders, other officers and the people, by the works which you are doing for God. (Amen.)

I will judge you by the fact that you are present in your places here on the Lord's Day; that you are supporting the Elders; that you are doing your work faithfully in Zion's Seventies; that you are winning people to God, and that Zion is growing. That is the criterion by which I will judge you when I go away.

I will be like the man who went into a far country. I will leave you talents. I will leave you all at least one talent. Some I shall leave two, and some I shall leave five. When I come back again from my journey, I will see what you have done with the talents. If any of you has not increased his one talent, I will let him go into outer darkness where the Methodists are. (Laughter. Applause.)

A person who has a talent and will not use it must be punished.

The greatest punishment which can be inflicted upon you is to send you back to the Baptists, to the Methodists, or to some other place from which you came.

Somebody said to me the other day: "Doctor, I was thinking if I ever should get out-and-out wicked, where would I go if I went out from Zion?"

I said, "If you were to ask me where I would go if I went out from Zion, I would not know. I could not go anywhere. God has put me here. He brought me into Zion. God made me what He has made me in Zion. He has put me here, and we will never be happy apart from each other."

People who really love each other ought never to be apart. They should always desire to get together and march in good order.

The tithes and offerings were then received.

During the collection of the tithes and offerings Zion's White-robed Choir sang Stainer's great anthem, "Zion, Awake."

A REAL BAPTISM GOD'S COMMAND.

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, 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.

TEXT.

Men and brethren, what shall we do?

This was the cry of those on the Day of Pentecost who had been convicted of sin by the Holy Spirit.

The answer of the Apostle Peter, as given in the second chapter of the Acts of the Apostles, in the thirty-eighth verse, was:

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.

Baptism is not optional.

You cannot do what you like about it, if you are a Christian. If you are a Christian, you must be baptized.

Baptism is an Ordinance for believers, for Christians.

It does not make you a Christian. You must be a Christian before you can be baptized.

The apostate churches, many of them, declare that a baby by being what they falsely call baptized becomes an heir of heaven and a regenerated child of God. They tell a wicked lie. They tell a shameful lie. They tell a lie for which God will judge them. That lie has cursed the Church for centuries.

When did Jesus ever say "Repent ye" to an unconscious babe? When did any apostle say "Repent ye and be baptized" to an infant or a little child? There is nothing so absurd as to suppose that the command to repent can be truly addressed to a baby.

There is nothing so absurd as to suppose, therefore, that the command to be baptized can be properly addressed to a baby.

"Repent and be baptized every one of you" was spoken to men and women, not to babies.

I desire to say a very few plain words which shall be helpful; which you will not forget, which you will act upon at once, I hope.

The Abominable Practice of Godfathers and Godmothers.

The contention of some of the apostate churches, such as the Lutheran, Episcopalian, Roman Catholic and Greek Catholic Churches, is that, while it is true that a baby cannot repent, yet a man and a woman can be found to repent for it; to take the vows of a godfather and a godmother, to renounce the World, the Flesh and the Devil on behalf of the unconscious babe. If there is anything in the Word of God to warrant such a proceeding, I have never seen it.

I wish you to see with me, because I know I am right. The Word of God does not give to any Church, to any persons who are members of any Church, the right to renounce the World, the Flesh and the Devil on behalf of any baby.

For them to do it is a lie. As you know, those who are permitted to stand sponsors for little babies and to renounce the World, the Flesh and the Devil on behalf of the babies, make vows, at the same time, to train up the babies in the nurture and admonition of the Lord; to instruct them in the things of God, and to bring them into a clear understanding of God's will. You know, and the minister knows when he accepts these vows, that they are infernal lies and that the people who make them never fulfil them.

In the first place, large numbers of them have never been converted themselves. They have never renounced the World, the Flesh and the Devil for themselves. How can they do it for the babies? They never take any account of their vows in multitudes of cases, and never do anything to instruct the children. Is that not a fact?

Voices—"Yes."

General Overseer—Has it not been a fact in the experience of hundreds of you here who were born, "christened" and reared in these apostate churches?

Voices—"Yes."

General Overseer—The assertion of these apostate churches that a little water sprinkled upon a baby's nose or face or eyes, anywhere about it, will change that baby's heart, is an infernal lie, a diabolical, wicked statement; a thing that makes millions of people to remain in slavery to the Devil. They were told that they were made Christians when they were sprinkled, and they never repent, believe and obey, as one must to become a Christian.

Did you obtain a change of heart when you were sprinkled?

Voices—"No."

General Overseer—Look all over this city. Look at the saloonkeepers who are selling liquid fire and distilled damnation. They were nearly all sprinkled. Were they regenerated?

Voices—"No."

Baptism is Only for Those Who Are Converted and Are Disciples of the Lord.

The proof of it is Christ's own words.

Our Lord after He rose from the dead went into a mountain in Galilee and gave commands to His apostles. There Jesus gave the command which closes that wonderful first Gospel.

You ought to listen very closely.

Some of you here today are sinning against your God. Some of you are ministers who are sprinkling babies. I know it by your faces. I have seen you exchange glances. You wretches! You blind leaders of the blind. The people are falling into the pit, because you have taught them lies.

Your Baptism is an abomination.

What did Jesus say?

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He said: "All authority"—not power merely. He used that word *exousia* (ἐξουσία), which means authority.

Sometimes power is in the hands of a rebel.

This word means authoritative power; legal, righteous power. Jesus said, "All authority hath been given unto Me."

Who gave it to Him?

Voices—"God the Father."

General Overseer—God the Father gave that authority to God the Son, to His own Son. The supremacy of the Father must ever be held by those who believe in Jesus.

He said, "My Father is greater than I." "My Father is greater than all." He said, "All authority hath been given unto Me in heaven and on earth."

Then He looked at these eleven men, who, with one exception, perhaps, were all fishermen, humble Galileeans, and said: "Go ye therefore."

Think of it. He said to eleven men on a mountain away off in Galilee, "Go ye therefore and make disciples."

What is a disciple? A learner. He was telling them to make learners; to make scholars.

"Make disciples. Make them to repent. Make them to believe. Make them to obey." That is what the command meant.

"How can I make them?" one might say. How could the Lord Jesus Christ ever give such a command to eleven poor men without any money, without any great talent, without any power, in the midst of a nation where the Church rejected them, and where they were held in contempt?

How could He expect these eleven men to do anything, let alone make disciples of all nations?

The Power to "Make Disciples" Given by the Father Through the Holy Spirit.

The Rationalist would say, "You cannot make me do anything." But these simple men believed that Jesus' command was accompanied by a power which would enable them to do what He commanded.

He said, "Make disciples"; then He put the Holy Spirit within them in due time so that they went out and made men do what they told them.

They made men repent. They made men believe, and they made men obey, because the Power was in them to make men do it. One reason why you have a ministry in the churches today which has no power at all is because they lack the Holy Spirit.

"Is there power in you?" some one may ask.

Yes. You know there is. I have made you people do a great many things which you did not intend to do when you first came to hear me preach.

Some of you said, "I am a Methodist, born in the Methodist Church, and I will be a Methodist until I die." You are no such thing now. (Laughter.)

Some of you said, "I was born in the Lutheran Church, and I will stick to it." You are not there now.

Some of you were Roman Catholics, some of you were Presbyterians, and some of you were Dunkards, "progressing" backward. Some of you were "progressing" like that man of whom I told you once who had a wooden leg and got it in a hole. He "progressed" around it all night. That is about all some of you had been doing.

Did I not make you come out of those apostate churches?

Voices—"Yes."

General Overseer—I was looking at a woman just now who said, "I will not do it. I will not do it, if Dr. Dowie does tell me. I would rather cut my throat first." (Laughter.)

She did not cut her throat, and she did do it. (Laughter.)

There are many of you here who did it, because you knew I had power to make you.

I have the power of God's infinite Spirit of Love, Life and Light. When a man has that, he can make people do what God commands.

The first thing that the apostles were told to do was to make disciples. When a man becomes a disciple he quits sin, does he not?

Voices—"Yes."

General Overseer—He is determined to obey God, if he is a good disciple, is he not?

Voices—"Yes."

General Overseer—If he is honest, what does he do next? Jesus said, "Go ye therefore and make disciples of all the nations." What do you do the moment they are disciples? "Baptizing them." That is the next thing.

If a person has repented and believed and found mercy, God's command is, "Baptize him."

Does Baptism come before they are disciples?

Voices—"No."

General Overseer—Does Baptism come before conversion?

Voices—"No."

General Overseer—Baptism comes after. Those who are made disciples are to be baptized into the Name of—?

Voices—"The Father."

General Overseer—And of—?

Voices—"The Son."

General Overseer—And of—?

Voices—"The Holy Spirit."

General Overseer—That means immersion into three Names.

Baptism is Not Immersion Into One Name.

You are not baptized *into* the Name of Jesus Christ. You may be baptized *in* the Name of Jesus Christ. You may be healed in the Name of Jesus Christ. You may be saved in the Name of Jesus Christ.

But the Name of Jesus Christ cannot save you; the Name of Jesus Christ cannot heal you. In the Name of Jesus Christ, God the Father, by the Holy Spirit, saves you. In the Name of Jesus Christ, God the Father, by the power of the Holy Spirit, heals you. In the Name of Jesus Christ, God the Father, by the Holy Spirit, baptizes you.

So you must be baptized into the Name of each of the three Persons of the Ever-Blessed Trinity.

Therefore, you must have a Triune Immersion. You must be dipped or immersed three times.

"Dr. Dowie," said a man to me once—such objection has not been made so much lately—"how can you say that when the Bible says 'one Lord, one Faith, one Baptism'?"

"I say it because the Bible says it," I replied.

"How can there be more than one Baptism?" he asked.

"I say there is only one Baptism," I replied. "God's command is to *dip* three times."

"You dip three times and that is three Baptisms," he objected. "I cannot see how it can be otherwise."

I said, "There are many things you cannot see that you must learn to see. Let me perform a mental operation upon your spiritual eyes. You say that the Bible says:

One Lord, One Faith, One Baptism.

"That one Lord and God is in how many persons?" I will ask you.

Voices—"Three."

General Overseer—Give me the names?

Voices—"Father, Son and Holy Spirit."

General Overseer—And these Three are—?

Voices—"One."

General Overseer—And that one Faith covers three things?

Voices—"Salvation, Healing and Holy Living."

General Overseer—And these three are—?

Voices—"One."

General Overseer—That one Baptism is into three names?

Voices—"The Father, Son and Holy Spirit."

General Overseer—And these three are—?

Voices—"One."

General Overseer—It is one God in three persons; one Faith covering Salvation, Healing and Holy Living, and one Baptism into three Names, and these three are one.

I have a spirit, a soul and a body, and these three are one; not three men.

If I take this handkerchief and tell Elder Stevens to dip it into three vats, one of blue, one of black and one of yellow dye, how many times would he have to dip it?

Voices—"Three times."

General Overseer—Would he dip it sufficiently if he dipped it only once?

Voices—"No."

General Overseer—And if I am to immerse you into the Name of the Father and of the Son and of the Holy Spirit, how many times must I dip you?

Voices—"Three times."

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General Overseer—And these three are one. The man to whom I was talking said, "I cannot see it yet." He had been dining with me.

An Illustration From the Dinner Table.

I said, "How many dinners have you had?"

"One," he replied.

"No," I said, "you have had five, according to your logic."

"I have not," he said; "I had one very good dinner, and you have been very kind to me."

I said, "Did you not have soup?"

"Yes," he replied.

"That was one dinner," I said. "Did you not have fish?"

"Yes."

"That was two dinners."

"Did you not have meat?"

"Yes."

"That was three dinners. Did you not have pudding?"

"Yes."

"That was four dinners. Did you not have fruit?"

"Yes."

"That was five dinners, sir."

"No, sir," he said; "I can see it now. I had five courses, but only one dinner." (Laughter.)

Now you can see how three immersions make one Baptism. Is that not so?

Voices—"Yes."

General Overseer—Spirit, soul and body make one man. Father, Son and Holy Spirit make one God. Salvation, Healing and Holy Living make one Faith. Into the Name of the Father and of the Son and of the Holy Ghost make one Baptism.

That is plain, is it not?

Voices—"Yes."

General Overseer—I notice some young men here today. They have been very much amused. They came, perhaps, to write an article about me when they get back to Jonesville. They are not quite so much amused as they were, because I had my eye upon them several times, and I can see very well that they are listening now. Let them listen a little more.

If you are ministers of Christ or members of Christ, any of you, let me tell you that for nine centuries of the Christian Era there is not a single record of any other form of Baptism which was approved by the Church than by immersion.

There was no single immersion Baptism approved by the Church, or even practiced for seven centuries, except in the one solitary case of a wretched fellow named Eunomius, who rejected the divinity of the Lord Jesus Christ. Although he was a so-called Christian Bishop, he would not baptize into the Name of the Lord, or into the Name of the Holy Spirit, because he did not believe in the Trinity. He declared that Jesus Christ was not God, and that the Holy Spirit was not God; that there was only one God, the Father, and that Jesus Christ and the Holy Spirit had nothing to do with the Godhead. In order to maintain that false teaching, when he baptized people he only dipped them once.

That man was rejected by the Church in the Fourth Century. He was not only a heretic, but he was a vile-living man, full of sin in many ways. His was the only case in the first 700 years of the Christian Church in which there was only one immersion.

People who talk about Triune Immersion being a new thing and a fad of Dr. Dowie's, simply talk ignorantly. They show that they do not understand the subject, that they have never studied it either in the Word of God or in the history of the Church.

Testimony of Scholars on Triune Immersion.

The Encyclopedia Brittanica is simply a scholarly book, one of the greatest in the world, written by scholars for everybody who can read the English language. Its treatises were written by perfectly impartial persons. The Encyclopedia Brittanica declares that the primitive form of Christian Baptism, without any question, was Triune Immersion.

Chambers' Encyclopedia says the same thing. All the great general encyclopedias say the same thing, and the great encyclopedias of Christian theology agree with them.

The Rev. Dr. Merritt, a scholar of England and a minister of the Church of England, and Master of one of the Colleges of Oxford, writes an article in Smith's Dictionary of Christian Antiquities, in which he declares that without any doubt at all Triune Immersion was the practice of the Church for the first nine centuries. He is a man who actually sprinkles babies himself, but he is a scholar and a fair man.

The late Dr. Phillip Schaff, a Lutheran, and a professor in a Presbyterian College, and the late Dr. Herzog, whose encyclopedia he translated, a Lutheran living in Germany, both agree that the primitive form of Christian Baptism was Triune Immersion.

Martin Luther himself said so. Luther himself gave direction on one occasion for the Baptism of a Jewess who was converted. He said, in effect, "Let her be placed in a baptistry of water up to the neck, and then let her head be immersed, so that the whole body shall be immersed three times, into the Name of the Father, and of the Son, and of the Holy Ghost: for this was the primitive Baptism."

Luther afterward went back to sprinkling; but that was written by Luther at a time when Luther saw what was the truth. He went back to sprinkling because the people were all sprinkling at that time, and he did not want to make a contest in the Church. A great many things have been given up because people did not fight harder for them. I believe in "the good fight of faith." I will never give up anything that is truth, even if I have to fight for it.

(For further testimony of historians, encyclopedists and scholars concerning the form of Baptism, see LEAVES OF HEALING, Volume V, Number 27, pages 517-522.)

A Call to Obedience.

Every one of you in this meeting who intends to obey God and to be baptized as God commands, who has not been so baptized, stand and tell Him so. (A large number arose immediately. Others arose, one by one, as they conquered the last remnant of rebellious pride which had prevented their obedience.)

Will you obey God?

Those Standing—"Yes."

General Overseer—Then come and obey God now. Come quickly. I have robes for you. (Many who had arisen proceeded to the seats, under the officers' gallery, reserved for candidates for Baptism.)

Did not the apostle command those who repented to be baptized?

Audience—"Yes."

General Overseer—Did he advise them?

Audience—"No."

General Overseer—Did they obey?

Audience—"Yes."

General Overseer—If you refuse to obey, you will be sinners.

There is no use arguing about it.

Have I the same right to speak today that Peter had to speak on the Day of Pentecost?

Audience—"Yes."

General Overseer—"Repent ye and be baptized every one of you."

Were they baptized next week?

Audience—"No. Immediately."

General Overseer—What is the use of my getting you to see that a thing is right, and then you saying, "I will do it when my time is ready?" You are a sinner if you do not obey at once. There can be no reason for delay. "There shall be delay no longer."

Not merely the mode of Baptism, but the results of Baptism are outlined in God's Word. Jesus said:

> Baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

There is the command.

"Teaching Them to Observe All Things."

If I do not teach you to "observe all things," I am an unfaithful minister. If I let you go out of this Tabernacle without demanding that you shall do right before you go, I am an unfaithful minister.

The General Overseer again called the disobedient ones to obey, and several more yielded themselves to God.

As you have been "planted together in the likeness of His death," you may also be planted "in the likeness of His resurrection," and may "walk" with Him "in newness of life."

There are three things which result from a Real Baptism: Death to Sin, Life in God, and Power for Service. I do

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not care one pin about the mere water: for if that is all, if it is only water, it is nothing to me. But if it means that you obey God and seek that blessing which He has for you in Baptism, the Baptism of the Holy Spirit; that which will give you power to cease from sin and to be dead to it, which will give you power to be alive unto God, and give you power to walk with God in "newness of life," that is worth having.

This Baptism in Zion is a power. It is one of the Seals of Zion. Old and young, this is the time. Do not you wait until next week. I shall have a great many to baptize next week. I expect to have a very large Baptism next Wednesday week. It will be the last Baptism I will have, I think, in America for some months. Of course the Baptisms will go on in this Tabernacle and in all Zion Tabernacles, administered by Zion's Overseers, Elders and Evangelists.

All those who have been baptized by Triune Immersion, stand.

The larger portion of the congregation arose.

Now I see the rebels. I see the sinners sitting. You may call yourselves Christians, but I do not take much stock in a man or a woman who wilfully disobeys God. In the Name of the Lord, I *command* you who are sitting to be Baptized.

You who have been baptized by Triune Immersion, has it been a blessing to you?

Thousands of Voices—"Yes."

General Overseer—

I Believe the Day is Coming When God Will Make Baptism Essential to Perfect Fellowship and Communion in Zion.

It is coming fast. It is essential to obedience to God, and He will not have disobedient children in Zion.

Charge to the Candidates.

My brothers and my sisters, I am glad that your number has been added to by the Holy Spirit through the words which I have spoken. I rejoice that I have this privilege of baptizing you. I have no power, by that Baptism, of myself, to impart to you anything, but I know if you obey because it is right and because God demands it and because you are willing to obey God, and if you will seek from God the blessing which He has for you at this moment, you will receive a great blessing.

I ask you, therefore, the questions which I must ask before I can baptize you.

My brothers and 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."

General Overseer—So far as you know your own hearts, are you trusting in the Lord Jesus Christ alone for Salvation? Can you say I am?

Answer—"I am."

General Overseer—Are you trusting in God for all other things which are necessary to a Holy Life, so far as you know your own hearts? Can you say I am?

Answer—"I am."

General Overseer—Are you determined to do right to all whom you may have wronged, no matter what it may cost? Can you say I am?

Answer—"I am."

General Overseer—Are you determined, as God shall give you grace, to trust Him not only for Salvation, but for Healing and for Holy Living? Can you say I am?

Answer—"I am."

General Overseer—Are you determined also to obey, in the Church, those who have the rule over you, so far as they obey God? Can you say I am?

Answer—"I am."

General Overseer—Then, my brothers and my sisters, God Himself asks from you no more than truthful answers to these questions and an honest determination to live up to them.

When you enter this water, ask God for what you need. I have known many who have entered these waters sick and have come out well. I have known many who have gone into these waters full of sorrow and have come out full of joy; full of disease and come out full of life.

God is great. He is good. He is your Father and mine, and He loves to give. I love to give to my children, and I love to give to God's children. I find my greatest joy in giving. So He gave His Only Begotten Son. That Only Begotten Son gave Himself. And oh, how the Holy Spirit has come to give Himself to this world, and how God has given Himself to rebels and sinners and given us such rich and blessed things!

I am so glad to know that amongst those who are seeking Baptism there are some who have been a long time in God's service and have not seen their privilege in this matter until lately. But they see it now.

Some of you have been God's missionaries. There are two among you who were living only a few short weeks ago in Peking, China, where it is supposed that all the foreigners have been murdered. They set their hearts and their faces towards Zion, and came straight to Zion from China. They arrived last week and are among you now as candidates for Baptism. I believe that under God it is just because they set their faces toward Zion that they are not numbered among the dead today, if the reports are true.

Unlimited Faithfulness Brings Unlimited Reward.

I do not wish to say further, my brothers and sisters, than this: Be faithful. Pray that God will give you without stint. If you are faithful, when your life and your loyalty to Him know no limits, God's gifts to you will know no limits.

A Zion City Bank check was presented at the South Park Commissioners' office. The clerk was saying, "I don't know Zion City Bank." One of the Commissioners, a wealthy man of the world, was sitting near by. He came forward and said, "Young man, let me see that check. That is just what I thought: that is John Alexander Dowie's check. Young man, take all the checks of that kind you can get. That fellow is a man of this kind: if he wants anything he just hangs up his stocking over night and asks God to fill it before morning. (Laughter.) That is the kind of a man he is, and that is the kind of men his people are."

I hope that is the kind of Christians you will be; that you will be so faithful to God that when you ask of Him a thing, God will say that you are living up to your light, and are going to get what you ask for. The Word of God says:

Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

You are obeying this command concerning Baptism. Obey all, and you can "ask what you will, and it shall be done unto you." This is God's Word. It is not mine. I believe there are no limits to God's willingness to bless us, if we are unlimited in our obedience.

Be thou faithful unto death, and God will give thee the Crown of Life.

Is that your desire?

Candidates for Baptism—"Yes."

General Overseer—God bless you.

All who intend to be faithful to God, arise (addressing the audience).

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, and to love Thee and to serve Thee; to be faithful unto death. Bless those about to be baptized, and give us who witness the Ordinance a Baptism of the Holy Spirit. Let that blessing come which makes us dead to sin, alive unto God and full of power for holy service, for Jesus' sake.

Now did you mean it.

Voices—"Yes."

General Overseer—Then sing "Sin No More."

One verse of the song named was then sung, after which a benediction was pronounced and the candidates passed into the robing rooms to prepare for the Ordinance.

When the audience had reassembled in the galleries, nearly fifteen hundred in number, the General Overseer proceeded to the Baptism, by Triune Immersion, of fifty-seven candidates.

The Spirit of God was present in power in the Ordinance, and candidates and audience received a great blessing.

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.

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THE PRINCIPLES, PRACTICES AND PURPOSES OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

GOD signally blessed the mission of the General Overseer in Philadelphia, Pennsylvania, on the last Lord's Day in April, 1900. A strong interest was manifested throughout the city from the time the meetings were first announced, and it steadily grew as the time set approached.

At the first meeting, held in the Grand Opera House, on Lord's Day morning, there was an audience of about two thousand people present.

The General Overseer's masterly setting forth of the Principles, Practices and Purposes of the Christian Catholic Church in Zion was listened to with the closest attention and, with a few exceptions, with respect.

Some members of apostate churches present, however, were lashed into a fury by the severe but truthful arraignment of the degenerate organizations and created a disturbance.

A firm control by the General Overseer and prompt action of police officials present soon quelled the disorder, and the meeting went on as if the disturbers had never been

After the audience had been dismissed by the benediction, the members of the Philadelphia Branch of the Christian Catholic Church in Zion, and members and friends of Zion from New England, New York, New Jersey, Delaware, Baltimore, Washington, D. C., and other points in the East, gathered in remembrance of their Lord about His Table, the General Overseer administering the sacrament.

It was a blessed season of communion and the presence and power of the Spirit.

The afternoon and evening services were very largely attended and with but one or two slight exceptions the audiences were very attentive and respectful. God's spirit was present in Power and many received great blessings.

Zion in Philadelphia was greatly cheered and strengthened by this mission.

Grand Opera House, Philadelphia, Pennsylvania, Lord's Day Morning, April 29, 1900.

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 until Jesus come, for His sake. Amen.

I am to speak to you this morning concerning the Principles, Practices and Purposes of the Christian Catholic Church in Zion. I will take as the Word of God which I will set in front of all I have to say, these words in the twelfth chapter of the Epistle to the Hebrews, the twenty-second verse:

TEXT.

But ye are come unto Mount Zion,
And unto the City of the Living God,
The Heavenly Jerusalem,
And to innumerable hosts of angels (Messengers),
To the General Assembly and Church of the Firstborn
Who 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 a New Covenant,
And to the Blood of Sprinkling that speaketh better than that of Abel.
See that ye refuse not Him that speaketh.
For if they escaped not, when they refused Him that warned them on earth, much more shall not we escape, who turn away from Him that warneth from heaven: whose Voice then shook the earth: but now He hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of the things that have been made, that those things which are not shaken may remain.
Wherefore, receiving a Kingdom that cannot be shaken, let us have grace whereby we may offer service well pleasing to God with reverence and awe:
For our God is a Consuming Fire.

Ye Are Come Unto Mount Zion.

The words were written eighteen and a half centuries ago, or thereabouts, by an inspired apostle, probably by Apollos, to the Hebrews scattered throughout the world.

This is a very remarkable epistle. In this epistle he specially sets forth the fact that Jesus the Christ of God, the Messiah, has fulfilled all righteousness.

He shows that all the types of the shadows of the ceremonial laws have become realities in Him.

He declares that the Church of the Living God is now set upon foundations which cannot be shaken and that the things which can be shaken are being taken away, so that that which is founded upon the Eternal Rock shall stand amidst the war of elements and the crash of worlds.

He proves that the Church which God Himself had founded had gone to the Devil and had to be swept away, and that the polished ecclesiastics of the Sanhedrin and all the priests of the Herodian Temple were politicians who had imbrued their hands in human blood and defiled their hearts and defiled their bodies and defiled the Holy Temple of God.

Then he points out how these had been swept away to make room for the Church which the Son of God Himself had founded upon the "foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone."

This Church, He states, had taken the place of the splendidly organized Jewish System: this Church whose apostles were fishermen, tax-gatherers, and a discredited rabbi; the Church which was to "save philosophers by means of fishermen" and to bring to naught the mighty power of Pagan Rome by means of the blood, the life, the death, the resurrection power of a crucified Roman criminal.

The Boldness of the Writer of the Epistle to the Hebrews.

It was a very extraordinary thing to write an epistle like that to the Hebrews who had the blood of Abraham in their veins, and to tell them that the doom of that apostate Church had been uttered by the Christ of God. It was a bold thing to write that the high priest of the Aaronic order had now given way to one who did not belong to the tribe of Levi at all; that the High Priest who came in the tribe of Judah, and preached after the order of Melchesidec, had come to establish a Church, had gone to heaven to plead for it, had sent the Holy Ghost to organize it, and was coming again to take to Himself those who were prepared, and then to come and reign upon this earth.

All this was very strange to them; in fact, it was very stupid and silly—counted the talk of fanatical fools.

Friends, every Divine Movement has had to pass through that fire. There never has been a time when the truth has come and been received without conflict. It is impossible. The so-called vested interests are always so great and powerful, the investments of the Devil are so universal, that it is simply impossible for truth to prevail without conflict. But truth always will prevail, nevertheless.

I call your attention to these fundamental facts in talking to you about the Christian Catholic Church in Zion, which, as its General Overseer, I am here today to represent. I am here to speak God's Message concerning that Church.

There are three divisions of my subject, Principles, Practices, and Purposes.

The Principles of the Christian Catholic Church

are not difficult to determine.

The foundation of this Church is Regeneration, REGENERATION.

"Ye must be born again." "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God." If he is born again, he can see the Kingdom of God, but not until he is baptized can he enter in.

There are those two different points made plain by Jesus in talking to Nicodemus. You will observe when Christ spoke to that ruler of the Jews, he carefully differentiated between *seeing* the Kingdom and *entering into* it. There are multitudes today who see the Kingdom, but they have never entered in.

Moses saw the promised land, but he did not enter into it. "Abraham rejoiced to see Christ's day" and was glad, but a long age had to roll on before Abraham entered in. I believe that Abraham did not enter in until that dark day, to this earth, but that bright day to the "spirits in prison," when Christ passed into the dark corridors of Hades and opened the way. On that day he bridged the "great gulf" that was fixed up to that time, "preached to the spirits in prison" and, rising triumphant, opened the Kingdom of Heaven for all believers, whether they were Abraham in "Paradise" or those who had sinned "in the days of Noah," who had been in Tartarus for ages.

He opened the Kingdom of Heaven for all believers. Hence the foundation principle of the Christian Catholic

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Church in Zion is first to have you see, by faith, that you are saved. The eye of faith which sees Christ as the crucified and glorified Saviour, is impossible to the impenitent heart.

Repentance, Faith and Obedience Are Among the Foundation Principles of the Christian Catholic Church.

It is impossible to see so long as your sins and your iniquities stand between you and God. You can see nothing unless, perhaps, it be the Methodist Church, the Baptist Church, the Presbyterian Church, the Congregational Church, the Lutheran Church, or some other denomination. But you cannot see Jesus until you have repented of your sins, and your eyes are opened to see Christ.

You are blind. No Church can ever save you. You must see and know. The terms are synonymous. What I know I see, and what I see I know. Sight is knowledge. Knowledge is sight in the Divine life. If I see Him I know Him. If I know Him I see Him.

God, the Eternal Father, sent His Son, dwelt in His Son by the Eternal Spirit, clothed His Son with the power which made Him to triumph over Satan and sin and disease and death and hell.

Jesus, and Jesus only, is the Way, the Truth, the Life.

No man cometh unto the Father but by the Son of God, and unless you see Him as the Son of God, you are yet in your sins and will die in them and will go to hell in them.

Jesus the Chief Corner Stone.

This is the Foundation Principle of the Christian Catholic Church in Zion: Jesus, first, last, all the time; Saviour, Healer, Cleanser, Keeper, Guide, Ruler, King, with absolute authority, whom we recognize as supreme.

It must be all the time; not only on Sundays, when we put on our best clothes and go to meetings, but on Monday, down in Chestnut Street in Philadelphia, in La Salle Street in Chicago, and in Wall Street in New York; in the counting-house, in the factory, in the workshop, in the home, in the kitchen and in the drawing-room; twenty-four hours out of every day and night, seven days in every week.

Jesus is the foundation principle of the Christian Catholic Church. God has laid in Zion Christ as the foundation stone. There is none other.

Repentance is taught by Him, Faith is taught by Him, Obedience in Baptism, a Triune Baptism, is taught by Him; all of which are essential to seeing and entering into His Kingdom.

The supremacy of the Word of God is another principle. None can enter into the Christian Catholic Church who will not subscribe to the infallibility and sufficiency and inspiration of the Word of God in the Old and New Testaments as the rule of faith and practice. It is absolute. There is no other rule. We do not have a great many petty definitions. We do not need to put in a rule about dancing or a rule about smoking or a rule about drinking; none of these things are mentioned in our Form of Application for Fellowship, upon which are set our Principles. I do not know of a single member of the Christian Catholic Church in Zion who either uses alcohol or nicotine poisons, eats swine's flesh, goes to the theater, or is in affiliation with the world in its iniquities; yet we have no pledge upon those subjects.

It is simply impossible for a true Christian to do these things. A man may call himself a Christian, but if he defiles his body he is being destroyed. He is defiling the Temple of God. A defiler of the Temple of God may call himself a Christian, but he has no right to expect that any one shall believe it: for he stinks like the Devil. (Laughter.)

A Christian should keep his body clean. A man who defiles himself with alcohol or nicotine, or cocaine or laudanum, or any of the infernal narcotic or other poisons which destroy the brain, defile the body and cause the eye to see strange women, is sending himself into the depths of hell.

We do not take any stock in such a man. We give him no place in Zion.

Be clean. Your bodies are the Temples of God.

We Pass Very Easily From Principles to Practices.

If you are a true Christian in Zion, practice is very easily determined. If by the spirit these principles of obedience to God have entered into you and you have entered into the Kingdom by Baptism, the practices are already settled upon—they can be summed up as doing God's will.

But you must have a real Baptism. For seven centuries there was no other Baptism known to the Christian Church but Triune Immersion, "into the Name of the Father, and of the Son, and of the Holy Spirit." That is the Baptism which Christ gave. There is none other.

The power of that Baptism brings death to sin, life in God, and power for service; all of which the Church needs today. May God send it speedily. (Amen.)

Realizing that we are living in a very practical world,

The Christian Catholic Church in Zion is Practical.

I have no use for, and I am sure that God has no use for, people who say and do not. We take no stock in people who tell you that Christ is supreme in their lives, and when they are called upon to support His cause and extend His Kingdom, pass by their gold and then sometimes their silver and hunt in their purses for a nickel or a copper. Liars, cheats, thieves! They rob God.

When we enter into relations with God, we at once enter into relations which cause us to realize that if we are to get all that God has for us, we must give all that God demands. We realize, therefore, that the practice of godly living demands of us an entire surrender. We determine that every faculty shall from henceforth be used for His glory. We desire wife and children to enjoy the sweet amenities and lovely influence of religion, home piety. We determine that our homes shall all be pure; that there shall be no place for the World, the Flesh or the Devil.

The children are taught the truth. They are not saturated with Mother Goose and Jack-and-the-Beanstalk and Santa Claus lies. They are told of God, of Jesus Christ, of the Holy Spirit, of the truth that God has given to us. And how the children love it!

True religion begins in the home. There is a family altar, and morning and evening prayer is offered there.

Is the home of a man who calls himself a Christian and never prays with wife or children a Christian home? The man who says Christ is All, and yet raises no voice of praise in his home, reads no Word of God, sends his sons and his daughters out of a prayerless home into a godless world. He is not a Christian. He is a liar. He is a sham. He is a cheat. He is a coward. If such there be in Zion, they had better repent very quickly before we hear of them, or we will put them out. (Laughter.) They must be Methodists or Presbyterians or something of that kind: for the Christian Catholic Church in Zion practices its religion first in the home.

We Demand That Piety Shall Begin at Home, But That It Shall Not End There.

There is nothing more contemptible than the alleged prayer of a man who prayed, "Oh God, bless me and my wife, my son John and his wife, us four, and no more. Amen." That man was no Christian. The so-called Christianity which begins and ends with singing and the Word of God in the home is no Christianity.

We teach our people to remember that they are a part of an organic whole; that every member of the Church is a member of Christ's body; that if that body is to be in a state of vigorous health, every part of that body needs to be exercised. Any part of the body which is not in constant and proper exercise is likely to become degenerate and to be feeble and to die.

We therefore say that every one, no matter how young or how old, shall find some little spot of ground to till, and shall be taught.

Hence in our Junior Seventies we put upon them, by God's grace, the Helmet of Salvation and the Breastplate of Righteousness. We get their loins girt about with Truth, and their little feet shod with the Preparation of the Gospel of Peace. We put in their hands the Shield of Faith, and young as they are, we say to them, "Here is the Sword of the Spirit, which is the Word of God."

It is amazing how the little ones know how to use their little armor, and how they can talk for God, and how they can fight for God, and how they can be valiant for God, and how, when disease comes into the home, they know how to pray, they know how to speak to God and to get an answer. We begin there. We begin with wife and children.

Any Christianity which begins outside the home is a sham.

Any Christianity which remains inside is a sham.

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We go outside. Hence it is that

The Whole Christian Catholic Church in Zion is Practically One Living Army.

I can place today, within an hour, a thousand soldiers of mature age in the field. I called them together last Monday night, for instance. Seven hundred and fifty were present. I told them of a little task I wanted them to do this week. It is done. Three hundred thousand announcements of my discourse for next Sunday, on "Zion and the Methodist Apostasy," have gone out in Chicago.

I can cover the whole city within three days. I can carry a Message, practically, into almost every home. I was amazed myself at the eagerness with which this thing was done, and at the organization which was so perfect—practically the whole city reached within a week. This could be done everywhere.

They go from street to street and lane to lane. They work on Saturday nights in the saloons. They seek the perishing. They gather the poor wandering women into Zion Home of Hope for Erring Women and many are sent to their parents who never enter the Home of Hope. This army is called Zion's Seventies. It is as yet in its beginnings.

The Practice of godliness is the first of the foundation stones of the Christian Catholic Church in Zion.

If you possess power to work for God and do not exercise it, then you are guilty for burying the talent in the earth. God will demand it at your hands, and if you have not used it, you shall go into the outer darkness. We teach this, we practice it, we live it, and it is bringing the Practices of the Church into all the affairs of life.

We find, as we go on, that our people have been laboring in the very fire, that they have been heaping riches for those who never toiled, who never did anything to get them, and that the rewards of labor are unequally distributed. The portion which has gone to capital has been far in excess of that which ought to have gone. The laborer ought to share in the profits of his toil, but unless you can wrest that, almost by force, from those who have the power, and can keep it, it seems impossible to do anything in the Babel cities of the world.

Hence in Zion we have taught

The Principle of Christian Coöperation.

It is in practice and is being prepared for practice. God has blessed it already, and it will be blessed still more. We believe that Christians can coöperate not only as well, but better, than people of the world. There is no reason why they should give to smoking, drinking, stinking and filthy men of the world, who are full of uncleanness, the rewards of their toil.

The time has come, long prophesied, when God's people shall labor, build and inherit, sow and reap. For that time we are prepared. We have entered upon it, for the member of the Christian Catholic Church in Zion is about forty per cent ahead of his fellowworkmen. He has no money going into Secret Societies, tobacco, liquor, drugs, doctors, theaters, harlots and gambling. Members of the Christian Catholic Church do not visit the grave of Hiram Abiff and smell his stinking carcass in the accursed apostasy of Masonry. They are not disciples of the Sun-god, Baal. They do not belong to secret lodges which deny the Name of Jesus Christ.

A Jew can be a Freemason, an infidel can be a Freemason, a man who has never vowed to God that He will give his heart to Him can be a Freemason. The Name of Jesus Christ the Son of God is never once mentioned in straight Masonry. Masonry is antichristian as well as unchristian.

The Christian Catholic Church member in Zion has no time for such things. He renounces them. He reproves the "unfruitful works of darkness." He walks in the light. Jesus said, "In secret have I said nothing." Therefore the member of the Christian Catholic in Zion practices no secret oaths and belongs to no Secret Societies.

He walks in the light. He has time, therefore, for his wife, for his children, for his home. He has time to attend to matters of more importance than Masonic banquets, at which men eat and drink like gluttons. Masons are thieves. They steal the lives of their wives. They steal from their homes the things they promised to give. They steal everything that is good and holy from the home and hand it over to Hiram Abiff.

Zion is Theocratic.

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

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

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

The principle of Democracy is selfish. The rule of a man by himself and for himself is selfish. We believe in the principle of rule of a man by God and for God and for humanity. (Amen.) Christianity is essentially a political system. It is a social system as well as an ecclesiastical system; the people dwell alone. They must. They cannot mingle with the world in its shameful employments, its shameful pleasures. They must dwell alone. In the world, they must not be of it. They must reprove it.

The Practice of the Christian Catholic Church in Zion is to seek to bless all men. The Practices of the Christian Catholic Church find expression, therefore, in various forms of coöperation.

The Purposes of the Christian Catholic Church.

Let me put it simply and plainly.

The purpose of the Christian Catholic Church in Zion is to smash every other Church in existence! (Hisses from various parts of the building. Applause from members and friends of Zion.)

There are two creatures who hiss: one is a goose and the other is a serpent. You can take your choice. You must be the human counterparts of either the one or the other.

When the Lord Jesus Christ established His Church, He established a Church which was intended to smash every Church then in existence. The geese and the serpents were not thinking when they hissed. Perhaps they had been drinking. Perhaps they had been stinking with tobacco, and they thought it a nice thing to be able to hiss. I am glad you are here. You have caught it this time, you serpents! (Hisses renewed. Applause from the members and friends renewed.)

The Christian Church was established to destroy the Jewish Church and every form of heathen worship. It was established to destroy every kind of apostasy. It was established to destroy evil. The Christian Church was established to destroy hypocrites in every form. (Several scores of people arose and left the building at this point.)

I am very glad to find that I have made a most moving speech. (Applause. Hisses.) I can always tell when there has been good work done. The Devil brings in his ambulance and carries off the wounded. I have no doubt that they will find sympathy in the various churches of the city.

I will say the truth, no matter what happens.

I have a Message. I am in a place where I am demanded of my God and of conscience to speak, and if any one does not like it, they can go away. I am at liberty to speak, and speak I will.

So far as I can see,

The Churches of Today Have Gone Into the Way of Baal.

Their members, their Elders and their Bishops have been bowing at the altar of Baal, the Sun-god, in the Masonic lodge. Yet not all have thus sinned.

There are multitudes of good people within these churches. There are multitudes of godly ministers within these churches. There are multitudes who have not bowed the knee to Baal within these churches. They are deceived by their leaders. They are oppressed by their leaders. They are misdirected by their leaders.

There is a Church visible and there is a Church invisible. The Church invisible is universal. It is Divine. It exists in all lands. It exists in all denominations. Its members will come out from among those who are kept from membership in that Church by their sins. That Church will be one. The goats will be left and the sheep will be taken. The wise virgins will come out and the foolish will be left. Separation must take place. The Kingdom of Heaven is like unto ten

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virgins. There are foolish virgins who are so foolish that when they get angry they go out, instead of waiting to hear. They are not willing to be taught, not willing to receive instructions. "My people doth not consider," God said.

Some of God's children are full of prejudice. They see the Kingdom. They have never entered into it. If they had entered into it, they would be glad to hear that any voice would be brave and true enough to say what I have said this morning.

The time has come for plain speech. All the Church knows it. All the Church professedly says it, but all the Church will not receive it.

God's will is the destruction of every organization which does not extend the Kingdom of God. I call your attention to the statistics of the denominations, to their own self-confessed failure, and point out to you that the time has come when the Kingdom of God is not being extended by their agency.

It would be impossible, even taking their own statistics, to find one-half of one per cent as the average increase. That really means a decrease.

The things which can be shaken must be taken away. The things to remain are the things which cannot be shaken.

Zion has arisen: a Kingdom which cannot be shaken; the Kingdom of God.

Our God is a Consuming Fire.

Oh God, let that Consuming Fire destroy evil and establish good! May that Fire which burnt nineteen centuries ago in the destruction of the apostate Jewish Church, destroy every form of apostasy today and bring in the reign of God and righteousness.

I thank you for your kindness, although a few score of misguided people who did not have patience enough to hear what I had to say have gone out. I believe that among these there will be many who will bethink themselves of how foolish they were to show how badly they were hurt by retiring from the building. I pray God to bless them.

I have enmity toward no man. I have love for all. I hate sin. I hate hypocrisy. I hate evil. I am standing for God according to my light. I am living for God. According to our light we are working for God.

I knew that many of you wanted to hear what the Principles, the Practices and the Purposes of the Christian Catholic Church in Zion were.

If I may add to what I have said, I would ask you to note that in the application of these Principles, the Practices and the Purposes must be all-embracing.

There cannot be two sides to these things. There is only one side which is right. The other side is wrong. There is only one Divine side in this great conflict. There is only one true Church. One Church must come to light, and must, in accordance with the sure words of prophecy, be found in Zion. Zion stands for the Kingdom of God. If the Christian Catholic Church is in Zion, then she stands within the Kingdom of her Lord, and must be used of God in extending His Kingdom. She is being used.

I do not need to give you statistics today. Statistics do not tell for much in some things. They do not represent the strength of the Christian Catholic Church in some things, for our strength is greater than numbers. Thanks be to God that a Church four years old, with less than five hundred members at its organization, may be safely counted as composed of fifty thousand members. For that we thank God.

A professor called Zion Tabernacle No. 1 "A bit of kindling wood." I thank Him for the word. It was "A bit of kindling wood" which has kindled a fire on every Continent and in thousands of hearts. We have no reason to be downhearted. We thank God for what He has wrought, and we give Him all the glory.

Call.

On what side do you desire to stand? Are you so tied to men and systems that you will be blind to God and His eternal purposes? Are you determined to stand for God, and to live according to conscience? Are you determined to do right, no matter what the results may be? Are you determined to live as nearly in accordance with the commands of Jesus Christ as you can? All who desire to live for God in this way, stand and tell Him so. All who desire to live for God, with all your minds, and souls, and strength, stand and pray. (Hundreds 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; to do right to any whom I may have wronged; to repent, to restore, to confess, to do right in Thy sight. Give me Thy Holy Spirit, that I may be brave to follow Jesus without the gate as well as within the gate, to bear His cross, to endure His shame, to triumph with Him. Give me Thy Holy Spirit, that I may be pure in spirit and in soul and in body, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean that?

Voices—"Yes."

General Overseer—Will you live it?

Voices—"Yes."

General Overseer—Then you belong to Zion. Get in quickly. You do not belong outside: for outside that life is not lived.

After a hearty invitation to "All Christians who know they have repented and are trusting Christ" to remain to the Lord's Table, 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, and the fellowship of the Holy Spirit, be with you all and keep you ever. Amen.

Another Child Healed.

313 CORNELL STREET, CHICAGO, ILLINOIS.

DEAR BROTHER IN CHRIST:—We should have written to you before and thanked you for your prayers when our darling son was born some time ago, and also when our other boy was not feeling well. He had a terrible fever; in fact, we did not know what he was getting. We thought it was either measles or scarlet fever.

We telephoned to Zion for prayers, and he got well at once.

We thank God and you. We give God all the praise, honor and glory.

May He bless you and keep you, and cause you to be a blessing to the whole world.

Kindly accept the enclosed offering for the extension of God's work.

Your Brother and Sister in Christ,

MR. AND MRS. C. H. BARTHOLOMAE.

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 ourself 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.

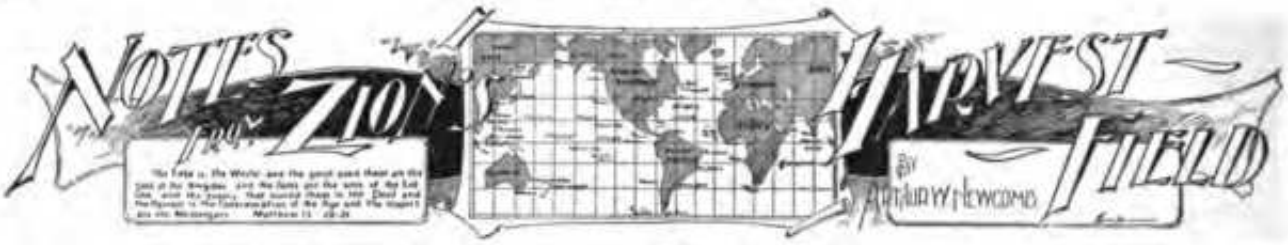
Morning and Evening Praise and Prayer Daily.

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.

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CHICAGO.

ZION is marching forth to one of the most momentous events in her history as this number of LEAVES OF HEALING goes to press in Zion Printing Works.

Zion's thousands, now gathered from every corner of this great land, are looking forward with joyful anticipation to that act of Consecration and that Turning of the First Sod which will formally begin the age's most important work, the building of the first Zion City.

All the many details necessary to the perfect arrangements for the event are being rapidly brought to completion.

The building of great platforms for the accommodation of the General Overseer, officers of the Church and Zion's White-robed Choir, which has been pushed for several weeks, is now complete and the platforms beautifully decorated.

Seating accommodations for over three thousand people have been provided, and there is standing room within easy hearing distance for thousands and tens of thousands more.

In fact, the spot chosen for the services is a vast natural amphitheatre, splendidly adapted for the purpose to which Zion will put it today.

Thousands of programmes, from the presses of Zion Printing Works, have been prepared. They contain the entire order of exercises, with music and words to all the hymns and the words of all the anthems. The front page bears an autograph title by the General Overseer, and the whole programme will make a handsome souvenir of this occasion.

The beautiful gold, white and blue, Zion's triumphant colors, are seen on every side.

A magnificent banner of silk, on a very large scale, has been prepared and will be borne at the head of the procession, which will proceed to and around the Temple Site just before the Prayer of Consecration and Turning of the First Sod by the General Overseer.

Thousands of buttons bearing miniature Zion banners have been made and are gleaming from thousands of loyal bosoms, and everywhere about Zion are seen the little flags with the broad gold, white and blue stripes and the red cross shield.

Nearly every evening for the past two weeks has seen Zion's White-robed Choir, Zion's Guards and Zion's Junior and Senior Seventies training and drilling in preparation for the parts which they are to take in the beautiful services of the day. Much faithful work has been done, and with God's blessing the day will be a pleasant outing; a grand spiritual feast of good things; a service of music and beauty; a season of the highest joy; an event of the most mighty and far-reaching significance in the social, political and religious world; indeed, a most important step in the preparation of the world for the coming in triumph of her Lord and King, Jesus Christ, the Son of God.

The following is the programme which has been prepared:

PROCESSIONAL—"Forward! be Our Watchword".....*Smart*

INVOCATION.

By the General Overseer of the Christian Catholic Church in Zion.

HYMN—"Hail to the Brightness of Zion's Glad Morning".....*Wesley*

ANTHEM—"The Radiant Morn Hath Passed Away".....*Woodward*

APOSTLES' CREED.

HYMN—"Zion Stands with Hills Surrounded".....*Hastings*

SCRIPTURE READING.

Rev. Jane Dowie.

TE DEUM.....*Stevens*

PRAYER—CLOSING WITH DISCIPLES' PRAYER.

General Overseer.

HYMN—"Beautiful Zion, Built Above".....*Bradbury*

ANNOUNCEMENTS.

ANTHEM—"Zion, Awake!".....*Stainer*

CONSECRATION SERMON.

"Proclaim Liberty to All the Lands and All the Inhabitants Thereof."

GENERAL OVERSEER.

ORDER OF THE PROCESSION TO AND AROUND THE SITE OF ZION TEMPLE.

MARSHAL.

Deacon Daniel Sloan.

CAPTAIN OF THE GUARD,

Carl F. Stern.

Lieutenant B. Frank Morris and Eight Officers of the Guard.

ZION'S BANNER,

Borne by Deacon-Sergeants Herman Peterson and William Hamilton.

ASSISTED BY MAIDS OF HONOR.

Ella Herschberger, Nielsena Hanson, Bertha Deirup, Nettie Deirup.

ZION'S WHITE-ROBED CHOIR,

(About 175 in number)

Led by Conductor Burt M. Rice.

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic Church in Zion.

REV. JANE DOWIE.

OVERSEERS.

Rev. John G. Speicher, Rev. William Hanner Piper,

Rev. George L. Mason.

ZION'S BUSINESS CABINET.

Deacon Chas. J. Barnard, Deacon H. Worthington Judd,

Deacon William S. Peckham,

Engineer Burton J. Ashley, Attorney Samuel W. Packard.

ELDERS, EVANGELISTS, DEACONS AND DEACONESSES

Of the Christian Catholic Church in Zion.

(About 120 in number.)

ZION'S GUARDS,

(About 350 in number)

Led by Drill Master J. E. Daniels.

ZION'S JUNIOR SEVENTIES.

(About 500 in number.)

ZION'S SENIOR SEVENTIES.

(About 1000 in number.)

HYMN—"We're Marching to Zion."

HYMN—"There's a Royal Banner."

HYMN—"Oh, Wondrous Name."

CONSECRATION PRAYER OF TEMPLE SITE

AND

TURNING OF THE FIRST SOD

BY THE

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

HYMN—"Blow Ye the Trumpet, Blow".....*Edson*

RECESSIONAL.

DOXOLOGY AND BENEDICTION.

West Side Zion Tabernacle.

Rev. G. F. Stevens, Elder-in-Charge.
Evangelists Mark H. Loblaw and Nellie Stevens, Assisting.

Opened amidst the howls, curses and violence of a raging mob of three thousand medical students and many of their professors, about the middle of October, 1899, West Side Zion Tabernacle has become a center of widespread religious activity in the midst of the great strongholds of the Devil on the West Side of Chicago.

Elder Gerald F. Stevens, who was recently transferred from the charge of the Branch of the Christian Catholic Church at Grand Rapids, Michigan, to the charge of this work, has been busily engaged in organizing and systematizing his work, until

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nearly a score of cottage prayer meetings, as well as the regular Tabernacle teaching and preaching services, open their doors to the sick, the sinful and the sorrowing.

Four hundred copies of LEAVES OF HEALING and many tracts are sold weekly from this Tabernacle, and a most active and consecrated band of Zion's Seventies carry Messages of Salvation, Healing and Holy Living to many thousands of families.

On July 4th a large number of the members and friends of Zion on the West Side, as well as many from other parts of the city, gathered in very delightful social fellowship in the shade of the trees of Garfield Park.

Towards the close of the day there was singing and a little quiet conversation concerning the glories of the Heavenly City and the beauties and blessings which God would build into Zion City near Chicago.

There was rest, peace and spiritual uplift in the gathering.

Mansfield, Ohio.

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

Zion in Mansfield is again passing through the fires of persecution.

As readers of this department of LEAVES OF HEALING will remember, Elder Fockler was arrested on a false charge of resisting an officer, about ten months ago.

At that time he was thrown into a cell and compelled to spend the night there, and was only released on excessive bond.

A few months later God gave Zion in Mansfield victory over the wicked men who were persecuting her, and Elder Fockler was cleared from the unjust charge by Judge Wolff, of the Circuit Court.

But the Devil never forgot the defeat he suffered on that occasion.

Zion's enemies in press and pulpit have been biding their time, waiting for an opportunity to take some little incident as a peg upon which to hang their tissue of lies.

The opportunity came when the child of one of the Zion women whose husband was not a Christian died.

The Coroner investigated the death of the child and, according to the Mansfield papers, found that its death was caused by "unlawful" treatment by Elder Fockler.

However, Elder Fockler was not arrested for this alleged violation of law.

The newspapers began a series of sensational lies concerning the case.

By means of these highly-colored false statements, they aroused the murderous passions of the ignorant and vicious.

By means of veiled hints that the law could not be invoked against Zion's Elder, and that "something must be done," they incited idle and rowdy young men into the formation of a mob.

The mob was rendered bolder because of the bitter hatred of Zion by the city officials, who were still smarting from their defeat in the previous fight.

This mob, seven or eight hundred strong, marched to the home of Mr. and Mrs. E. Leiby, faithful Zion people with whom Elder Fockler boards while in Mansfield.

It was their boast and threat that they would "Give Fockler a taste of tar, feathers and rail-riding."

But God had cared for His servant, and Elder Fockler, all unconscious of the approaching danger, had gone to his home in Canton, Ohio, several hours before.

The mob searched the house of Mr. and Mrs. Leiby, with rough talk and uncouth behavior, frightening the ladies and children, and treating one lady with violence.

Zion people who are neighbors of Mr. and Mrs. Leiby were assaulted and bear the marks of blows and kicks upon their persons. They were also cruelly threatened with worse treatment.

When these murderous devils found that their intended victim had slipped through their fingers they were very angry and went away, threatening terrible things when the Elder should next appear in Mansfield.

Then they gave vent to their hate and anger by smashing the windows of Zion Tabernacle.

Although this disorderly mob thus invaded the sanctity of the home of a peaceable citizen, ill-treating helpless women and destroying property, there was no attempt at police interference, although it was requested.

No step has been taken to arrest and punish those who participated, or at the very least their ringleaders.

The reputable and respectable people of the city, while they do not openly favor Zion, are very indignant that ignorant and irresponsible rowdies should have brought such disgrace upon their city.

These poor, misguided young men should not be, however, the object of the greatest indignation.

These respectable people should rather call to account the false pulpit and lying press which have deceived the people and stirred them up to deeds of violence.

But Zion in Mansfield, as does Zion everywhere, goes forward fearlessly in the blessed work of her Master, glad to be accounted worthy to suffer persecution for Jesus' sake.

Marinette, Wisconsin.

Rev. Daniel Bryant, Elder-in-Charge.

Zion in Marinette enjoyed, on Independence Day, a Fourth of July celebration which was a refreshing deviation from the disgusting monotony of noise, indulgence and shameless revelry which has for so long degraded and abused the anniversary of our Nation's birth

National holidays are becoming all too frequently national debauchery, and a pure, clean, dignified, God-worshiping observance of them is one of the many ways in which Zion can show forth her love of God and consecration to His service.

Elder Bryant thus describes the celebration:

The Fourth of July will be a day long remembered by Zion in Marinette.

A 'bus accommodating about twenty-five was secured and this, with the aid of private conveyances, gave passage to upward of forty of our members and friends to the beautiful farm of Fred Hackeman, located seven miles north of Menominee, Michigan.

A bountiful dinner was spread and joy and mirth filled every heart.

Then came music from Zion's orchestra—a flute, violins, and two guitars—which blended sweetly with the hearty singing of happy fathers, mothers and young people.

Then came the after-dinner Fourth of July speeches.

Members were present who were once citizens of Sweden, Germany and Canada. They praised God for the United States and rejoiced that at its great strategic center, Chicago, where are dwelling people from every nation under heaven, God had located the Headquarters of the Christian Catholic Church in Zion.

Stephen Pushee, on behalf of the guests, made a most fitting speech to Mr. and Mrs. Hackeman for their hospitality, to which Mr. Hackeman responded with deep emotion and Christian fervor.

Doubtless the God of Nations found a sweeter savor in the fervent prayers that closed our celebration than in that singular odor produced by the mixture of powder and tobacco smoke, with the fumes of Milwaukee beer and bourbon whisky.

Graciously Healed by God.

MILAN, MICHIGAN, July 7, 1900.

DR. DOWIE:—Elder Bouck sent you a telegram from Cleveland, June 29th, to pray for little Leafie for stomach trouble.

She got relief in a short time and regained her strength very fast.

We were visiting at the Elder's at the time.

We wish to praise God for the blessing, and thank you and Overseer Piper for praying for us.

Yours in the Master's service, MR. AND MRS. ARBA ANDRUS.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, July 7, 1900, was conducted by Overseer William Hamner Piper.

After the usual opening exercises, the States represented were enumerated and found to be fifteen in number, as follows:

California, Illinois, Iowa, Kansas, Massachusetts, Michigan, New Jersey, North Dakota, Ohio, Oregon, Pennsylvania, South Dakota, Tennessee, Texas and Virginia.

The following foreign countries were also represented:

Canada, China, Denmark, Ireland, Japan and Norway.

The meeting was then thrown open for testimony.

MISS SARAH EXMOYER, Pottstown, Pennsylvania, said: "I have been in the hands of many physicians. I have spent much money, and instead of better rather grew worse. I was in hospitals and sanitariums until I became disgusted with them. After reading the Bible, I thought God was able to be my Healer. I did not trust Him altogether as my Healer, although I was healed of some things.

"I had very bad eye trouble and could not get glasses to suit me. I had my glasses changed several times in one year. I asked a friend of mine to claim the promise with me in Matthew 18:19. We agreed upon that promise and claimed it, and I laid my glasses aside. My eyes began to improve. I was not healed instantly, but my healing came gradually. I have not had my glasses on since I laid them aside on the first of January, 1900. I give all the glory to God."

"I had a severe attack of congestion of the brain and also suffered much with nervous headaches. During the winter of 1898 and 1899 I was in the hospital for five and a half months. I had to have an ice-bag on my head most of the time, and could sleep but little. After I went home I could not get ice, but, praise God, I was healed of congestion of the brain in answer to prayer. I desire to honor and glorify God all my life."

MRS. JULIA ROOT, "The Warren," Roxbury, Boston, Massachusetts, said: "I am glad to be in Zion again. I count it a great privilege to be here. God has blessed my husband and me very much since we came into Zion. At first I did not want to come into Zion because we had no Zion meetings in Boston. It was Satan who held me back. I had wonderful spiritual blessing when I sent in my application for fellowship; I never had such a spiritual blessing.

"Since that time we have started a little Gathering of the Friends of Zion in Boston. We began with three or four persons. God has blessed these meetings and has graciously answered our prayers. We prayed for some one to conduct the meetings, and God answered that prayer. Mrs. Smith, of Boston, came here and was ordained Deaconess, and came back to conduct our meetings. At our last meeting there were eighteen present.

"In these little meetings God manifests Himself so plainly. A lady brought her son with her who had been badly mutilated in an accident and had his leg broken. He had been a newspaper man, and had not given his heart to God. He had been in the hospital for months, and while there God spoke to him and he was converted. His mother was a good Christian woman and had told him about Divine Healing. When he came home from the hospital he was walking on two crutches. His leg was very small, not larger than my wrist. We sent to Zion for prayers for him on Wednesday afternoon. The next morning he called to his mother, and she thought something had happened to him, but he was standing up, and walked without his crutches. He walked up and down two flights of stairs, after not having been able to walk at all. He has been walking ever since, and has been able to go out on a long business trip. We praise God for these blessings, and ask you to pray for Zion in Boston."

THOMAS A. LINDSAY, Dunchurch, Ontario, Canada, said: "I am so thankful that I am in Zion tonight. I have been reading LEAVES OF HEALING for two years. I soon accepted the truth of God and sent in my application for fellowship, which was received.

"I have been troubled for about six months with constipation. I wrote the General Overseer to pray for me, but I did not get deliverance. I had not made everything right. I was surrounded by wickedness, tobacco, swine's flesh, etc. Since I came to Zion and the Overseers laid hands on me, I am being healed."

JOHN DARLING, Sault Ste. Marie, Michigan, said: "When I first came to Zion I could scarcely see anything. Now I can go through the streets and see people quite a distance from me. I went to the Tabernacle without any trouble. God is healing me. I am getting much help in Zion. I did not come here for healing alone, but to learn more of Zion teaching. I desire to go out through the world wherever God can use me."

MARTIN MATTSON, Sellwood, Oregon, said: "I did not come here through curiosity. I have been a constant reader of LEAVES OF HEALING for several years. I find it to be the most blessed paper in the world, and I receive wonderful spiritual blessing through reading it. Sometimes when I get the paper I do not stop until I read the whole copy. I know Zion is the true work of God.

"Since I have heard the testimonies of what God is doing in Zion, and the wonderful sermons, I have been a thousand times paid for coming here. I thank God for the blessings I have received.

"Sometime ago I took a bad cold and it settled in my ear, It formed an abscess and became so painful that I had to walk the floor. I could not lie down part of the time. I was anointed according to James 5:14, but did not receive healing then, as I had some confession to make. I made confession, was anointed again, and was healed. I praise God for it."

Overseer Piper—That testimony calls attention to the point that no one has a right to anoint or lay hands on the sick unless he is ordained.

ISAAC BITTLE, Camden, New Jersey, said: "I am thankful that the Lord has been leading me since my conversion. I am also thankful that I have given up medicines. I want to be led further on in this work, and to be able to do what the Lord has for me to do. My desire is to go forth and do God's work."

MISS MARIE B. KOUPAL, 16 East Sixteenth Street, Chicago, Illinois, said: "Five weeks ago tomorrow I was wonderfully healed of kidney trouble. Elder Armstrong prayed with me. When he started to pray I had such terrible pain that I could hardly stand it, and before he was through praying I was entirely healed. I went to Mrs. Moody's to stay for a rest. I disobeyed and went to work and took sick again, but I asked God to forgive me and I was again healed. I disobeyed after that, but I repented and was forgiven and healed."

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ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

DIVINE HEALING DEPENDS ON THE DIVINE WORD.

APOSTOLIC Missions in Europe and Asia were attended by Divine miracles of healing. So the Acts and Epistles record (Galatians 3:5).

Modern missionaries have rejected Divine Healing. But this is because many of them have no longer a Divine Bible which speaks to them with absolutely infallible authority.

The theological "cemeteries" trained them to judge the Word rather than be judged by it; to criticise the Oracle of God rather than obey it; to adorn and polish the Sword of the Spirit rather than use it (Hebrews 4:12).

Men thus taught find it very hard to believe that the prayer of faith shall save the sick simply because God has said it and "it is written" in the Word. But Divine Healing stands not in the wisdom of men. It is hidden from the wise and prudent. It is revealed only to the babes who bow humbly to the inspired Word (Luke 10:21).

The Christian Catholic Church in Zion wisely distinguishes between the uncertain and imperfect inspiration of *the man* and the fixed and faultless inspiration of *the Word* of God which the Holy Spirit gives in the writings of prophets and apostles. It is not the man who is inspired; it is the Scripture which is inspired, God-inbreathed, θεόπνευστος (2 Timothy 3:16). Hence our Basis of Fellowship declares that "we recognize the infallible inspiration and sufficiency of the Holy Scriptures." The theological schools, not understanding this distinction, flounder in a continent of mud in discussing the kinds, degrees and methods of the inspiration of the writers instead of accepting *the writings* as God-inspired and setting out to obey them (Luke 24:44-46).

Zion has little time for so-called Higher Criticism. She believes with Jesus that Moses wrote of Christ (John 5:46), and that neither ancient nor modern Pharisees can believe Christ, as he declared, unless they believe *the writings of Moses*. She believes that God gave to Moses the exact conditions and promises of the Covenant of Healing, and that Moses wrote it in the precise words which God gave him. If not, then we have a ramshackle, flexible and fallible Covenant of Healing on which we dare not risk everything (Exodus 15:26).

Zion's Bible is Infallible. The original manuscripts were written "not in words which man's wisdom teacheth, but which the Spirit teacheth." (1 Corinthians 2:13.) That was verbal inspiration. True, there are a few mistakes in the translation, but the existence of man's mistakes in translation by no means proves any imperfection in theMessage which originally came from God. The known errors made in copying do not affect a single doctrine. Allowing for a very small margin of uncertainty because of errors of copyists and translators, Zion puts unlimited faith in the infallibility of the Bible; and therefore the Holy Spirit, the Author of the Bible, honors Zion with rich harvests of Conversion, Healing and Holy Living.

The Full Gospel which we preach is powerful because it comes from God and is therefore wholly true, without flaw and without mistake. It is the same pure Gospel which first carried Salvation and Healing to Europeans. Paul wrote to them: "When ye received from us the Word of the Message, even the Word of God, ye accepted it *not as the word of men, but, as it is in truth, the Word of God.*" (1 Thessalonians 2:13.)

Close study of the Greek, so much advised by scholars, has little or no value if, after all, we are only studying a general idea of God's will, clothed in words which are only man's words. But if God has expressed His exact thought and purpose in the words, we must study the words and obey them.

Divine Healing stands if we can be sure that God has helped the writers to write precisely what He meant to say. When He said, "healeth all thy diseases," no other word could have taken the place of "all." God and the writer chose the word "all."

In saying that Christ "bare our diseases," He meant "did bear," and no other other word would answer. When He said, "I have given you authority over all the power of the enemy," He meant "given," He meant "authority," and He meant "all"; and He said just what He meant.

And the Holy Spirit, according to the Lord's oft-repeated promise, did bring to the remembrance of the Gospel writers the precise words which Jesus spoke (John 14:26; 15:27; 16:13).

Wholly Divine, although wholly human, are the Scriptures. If your Bible is infallibly inspired only in the spots which are approved by your judgment, then, after all, you are only believing in yourself and not in God. If you may dispute the authority of passages which teach that disease and death are Satan's work, you may also deny any other doctrine. Your Bible is a good book and you may patronize it as "good literature," but it has no authority over your life. It is not the Bible of Chrysostom and Savonarola, of Huss and Luther, of Knox and Wesley. No reformer or prophet ever, with such a flimsy Bible, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions" (Jeremiah 23:28, 29).

Christ's Words are Spirit, and they are life. He says the Scriptures cannot be broken. We see Him doing many things expressly to fulfil the Scriptures. He quotes the Scriptures as the infallible, unerring Word of God. He enforces obedience sometimes from a single word of the Bible, thus showing that God has not only given the thoughts, but the very words of life. Till heaven and earth shall pass there shall not be taken from the spiritual teaching of the written law and the written prophecies "one jot or one tittle." That is, not even the dotting of an "i" or the crossing of a "t." (Matthew 5:17.)

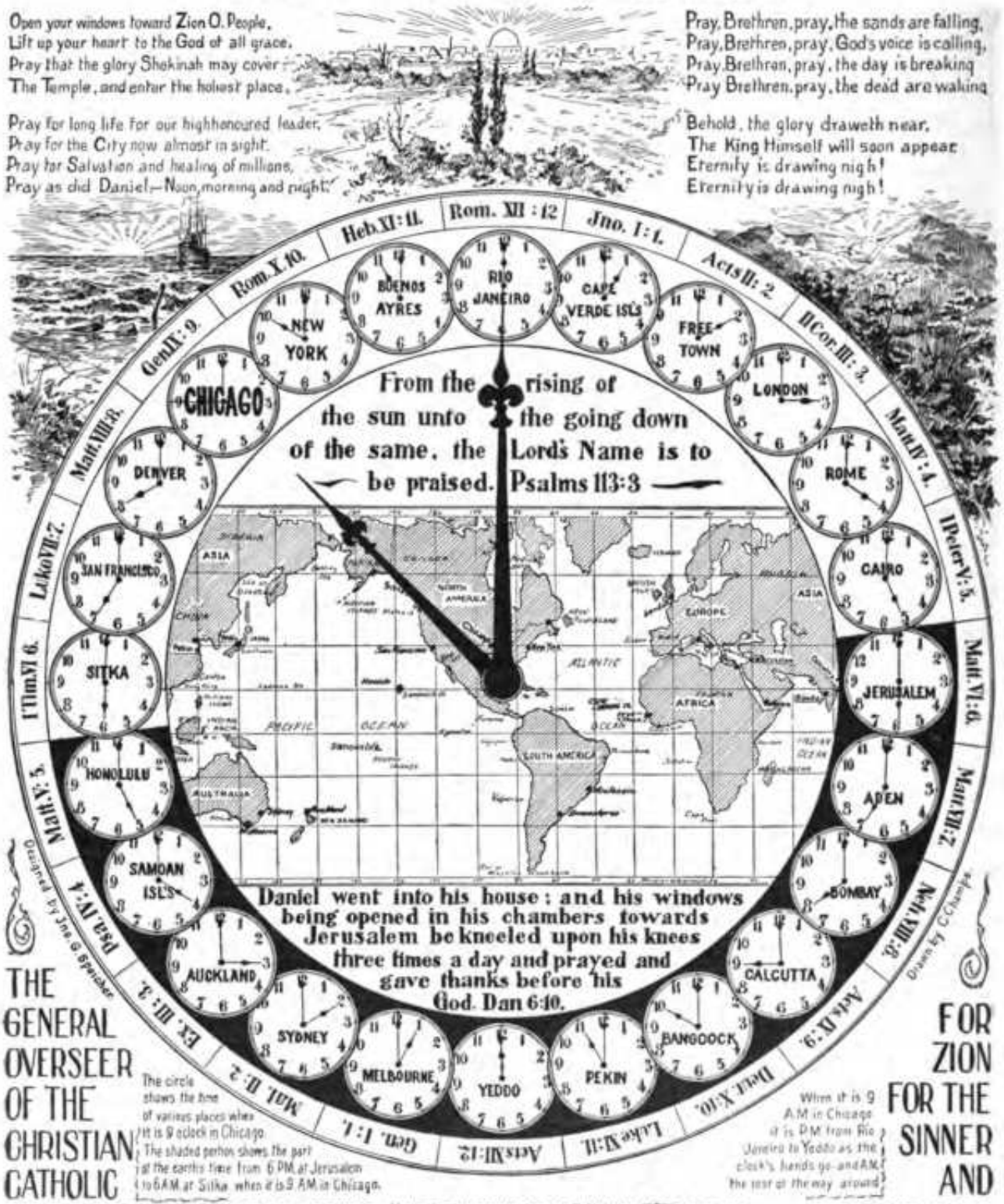
A foundation principle of Divine Healing was given when the Lord said: "Man shall not live by bread alone, but by *every word which proceedeth out of the mouth of God.*" Every word is life-giving and precious. Zion must more and more let all Christ's words abide in her, and she may ask and obtain whatsoever she will (John 15:7).

China was wronged when the British and Foreign Bible Society and the Scotch and American societies defied the best scholarship of Germany and England and made a cowardly compromise in translating the Greek *baptizo*, rendering it *si li*, washing ceremony, instead of immerse. It was a great sin also against God's Word, and it has helped to plant in China a discordant ecclesiasticism which disobeys the Word in many things (Mark 7:13).

Pray for China daily, that the nations may be restrained from any course which would hinder the spread of the pure Gospel.

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ZION'S PRAYER REMINDER.



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Notes of Thanksgiving to Zion's God

Extracts From The General Overseer's Correspondence

Compiled by O. J. Sprecher, Private Secretary

I WILL HAVE mercy and not sacrifice.

THESE words were spoken by our Lord Jesus Christ, the Son of God, when He presented Himself as the Saviour, the Healer, the Cleanser and the Keeper.

He was declaring the will of God the Father. Thanks be to God, He is an unchanging Saviour.

His will is the same as that of nineteen hundred years ago.

He will supply every need of mankind, if they fully repent, confess and forsake sin, and consecrate their lives to Him and trust Him without doubting.

Thanks be to God, He has now upon this earth chosen ones whom He is using wonderfully in the extension of His Kingdom.

We rejoice that the stream of testimony confirming the ministry of the General Overseer of the Christian Catholic Church in Zion never ceases.

Again we record a very recent answer to prayer for rain in a community where there had been a long drouth. Many answers to prayer for the sick and weary ones are also given, and we give one testimony which bears heavily against the lies of the secular and religious press against Zion. This is but one. Hundreds might be given.

May God add His blessing.

Immediate Healing.

18 SOUTH JEFFERSON STREET,
HUNTINGTON, INDIANA, July 1, 1900.

DEAR GENERAL OVERSEER:—I sent you a telegram this morning at 7:10 o'clock, asking you to pray for my wife. She had been suffering all night with terrible pains in her head.

Thanks be to God, within one hour from the time we sent the telegram she was perfectly delivered from all pain.

We give God all the glory, and thank you for your kind prayers.

We ask you to pray that she may retain her healing.

May God's richest blessing be poured out on you and yours for many years to come.

Thanking you again for your kindness, we are

Your Brother and Sister in Christ, MR. AND MRS. CARL NICKUM.

God's Answer to General Overseer's Prayer for Rain.

BROOKINGS, SOUTH DAKOTA, July 4, 1900.

DEAR GENERAL OVERSEER:—Yours of the 29th is at hand, acknowledging the receipt of our letter with request for prayer for rain, and saying that you had again prayed that God would send His people the needed rain.

God has graciously answered, and the last two nights, July 2d and 3d, have given us abundance of rain.

Praise His Holy Name!

We thank you for your prayers. May the Lord bless you and give you added strength for every day.

Pray for Zion in Brookings.

Yours in Christ, (MRS.) ANDREW ANDERSON.

God Hears Prayer for a Baby.

274 MICHIGAN AVENUE,
HAMMOND, INDIANA, July 1, 1900.

DEAR BROTHER IN CHRIST:—I write to thank you for your prayers for our baby.

The first time was over a year ago. My neighbors advised me not to wait too long, but to get a doctor. I told them he would be all right, and he was: kept getting better from the time you prayed until he was well.

The next time was last April. He was very sick, and was healed at the time of prayer.

My husband has been converted under your teaching.

We are very thankful for your telling us how to get to God.

We pray that you may be kept many years to spread this Gospel. May God bless and keep you and all God's people everywhere, is my prayer. (MRS.) JOSEPH BREY.

Healed of Grip.

Writing from Golden Gate, California, June 27, 1900, Mrs. A. Sparman says:

I sent you a request for prayer on March 25th, to pray on the 30th.

I was very sick for about two weeks.

I thought I had a bad cold, but it was grip. I was unable to do my work for two weeks; but the day prayer was offered, I was healed.

The next day I was able to do my work as usual; for which I thank God and you most heartily.

Confidence in the General Overseer's Prayers.

TUPELO, MISSISSIPPI, July 4, 1900.

DEAR BROTHER IN CHRIST:—Last Monday noon, one week ago, Sister Ledbetten sent for me, as her husband was about cramping to death.

To be doubly sure for his relief, I sent a telegram at once to you.

I went over and found Brother Ledbetten in a serious condition.

I prayed for him and told him he would have to quit dealing in swine. In ten minutes he was eating a hearty dinner.

It greatly helps our faith to first get off a message to you and then pray.

Brother Ledbetten is up and has been at hard work every day since, except the Lord's Day.

We have had so much rain and wet that it has made us very late with our crops; so only in spirit and with our prayers will we be with you on the 14th inst.

May our Heavenly Father, in the power of the Holy Spirit, for Jesus' sake, greatly bless you in your visit, from August, 1900, to February, 1901, we pray. Pray for us.

Your Brother in Christ, L. G. BOGAN.

As Against the Lies of the Papers.

SIDNEY, OHIO, July 5, 1900.

DEAR GENERAL OVERSEER:—Having read from time to time the shameful falsehoods in the *Ram's Horn* and other papers, accusing you of charging for your services and oppressing the poor, I wish to witness against these press liars.

Mother and I were in Zion Home fourteen weeks.

We paid three weeks' board.

Then our money was gone.

In the other eleven weeks we did not pay you one cent.

Yet we received careful attention. Although poor and plainly dressed, my dear old mother was treated with as much respect by you, your wife and the attendants, as if she had been a queen.

My being helpless made necessary the assistance of two attendants at each service to carry me up and down two flights of stairs.

This they did four times each week, making about fifty-six trips in all.

They did this in a cheerful and patient mannner known only to those who have the Grace of God in their hearts.

We know another person who was there at the same time for about seven weeks without paying you any money. He wanted to go home, and you paid his way to South Dakota.

I was not healed while there, but I felt the healing touch and have been slowly improving since.

I repented and was converted and baptized, and learned to love God and know Him as my Healer.

We spent a very pleasant time there. Yet I sincerely regret having abused your generous hospitality, and humbly ask your forgiveness, and hope, by the help of God, to pay you some day.

We have received many blessings and healings since coming home in October, 1898.

Mother wrote June 6th, asking you to pray for me. I was suffering from a boil. On the 9th, about 8 o'clock, I went to sleep and awoke with a spasmodic jerk which caused the boil to burst.

The pain left at once, and in a few days it was entirely well. We give God all the glory, and thank you for your timely prayers. May God bless you and your work.

Yours in Jesus, E. S. CANNON AND MOTHER.

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HE IS JUST THE SAME TO-DAY.

BY THE EDITOR.

Have you ever heard the story
How our Lord before He died
Laid His blessed hands in healing,
Upon all who to Him cried;
How the sick and all oppressed ones
He rejoicing sent away;
O, I'm glad, so glad to tell you,
He is just the same today.

Let me speak to you of Jesus, kind reader of these pages. In simple, honest words, with tenderness and love, I want to tell you glad, good news. Christ changes never, and as He was on earth in ages long gone by, He is unchangeably the same even here and now. The Word which never dies is true, "Jesus Christ is the same yesterday, today and forever."

All His life and ministry were beautifully described by Peter thus: "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all who were oppressed of the devil." (Acts 10: 38.)

"Teaching" patiently, "preaching" boldly, He went about with constant sympathy, "healing all manner of sickness and all manner of disease among the people." (Matt. 4: 23, 9: 35.)

He is the same today as when He trod the Holy Land, blessing the fainting, scattered, burdened sheep of God with words of life. And still He journeys over all the earth and never wearies of His loving task. He binds up still the broken, bleeding hearts, He still delivers from the tyrant's fetters, and from Himself, the Fountain, healing virtue still is flowing. With outstretched hands He stands, quick to respond to thine appeal and banish all thy woe. Unseen, but "with us always," as He said, He stands beside thy bed of weary pain. Loved ones bend over thee, and minister with sympathetic care; but nearer than all beside is Jesus, thy Saviour and thy Healer still. The Hand that cleansed the foulness of the leper's flesh and made it sweet and clean; the Hand that made the deaf to hear, the blind to see, the lame to leap, the dumb to speak; the Hand which raised the dead to life is here, no vanished Christ have we. Oh, wherefore doubt, and wherefore seek at other hands, from surgeon's knife or poison draught, the healing which He died to bring to thee, to me, to all mankind, in every age, in every land, in every clime? Christ changes never.

At noontide, sixteen years ago, I sat in my study in the parsonage of the Congregational Church, at Newton, a suburb of the beautiful city of Sydney, Australia. My heart was very heavy, for I had been visiting the sick and dying beds of more than thirty of my flock, and I had cast the dust to its kindred dust into more than forty graves within a few weeks. Where, oh where was He who used to heal His suffering children? No prayer for healing seemed to reach His ear, and yet I knew His hand had not been shortened. Still it did not save from death even those for whom there was so much in life to live for God and others. Strong men, fathers, good citizens, and more than all, true faithful Christians sickened with a putrid fever, suffered nameless agonies, passed into delirium, sometimes with convulsions, and then died. And oh, what aching voids were left in many a widowed orphaned heart. Then there were many homes where, one by one, the little children, the youths and the maidens were stricken, and, after hard struggling with the foul disease, they too, lay cold and dead. It seemed sometimes as if I could almost hear the triumphant mockery of fiends ringing in my ear whilst I spoke to the bereaved ones the words of Christian hope and consolation. Disease, the foul offspring of its father, Satan, and its mother, Sin, was defiling and destroying the earthly temples of God's children, and there was no deliverer.

And there I sat with sorrow bowed head for my afflicted people, until the bitter tears came to relieve my burning heart. Then I prayed for some message, and oh, how I longed to hear some words from Him who wept and sorrowed for the suffering long ago, the Man of Sorrows and of Sympathies. And then the words of the Holy Ghost inspired in Acts 10: 38 stood before me all radiant with light, revealing Satan as the defiler and Christ as the Healer. My tears were wiped away, my heart was strong, I saw the way of healing, and the door thereto was opened wide, and so I said, "God help me now to preach that word to all the dying round, and tell them how 'tis Satan still defiles, and Jesus still delivers, for 'He is just the same today.'"

A loud ring and several loud raps at the outer door, a rush of feet, and then at my door two panting messengers who said, "Oh, come at once, Mary is dying; come and pray." With just such a feeling as a shepherd has who hears that his sheep are being torn from the fold by a cruel wolf, I rushed from my house, ran hatless down the street, and entered the room of the dying maiden. There she lay groaning, grinding her clenched teeth in the agony of the conflict with the destroyer, the white froth, mingled with her blood, oozing from her pain-distorted mouth. I looked at her and then my anger burned. "Oh," I thought, "for some sharp sword of heavenly temper keen to slay this cruel foe who is strangling that lovely maiden like an invisible serpent, tightening his deadly coils for a final victory."

In a strange way it came to pass; I found the sword I needed was in my hands, and in my hand I hold it still, and never will I lay it down. The doctor, a good Christian man, was quietly walking up and down the room, sharing the mother's pain and grief. Presently he stood at my side and said, "Sir, are not God's ways mysterious?" Instantly the sword was flashing in my hand,—the Spirit's Sword, the Word of God. "God's way!" I said, pointing to the scene of conflict, "how dare you, Dr. K———, call that God's way of bringing His children home from earth to Heaven? No, sir, *that is the devil's work*, and it is time we called on Him who came to "destroy the work of the devil," to slay that deadly foul destroyer, and to save the child. Can you pray, Doctor, can you pray the prayer of faith that saves the sick?" At once, offended at my words, my friend was changed, and saying, "You are too much excited, sir, 'tis best to say God's will be done," he left the room. Excited! The word was quite inadequate for I was almost frenzied with Divinely imparted anger and hatred of that foul destroyer, disease, which was doing Satan's will. "It is not so," I exclaimed, "no will of God sends such cruelty, and I shall never say God's will be done to Satan's works, which God's own Son came to destroy, and this is one of them." Oh, how the word of God was burning in my heart: "Jesus of Nazereth went about doing good, and healing *all that were oppressed of the devil*: for God was with him." And was not God with me? and was not Jesus there and all His promise true? I felt that it was even so, and turning to the mother I inquired, "Why did you send for me?" To which she answered, "Do pray, oh, pray for her that God may raise her up." And so we prayed. What did I say? It may be that I cannot now recall the words without mistake, but words are in themselves of small importance. The prayer of faith may be a voiceless prayer, a simple heartfelt look of confidence into the face of Christ. At such a moment words are few, but they mean much, for God is looking at the heart. Still, I can remember much of that prayer unto this day, and asking God to aid I will endeavor to recall it. I cried:

"Our Father, help! and Holy Spirit teach me how to pray. Plead Thou for us, oh, Jesus, Saviour, Healer, Friend, our Advocate with God the Father. Hear and heal Eternal One! From all disease and death deliver this sweet child of Thine. I rest upon The word. We claim the promise now. The word is true, 'I am the Lord that healeth thee.' Then heal her now. The word is true, 'I am the Lord, I change not.' Unchanging God, then prove Thyself the Healer now. The

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word is true, 'These signs *shall* follow them that believe, in My Name, they *shall* lay hands on the sick, and they *shall* recover.' And I believe, and I lay hands in Jesus' name on her, and claim this promise now. Thy word is true, 'the prayer of faith *shall* save the sick.' Trusting in Thee alone, I cry, oh, save her now, for Jesus' sake, Amen!"

And, lo, the maid lay still in sleep, so deep and sweet that the mother said in a low whisper, "Is she dead?" "No," I answered in a whisper lower still, "Mary will live, the fever has gone. She is perfectly well and sleeping as an infant sleeps." Smoothing the long dark hair from her now peaceful brow, and feeling the steady pulsation of her heart and cool, moist hands, I saw that Christ had heard and that once more, as long ago in Peter's house, "He touched her and the fever left her." Turning to the nurse I said, "Get me at once, please, a cup of cocoa and several slices of bread and butter." Beside the sleeping maid we sat quietly and almost silently until the nurse returned, and then I bent over her and snapping my fingers said, "Mary!" Instantly she woke, smiled and said, "Oh, sir, when did you come? I have slept so long;" then stretching out her arms to meet her mother's embrace, she said, "Mother, I feel so well." "And hungry too?" I said, pouring some of the cocoa in a saucer and offering it to her when cooled by my breath. "Yes hungry too," she answered with a little laugh, and drank and ate again, and yet again, until all was gone. In a few minutes she fell asleep, breathing easily and softly. Quietly thanking God we left her bed and went to the next room where her brother and sister also lay sick of the same fever. With these two we also prayed, and they were healed. The following day all three were well and in a week or so they brought to me a little letter and a little gift of gold, two sleeve links with my monogram, which I wore for many years. As I went away from the home where Christ as the Healer had been victorious, I could not but have somewhat in my heart of the triumphant song that rang through Heaven, and yet I was not a little amazed at my own strange doings, and still more at my discovery that

HE IS JUST THE SAME TO-DAY.

And this is the story of how I came to preach the Gospel of Healing through Faith in Jesus.

That very day I went to the cemetery and laid in the grave the bodies of three who had died two days before, but I rejoice to add that in the more than twelve years of ministry in Australia which followed I only buried five, although ministering to many, many thousands. And yet it was not all at once that I could discover how to teach the lessons that I learned that day. Not until six years after did I fully enter upon the ministry of healing as a part of the ministry of the Gospel of our Lord Jesus Christ, to preach which I was duly ordained twenty years ago. In these ten years I have prayed, and in Jesus' name have laid my hands upon more than 18,000 sick ones, and, so far as man can judge, by far the greater part were fully healed. These witnesses have testified in thousands and the record of their testimonies has gone forth to many lands. We have left our friends and home to carry Leaves of Healing from the Tree of Life to every creature in every nation we can reach. We have never proclaimed this Gospel in any city or country where God has not confirmed the word with signs following, although in some places it is still true as nineteen centuries ago, "He could not do there many mighty works because of their unbelief." We bring this message to this city, and to thee, kind reader. It will give us joy to tell it to all who will come. Salvation and Healing are FREE, for God never sells His gifts, "Come, buy wine and milk without money and without price."

The mission opens its doors to all. It is the old time religion and no new gospel that is preached. 'Tis the gospel of Jesus' Redemption for spirit, soul and body, bringing salvation from sin, healing from sickness, and cleansing from every defilement of the flesh and spirit.

Let the words abide in thy heart.

HE IS JUST THE SAME TO-DAY.

And if thou wilt believe Him, first for Salvation and then for Healing, thou wilt go onward in the King's Highway of Holiness singing the familiar words with a new meaning, as thou goest along the way through earth to Heaven:

"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."

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am* the Way, 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 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

He cannot change, for "He is the same, yesterday, to-day, and forever," and He is still with us, for He said, "Lo, *I am* with you always, even unto the end of the world." (Hebrews 13:8 and 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 and 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 every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 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, 1201 Michigan Avenue, Chicago.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, JULY 25th or 26th.

Christ's Condemnation of Religious Sinners.

1. *He upbraids unbelief.*—Mark 16:14-20.
   Do ministers have the faith to do what they are commissioned to do?
   Why are there no signs in the Church of today?
   Is God working through the churches now existing?
2. *He exposes ignorance.*—Mark 7:14-23.
   Do people know that bodily disease results from sin?
   Do they know that swine's flesh causes disease?
   Do they know that an evil heart corrupts the body?
3. *He smites insincerity.*—Luke 10:25-37.
   Do not people ever try to make themselves out good and never do good?
   Who believes that true teaching is for the body as well as the soul?
   Are not church hospitals a sign churches have no faith?
4. *He reproves worldliness.*—Luke 9:57-62.
   Do not these people follow the world more than Christ?
   How many want to fix things up when Christ says Follow Me?
   How is following Christ shown in the daily life?
5. *He denounces Church teachings.*—Mark 7:1-13.
   Are not rules laid down in churches contrary to God's Word?
   Do simple external compliances show an inward grace?
   Which are most obeyed, Church commands or God's Word?
6. *He brands subterfuges.*—Matthew 21:23-27.
   Do not men doubt instead of getting right with God?
   Who can tell by answers given the state of one's heart?
   Would not most men rather argue than obey God?
7. *He lays bare motives.*—John 6:56-59.
   Do not bread and butter, popularity and ease keep many from truly following Christ?
   What is it to be truly Christ's?
   Who is it that gets hold of Christ and lives on Him?
8. *He scourges covetousness.*—Luke 2:13-21.
   Do not most people risk happiness in money securing?
   How easy is it to love the things of the world more than God?
   Why is wealth a curse and not a blessing to most people?

The Lord our God is a Sin-Exposing God.

SUNDAY BIBLE CLASS LESSON, JULY 29th.

The Sin Which Breeds Disease.

1. *All begin in a common condition.*—Mark 7:14-23.
   Does not sin begin in the heart's desire?
   Does not sin always affect the body?
   What particular sins defile the body?
2. *All have a common conflict.*—Gal. 51:13-18.
   What powers of the body are abused?
   Does anger blight him who gets mad?
   What does Holy Ghost living do for one?
3. *All voice a common cry.*—Romans 7:14-25.
   Does Christ redeem from sin?
   Is the power of the Spirit greater than that of the flesh?
   How can one become dead to sin?
4. *All must seek help from God alone.*—Col. 3:1-11.
   What does resurrection power do for one?
   Who gives the power to say No?
   What does one sin always lead to?
5. *All must avoid common besetments.*— Eph. 5:1-14.
   Can one follow God and sin at the same time?
   What does funny talk always lead to?
   How can one have the fruit of the Spirit?
6. *All must join in the common consecration.*—1 Cor. 6:9-20.
   Must the body be given to lust or to God?
   What sensual pleasures are not expedient?
   Must we be Christ's in our body as well as in our spirit?
7. *Then all will surely enjoy a common victory.*—Romans 8:1-15.
   What does the law of the Spirit of Life do?
   How can one be truly righteous with God?
   If Christ and the Spirit of God are both in us, what then?

God's Holy People are a Lust-Battling People.

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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 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.

5436-5434 Wentworth Avenue.

Overseer W. H. Piper, in Charge.

Elder A. F. Pence and Evangelist W. E. Moody, 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. Gerald F. Stevens, Elder-in-Charge.

Evangelists M. H. Loblaw and Nellie Stevens, 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 E. Cantel, 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. Frank A. S. Mercer, Elder-in-Charge.

SUNDAY AT 10:30 A. M.—At the residence of Brother Dunne, 163 Larrabee Street, west side, near Elm Street.

WEDNESDAY AT 7:45 P. M.—At the residence of Brother George W. Smale, 1204 Milwaukee Avenue (second floor), near North Avenue and Robey Street. This meeting was formerly held on Monday evening.

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.

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 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—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 over 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."

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 visitors 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 Desplaines 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 Thursday evening.

WEST PULLMAN, Illinois—Tuesday Evening at 7:30, at the residence of William Schmitz, 11707 Lowe Avenue. N.B.—No Services in Harvey. Rev. W. O. Dinius, Elder-in-Charge.

HAMMOND, Indiana—Rev. James Watt, Evangelist-in-Charge. Deacon Andrew Gellinger, 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. S. A. Walton, 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, 106 Lake Street.

Bohemian Mission.

Rev. W. F. Matthews, Elder-in-Charge.

CHICAGO—Zion Tabernacle (Slonsky Stan), 722 West Nineteenth Street.

Deutscher Gottesdienst

im Zions Tabernakel, 3021 Dearborn Str. (nächst der 31. Straße) jeden Dienstag, Freitag und Sonntag um 8 Uhr Abends und jeden Sonntag um 10½ Uhr Vormittags.

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., except during the summer.

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.

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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.*)

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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.

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1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

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	No. 4, April,	1897—Reply to Ingersoll's Lecture on Truth.
	No. 5, May,	1897—Redemption Draweth Nigh.
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Baptized in Central Zion Tabernacle from March 14, 1897, to June 14, 1900, by the General Overseer	4117		
Baptized by Elders and Evangelists	1272		
Total baptized in Central Zion Tabernacle			5389
Baptized in places outside of Chicago by the General Overseer	120		
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1351		
Total baptized outside of Chicago			1471
Total baptized in three years and three months			6860

Baptized in Central Zion Tabernacle by the General Overseer:			
July, 1900, Vol. 7, No. 12, page 383	57		
Baptized at Ben MacDhui, Montague, Michigan, by the General Overseer:			
June, 1900, Vol. 7, No. 10, page 320	8		
Baptized in Central Zion Tabernacle by Overseer Speicher	18		
Baptized in Central Zion Tabernacle by Elder Stith	28		
Baptized in Central Zion Tabernacle by Evangelist Fisher	13		
Baptized in Central Zion Tabernacle by Elder Graves	8	124	
Baptized in Indiana by Elder Hayden	9		
Baptized in Iowa by Elder Haight	12		
Baptized in Iowa by Elder Cabeen	6		
Baptized in Michigan by Elder Adams	5		
Baptized in Michigan by Elder Stokes	9		
Baptized in Minnesota by Elder Sindall	3		
Baptized in Minnesota by Deacon Crane	7		
Baptized in Minnesota by Elder Excell	4		
Baptized in New Jersey by Elder Hammond	19		
Baptized in Ohio by Elder Bouck	3		
Baptized in Ohio by Elder Fockler	5		
Baptized in Ohio by Elder Moot	3		
Baptized in Ohio by Elder Reiff	3		
Baptized in Ohio by Elder McClurkin	11		
Baptized in Ohio by Elder Basinger	1		
Baptized in Wisconsin by Elder Bryant	9		
Baptized in British Columbia by Elder Simmons	4		
Baptized in Canada by Deacon Hope	1	122	246
Grand total baptized since March 14, 1897			7106

The following-named fifty-seven believers were baptized in Central Zion Tabernacle, Lord's Day, July 8, 1900, by the General Overseer:

Banks, John....737 West Chicago Avenue, Chicago, Illinois
Bremer, Miss Emma....18 East Sixteenth Street, Chicago, Illinois
Burgeson, Andrew G....Hector, Minnesota
Carey, Charles B....Rossville, Iowa
Cleveland, J. H....Mason City, Illinois
Collins, Aner....Iowa Falls, Iowa
Collins, Stanley....Iowa Falls, Iowa
Dreier, Carl....301 Illinois Street, Chicago, Illinois
Drake, Mrs. Clara....Beaver, South Dakota
Eriksen, Ludwig....Peking, China
Foley, Miss Susie....11 Oregon Avenue, Chicago, Illinois
Fox, Miss S. M....3177 Norwood Park Avenue, Chicago, Illinois
Ganshow, Mrs. Anna Marie....617 South Kedzie Avenue, Chicago, Illinois
Golden, Miss Rosie....1059 West Eighteenth Place, Chicago, Illinois
Gunn, Miss Matilda....7152 South Chicago Avenue, Chicago, Illinois
Haefner, Otto C....1318 Wabash Avenue, Chicago, Illinois
Hecel, Mrs. Anna....2009 Marshfield Avenue, Chicago, Illinois
Heggen, Benjamin O....6326 Champlain Avenue, Chicago, Illinois
Helbeck, Mrs. Christine....1005 Washtenaw Avenue, Chicago, Illinois
Held, Albert C....225 West Street, Waukegan, Illinois
Hesser, Mrs. Emma....4446 Wentworth Avenue, Chicago, Illinois
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Kleeberg, Oswald....9054 Dauphin Avenue, Chicago, Illinois
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McCordic, N. R....1343 Michigan Avenue, Chicago, Illinois
McGarrahan, Miss Mary....261 West Nineteenth Street, New York, New York
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Morrison, Miss Lois....609 Clay Street, Topeka, Kansas
Morrison, Miss Ray....609 Clay Street, Topeka, Kansas
Mutl, Miss Mary....1059 West Eighteenth Street, Chicago, Illinois
Nelson, Miss Gretha E....1737 Harrison Street, Chicago, Illinois
Palmer, Miss Flora....Beaver, South Dakota
Palmer, Seward S....1343 Michigan Avenue, Chicago, Illinois
Pontius, Mrs. I. E....825 Sheridan Road, Waukegan, Illinois
Rades, Miss Tillie....3607 Lincoln Street, Chicago, Illinois
Ribout, Miss Anna....821 West Twenty-first Street, Chicago, Illinois
Robinson, Mrs. Maggie M....Westfield, Illinois
Ronayne, Edmond....104 Milton Avenue, Chicago, Illinois
Ruesch, John....2405 West Forty-eighth Place, Chicago, Illinois
Schrader, Miss Marie....1359 St. Louis Avenue, Chicago, Illinois
Schram, Mrs. Amanda....6918 Union Avenue, Chicago, Illinois
Schram, Miss Merle....6918 Union Avenue, Chicago, Illinois
Shedwick, Miss Myrtle....1477 North Halsted Street, Chicago, Illinois
Slater, W. J....980 Wilcox Avenue, Chicago, Illinois
Snead, Mrs. Cynthia A....Moore Station, Virginia
Squire, Benjamin....Olinda, Ontario, Canada
Taylor, Miss Alice....Pontiac, Illinois
Trampisch, Alvina....366 Indiana Avenue, Chicago, Illinois
Turner, Caleb....7507 Drexel Avenue, Chicago, Illinois
Van Vleck, Mrs. Sara E....Silver Leaf, North Dakota
Walton, C. L....Deselm, Illinois
Wilson, James F....Binghamton Postoffice, Memphis, Tennessee
York, Marinus C....Peking, China

The following-named eight believers were baptized in Central Zion Tabernacle, Wednesday evening, July 11, 1900, by Elder F. A. Graves:

Hall, Andrew....Cloughmills, County Antrim, Ireland
Jones, Miss Ida....5485 Woodlawn Avenue, Chicago, Illinois
Kasch, Max E....1862 Thirty-fourth Place, Chicago, Illinois
Lewthwaite, Mrs. Lois....Portland, Oregon
Mamwaring, Charles H....Windsor, New York
Risk, William....353 State Street, Chicago, Illinois
Smith, Mrs. Mary....Flesherton, Ontario, Canada
Thompson, Arthur....79 Wadlow Place, Chicago, Illinois

The following-named two believers were baptized in Cedar River, Cedar Falls, Iowa, on Tuesday, June 12, 1900, by Elder J. W. Cabeen:

Smelser, Clymana....Arnett, Arkansas
Wing, Byard A....East Cedar Falls, Iowa

The following-named three believers were baptized in Vancouver, British Columbia, on Lord's Day, June 17, 1900, by Elder R. M. Simmons:

Rogers, Mrs. M. A....22 Saywood Avenue, Vancouver, British Columbia
Rogers, John S....22 Saywood Avenue, Vancouver, British Columbia
Skinner, Margaret Sampson, Esquimalt Road, Vancouver, British Columbia

The following-named four believers were baptized in Cedar River, Cedar Falls, Iowa, on Lord's Day, June 24, 1900, by Elder J. W. Cabeen:

Kinsman, Richard M....Waterloo, Iowa
Larson, Bennie D....523 West Ninth Street, Cedar Falls, Iowa
Rice, Henry Peter....404 Fourth Avenue, Cedar Falls, Iowa
Rice, Mrs. Lina....404 Fourth Avenue, Cedar Falls, Iowa

The following-named believer was baptized at Montreal, Canada, on Lord's Day, June 24, 1900, by Deacon C. A. J. Hope:

French, Jonathan....Montreal, Canada

The following-named believer was baptized in Vancouver, British Columbia, June 28, 1900, by Elder R. M. Simmons:

Edwards, William....112 Harris Street, Vancouver, British Columbia

The following-named twelve believers were baptized at Coon Rapids, Iowa, on Saturday, June 30, 1900, by Elder E. L. Haight:

Brammer, Caroline....Dedham, Iowa
Brammer, George W., Sr....Dedham, Iowa
Brammer, J. R....Dedham, Iowa
Griffin, Mrs. Mary E....Dedham, Iowa
Hardie, James....Dedham, Iowa
Hardie, Julia....Dedham, Iowa
Mumford, Lucy Ann....Dedham, Iowa
Mumford, Maggie....Dedham, Iowa
Mumford, Maurice....Dedham, Iowa
Mumford, Thomas John....Dedham, Iowa
Stanley, Lucy....Dedham, Iowa
Stanley, Thomas....Dedham, Iowa

The following-named believer was baptized in Green Bay, at Marinette, Wisconsin, June 13, 1900, by Elder Daniel Bryant:

McMahon, Mrs. Mary A....Maple Valley, Wisconsin

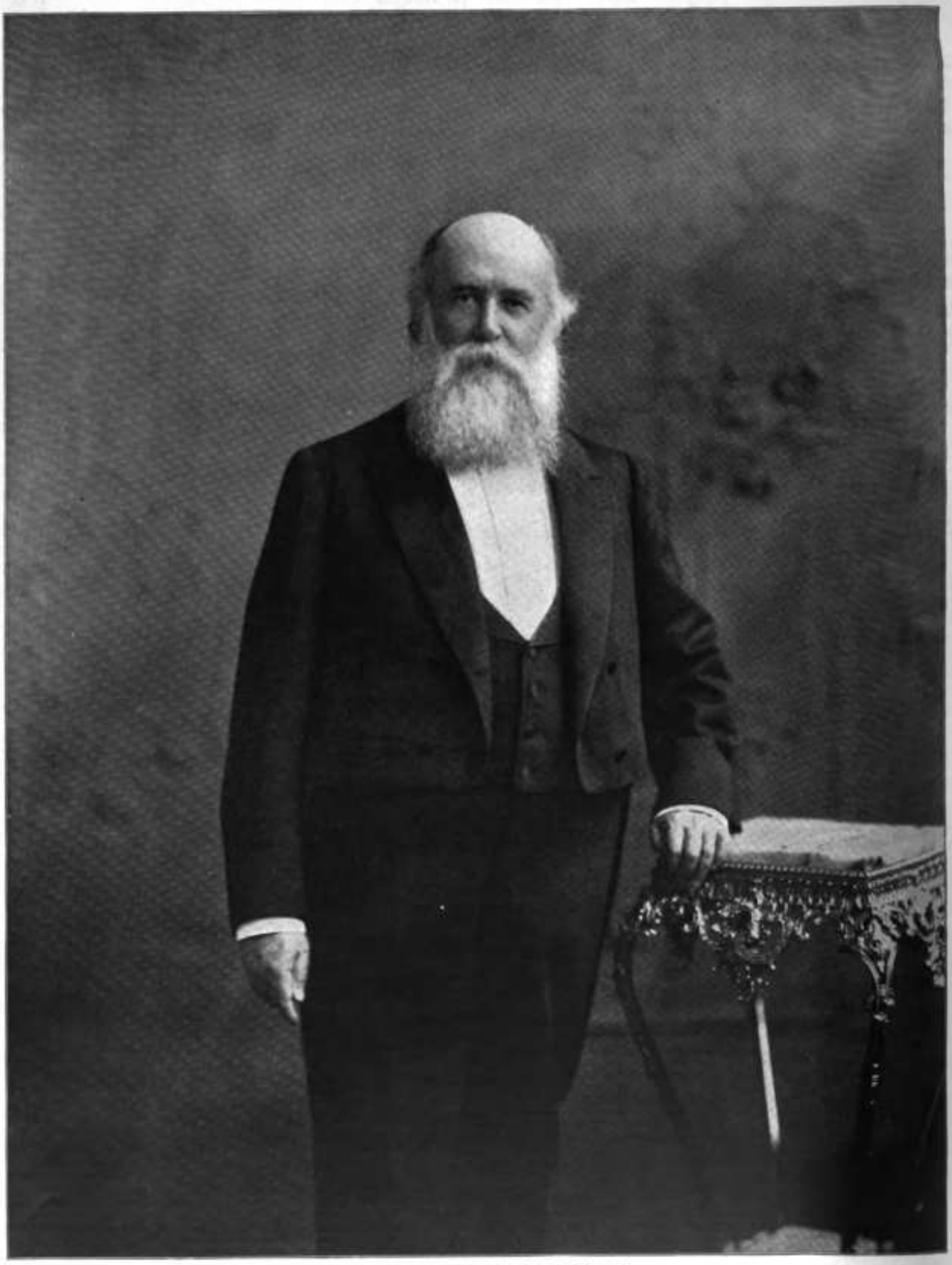
The following-named eight believers were baptized in Green Bay, at Marinette, Wisconsin, July 5, 1900, by Elder Daniel Bryant:

Aldrich, William Henry....Marinette, Wisconsin
Granstrom, Mrs. Ada....1608 Logan Avenue, Marinette, Wisconsin
Granstrom, Miss Esther....1608 Logan Avenue, Marinette, Wisconsin
Granstrom, John....1608 Logan Avenue, Marinette, Wisconsin
Hackman, Mrs. Fred....Menominee, Michigan
Kickbush, Herman....606 Somerville Avenue, Menominee, Michigan
McClaskey, Miss Lillian B....Stiles, Wisconsin
Penrod, Charlotte Edith....2818 Park Ridge Avenue, Marinette, Wisconsin

The following-named believer was baptized at Findlay, Ohio, Wednesday, July 11, 1900, by Elder Ephraim Basinger:

Terrell, Mrs. Jane H....312 Dun Street, Findlay, Ohio.

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REV. JOHN ALEXANDER DOWIE,
General Overseer of the Christian Catholic Church in Zion.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

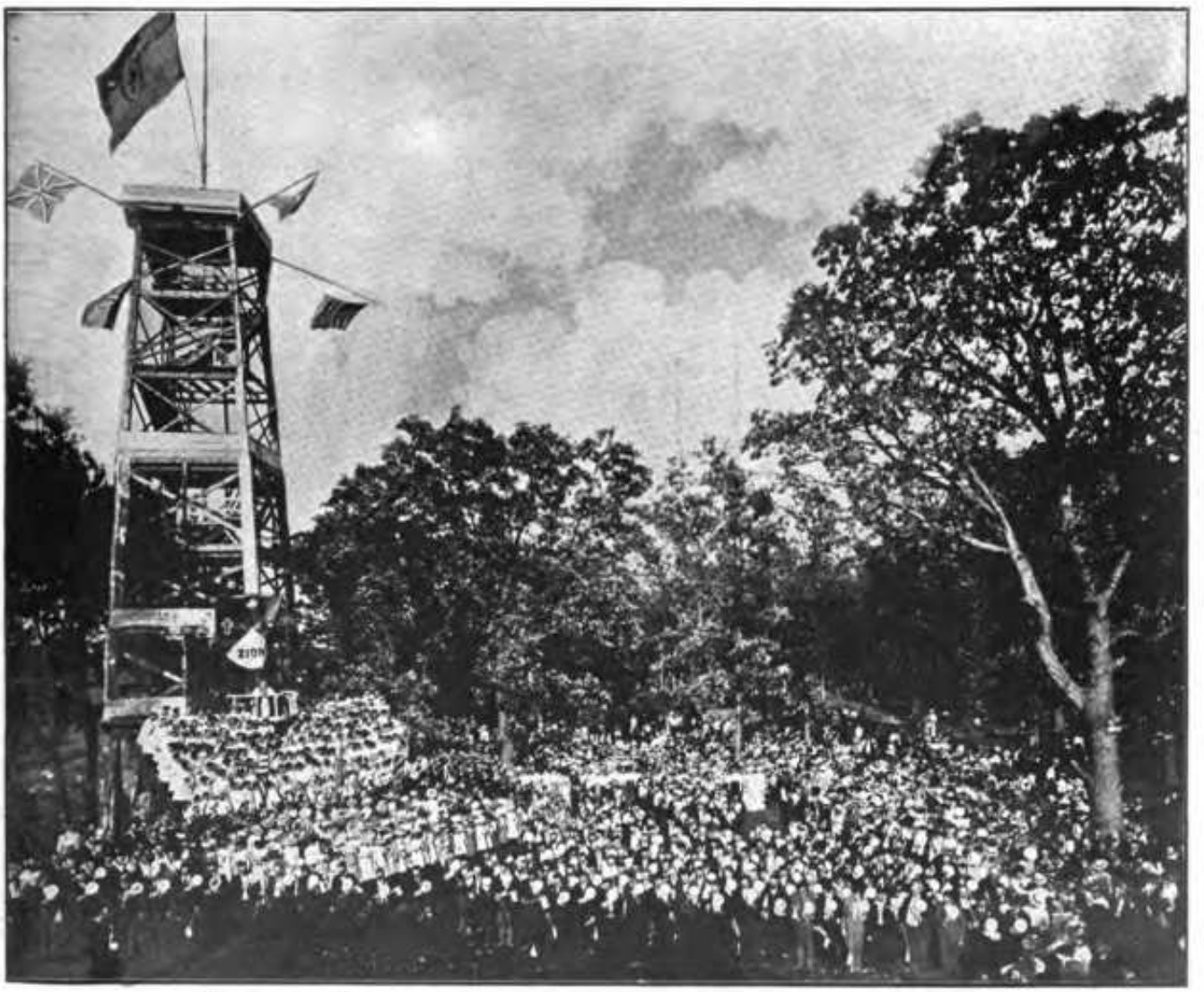
I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 13. CHICAGO. JULY 21, 1900. PRICE FIVE CENTS.



CONSECRATION OF SITE OF ZION TEMPLE AT ZION CITY, JULY 14, 1900.

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CHICAGO, ILLINOIS, JULY 21, 1900.

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EDITORIAL NOTES.

"THEY SHALL COME AND SING IN THE HEIGHT OF ZION."

AS WE WRITE these words, our eye falls upon a wondrous picture. We are informed that it is the largest photograph ever made upon one plate, by one camera, at any time in all the world.

It is eight feet long by twenty-five inches wide, and represents the Consecration Scene at the Site of Zion City Temple, on Saturday, July 14, 1900.

IT WAS TAKEN by our brother, George R. Lawrence, the owner of the great camera which was used in making the picture at the moment when we offered the Consecration Prayer. The scene is one never to be forgotten. It represents thousands bowed before God in solemn prayer, that the Site which is being consecrated shall be accepted by Him, and used mightily in the extension of His Kingdom, and in preparation for the coming of His Son.

THE PICTURE on our front page was taken by a different camera, about the same time, but the figures are on so small a scale that it presents a very different appearance.

We hope to publish the larger picture, which is a most remarkable production, but cannot make any definite announcements upon the subject until next week.

ALL WHO HAVE seen this wonderful picture of the Closing Scenes of that wonderful day have remarked upon the peculiarly awe-inspiring effect which it has, as one looks into the faces of these thousands of worshipers, who have reached the Heights of Zion, and are taking part in this glorious act.

OUR PAGES this week are filled with long reports of the Consecration Day and of the services of the day following, when the Memorial Address on the Founding of Zion City was delivered.

WE HAVE just closed the whole series of meetings held in this connection, at which, it is probable, there were more than twenty thousand attendances.

The daily press of Chicago, of Waukegan, and of many places around the city, gave long accounts, some of them covering two columns of their papers, and the unanimous verdict was that it was the largest excursion that had ever left the city at one time, on one line, to one place.

No less than eleven trains, with an average of about eight cars to a train, went out from Chicago alone. Large numbers of visitors came also from Milwaukee, Racine, Kenosha, Waukegan, Winnetka, Evanston, etc. A conservative estimate will probably place the number at the Consecration of the Temple Site at ten thousand, and it has been estimated by some as high as thirteen thousand.

BUT IT IS not of the numbers alone that we have reason to rejoice, but of the wonderful spirit which pervaded the entire assembly, the perfect order and excellent organization, which called forth the praises of even our critics in the public press. For once all the newspapers were unanimous in praising Zion's good order.

IN COMMENTING upon the wonders of the day, the Chicago *Daily News*, one of Zion's bitterest critics and maligners, remarks:

Incoming passengers from the western and northwestern suburbs gazed in amazement at the departure of the Hosts of Zion. . . . From early dawn until after midday the Northwestern Passenger Station pre-

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sented the appearance of a rendezvous for the vast army of Crusaders. Crowds thronged the train-sheds, flocked on board the coaches, and were whirled away until it seemed that a Nation was turning its face northward.

Supt. T. A. Lawson of the Northwestern system, ostensibly in charge of starting the Army on its journey, but, in fact, an astonished spectator, stood and marveled at the perfection of the organization, as thousands poured by, laden with bulging lunch baskets, flags and hymn-books, and strings of children in tow, yet never for a moment was there the slightest confusion. As fast as the trains were filled they were started on their way.

EVEN the Chicago *Inter Ocean*, so renowned for its wickedness in dealing with Zion, said:

There probably never was such a gigantic out-of-door religious meeting anywhere around Chicago as was held yesterday at Zion City, six miles north of Waukegan. But the great Gathering at Zion City was not drawn altogether from Chicago. Crowds came from Kenosha and Milwaukee, and there were on the ground hundreds of farmers' wagons and carriages and any quantity of bicycles.

THE CHICAGO *Times-Herald* says:

It certainly was wonderful to see a crowd which was variously estimated from six thousand to fourteen thousand persons, and which, all told, amounted to eight thousand, to yield absolute obedience to the directions and commands of their chosen Leader.

THE CHICAGO *Evening Journal* speaks of the number present as being ten thousand.

The Waukegan *Gazette* comments at great length upon the perfection of the arrangements, and remarks as follows:

Many Waukegan people drove to the scene in the afternoon and were astonished at the magnitude of the crowd and the general air of contentment which prevailed. The absence of smokers was particularly noticeable in the gathering.

THE WAUKEGAN *Daily Sun* remarks as follows:

The round-trip ticket was thirty cents, an unprecedented rate for the Northwestern. Thirty cents for an eighty-five mile ride is a step by the company which, on the face of it, proves that Zion City is to be more than a mere pipe-dream. If it were not, the railroad people would hardly be so zealous to make the opening event such a success.

In view of the big number of excursion trains, no freight train came here today. All freight for northern points was shipped around on the other division, and Waukegan and other places down the road were left without freight delivery. This was done in order to cause no delay for the excursionists.

THE CHICAGO *Tribune* says:

An enormous crowd attended.

THE KENOSHA *Gazette* says:

Excursion trains have been coming in from every direction, loaded with living freight, to be discharged at the Gates of Zion.

FOR THE information of our distant readers we have given these few extracts from the local papers, but the full and authoritative reports will be found in our own columns.

IT HAS BEEN our joy, within the present week, to consecrate fifty-seven young children to God, receive one hundred and fifty new members into fellowship, pray with about eight hundred sick people, baptize one hundred and sixty-five, ordain two Elders, two Deacons, and two Deaconesses, conduct nearly twenty services of various kinds, and direct the operations of the work in general.

The Conferences held in Zion's Hall of Seventies each morning at ten o'clock have been of very great interest, and hundreds of Zion Investors have rejoiced in the reports which we placed before these meetings. Zion is full of confidence in the future.

Tens of thousands who have come and sung on the Heights of Zion in the past few days have returned to their homes with fresh courage and determination to do their part in the extension of the Kingdom of God and the establishment of the Christian Catholic Church in Zion, and the upbuilding of Zion City.

"THE JOY of the Lord is Strength."

Again and again we have poured out our life to what seemed almost to be its last drops during these eight days, but when the next engagement came, we found that God had supplied new vigor, so that when, as on last Lord's Day, we were continuously at work from 6 A. M. to 11 P. M., we realized that we were stronger at the close than even at the beginning; a proof of which was that we went into conference concerning Zion's future operations with one of our most trusted officers until 2:30 A. M. of Monday; enabling us, therefore, after all the toils of the Consecration Day, to give twenty-two and a half hours of continuous service.

We were again able to resume our labors at 8:30 the next morning, and as the week is closing, beyond a little natural weariness, we feel that we have lost nothing of strength, but, on the contrary, have gained whilst ministering to these tens of thousands who have been coming together and singing in the heights of Zion.

THERE SHALL be a day
That the Watchmen upon the hills of Ephraim shall cry,
Arise ye,
And let us go up to Zion unto the Lord our God.
. . . . . .
And they shall come and sing
In the height of Zion,
And shall flow together unto the goodness of the Lord,
To the corn, and to the wine, and to the oil,
And to the young of the flock and of the herd:
And their soul shall be as a watered garden;
And they shall not sorrow any more at all.

WE ARE convinced that the words of our Lord Jesus are true:

If ye shall ask anything of the Father, He will give it to you in My Name. . . . Ask and ye shall receive, that your Joy may be full

---

LET ZION everywhere remember that "the Kingdom of God is Righteousness and Peace and Joy in the Holy Ghost."

Let Zion everywhere remember that our Lord expects His people to be joyful, and in the last great prayer of our Redeemer, in speaking to the Eternal Father, he said:

Father, keep them in Thy Name which Thou hast given Me, that they may be one, even as We are. . . . But now I come to Thee; and these things I speak in the world, that they may have My Joy fulfilled in themselves.

IT IS the purpose of God to make Zion "the perfection of beauty, the Joy of the whole earth."

GREAT IS the Lord, and highly to be praised.
In the City of our God, in His Holy Mountain,
Beautiful in elevation, the Joy of the whole earth,
Is Mount Zion, on the sides the north,
The City of the Great King.

ON THE north side of this great City of Chicago, beautiful for elevation, God has indeed given us a magnificent site for a "City of the Great King."

MUCH DIVINE PATIENCE, Perseverance, Prudence and Power must be given to those of us to whom God has given the direction of this great enterprise.

Let our friends everywhere, who read the news of these wonderful days, pray that they may each take their part in making Zion City "a Joy to the whole earth."

NOT ONE NOTE of sadness came into all that blessed Consecration Day last Saturday. Not one note of sadness was with

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us on the Lord's Day that followed, and throughout all these conferences and meeting days since then.

IT WAS with Joy that we taught and prayed with the sick continuously from three to eleven P. M. last Tuesday, and when the great array of 165 candidates for Baptism met us, and we for a moment were ready to wonder whether we had even the physical strength necessary for that Herculean task of a triple immersion of that throng, in a moment our heart was turned to God and we realized that "the Joy of the Lord is our strength."

FAR AND WIDE, o'er all the earth, wherever Zion's sons and daughters are to be found, wherever these words may reach, we utter the cry, "In Christ's Name, Rejoice!"

IT IS no time for Sorrow.
It is no time for Care.
It is no time for Fear.
It is no time for Doubt.

It is the time for Joy, for Confidence, for Love, and for Faith, as Zion's armies are rising up o'er all the earth and concentrating in tens of thousands for the building up of this great Zion City in the middle of this vast American Continent.

Thus saith the Lord of hosts,
The God of Israel:
Yet again shall they use this speech
In the land of Judah and in the cities thereof,
When I shall bring again their captivity:
The Lord bless thee, O Habitation of Justice,
O Mountain of Holiness.

ZION MUST be forever "A Habitation of Justice, a Mountain of Holiness," and a "Joy throughout all the generations" while the earth endures.

"HE HATH given the Holy Spirit to them that obey Him."

The obedience which follows a true repentance and a real faith will find expression in the glorious ordinance of a Real Baptism.

ON PAGE 414 of this issue our readers will find the record of the names of the 165 believers whom it was our personal privilege to baptize on Wednesday evening last in Central Zion Tabernacle.

They came from nineteen States and Territories of the United States of America, as well as from Canada, England and Japan.

With what joy they obeyed God!

And how real was their understanding of the triune glories of a Triune Baptism into the Name of the Father, and of the Son, and of the Holy Ghost!

How earnest were their aspirations for a real burial "with Christ in Baptism," that they might be "dead to sin," for a real "planting with Him in the likeness of His resurrection," that they might be "alive unto God," and for a real "walkin in newness of life," that they might be endowed with "power for service."

THE RECORD on page 414 shows no less than 7276 baptisms by Triune Immersion in the Christian Catholic Church in Zion during the past three years and four months; but we have knowledge of a considerable number who have been baptized during that period of which we have no record.

During the period above referred to, no less than 5678 of these baptisms have taken place in Central Zion Tabernacle and 4339 of these were baptized by our own hands.

Let us consider what the results would be if the five hundred churches of Chicago had in three years baptized five thousand each. It would be that 2,500,000 persons would have been baptized by these churches, a number far in excess of adult population of the entire State of Illinos.

Apply this further. In the United States of America there are 187,000 churches. Had each church baptized in three years only one thousand members, one-fifth of the number baptized in Central Zion Tabernacle, no less than 187,000,000 persons would have been baptized, a number nearly three times in excess of the entire population of the United States.

And let the same figures apply to the whole world, and it is a simple statistical fact which we commend to the consideration of the critics of Zion everywhere, that the whole world, and another world as large, would have been baptized by a Triune Immersion "into the Name of the Father, and of the Son, and of the Holy Ghost."

BEYOND a peradventure these facts show what God is capable of doing by means of Zion in a very few years.

IT MUST also be remembered that tens of thousands of those who are in Zion and "in whose hearts are the highways to Zion" would be so baptized were there Elders or other qualified officers to administer the ordinance where they live.

KNOWING from continuous observation and experience the wonderful power which accompanies this Seal of Baptism, we once more call upon all who are true to God to help us to plant a real Salvation, a real Healing, a real Holiness, and a real Baptism under the Banner of Zion in every nation upon earth.

CLOUDS of impenetrable darkness seem to enclose the capital of the Chinese Empire, but out of its gloomy depths the lurid fires of Revolution and the cries of the Tortured and the Murdered are heard at intervals throughout the world.

It is difficult, even at this writing, to be absolutely sure of what has happened, and as to whether all the members of the foreign legations and their wives and families are murdered or not. But one thing is certain, namely, that what seems to be a National Movement for the expulsion of Christianity and Western civilization has assumed large proportions, and that the Imperial Court is in harmony with the aims of the Boxers, and is using the fanaticism and ignorance to further their own evil policy.

The Dragon is once more awakening, and times of terrific conflict have begun.

ZION'S MESSENGERS in China are in the Kiang-su Province, more than five hundred miles south of Pekin. Our brother and sister, Elder and Evangelist Viking, with their little one, are at Shanghai, and Li Dz-Eng, our Evangelist at Song-Ling, not far distant from Shanghai.

We have this week cabled to Elder Viking, instructing him, if necessary, to go to Yokohama, and to bring out Li and his family, and we have cabled to him $500 for that purpose. He has replied a cable, "China is chaos. Shanghai is yet safe," and so we suppose that our brother does not yet find it necessary to retire.

The condition of affairs in the neighborhood of Shanghai is difficult to ascertain, for telegrams are very contradictory, but we believe that God will give him wisdom and enable him to remain as long as any one can with safety. It would be a very sinful throwing away of a useful life were he to remain until it was too late, but even while we say this, we feel that there is no need to fear for Shanghai, inasmuch as the British Government will, without doubt, exert its utmost power to retain its hold, not only upon that great port, but upon the Yang-tse-Kiang River, and the fertile valleys far into the interior through which it flows.

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THE EVENTS of the last few weeks have determined us to keep in this country for some time the large Mission Party which, under Overseer Mason, would otherwise have sailed for China next month. But although we postponed their departure, we do not give up our determination to carry the Everlasting Gospel of the Everliving God to China, by means of Messengers from Zion.

THE BREAK-UP OF CHINA is, however, in all probability, close at hand, and the Tartar Dynasty, which has so long misruled the Chinese, must soon give way under the pressure of the European Powers, and of America and Japan. The rights of those engaged in Missionary, in Christianizing and civilizing efforts, will doubtless be guaranteed by International Protectorate, which will probably be established by all the Powers acting in unison.

The chief conflict may be prolonged for many months, inasmuch as the Revolution seems to have been led by determined men, who can easily put in the field a million well-armed fighters, who, in many cases, seem to be well supplied with artillery.

MANY NOBLE Christian lives have been sacrificed to the fury of the heathen, and the probable tragic end of the Ambassadors and Representatives of foreign powers will doubtless bring severe punishment upon the erring Nation.

WE ARE STUDYING earnestly the situation, upon which much light has been thrown by a large number of recent able works, written from many standpoints.

From these, and from many other sources of information, we have come to the conclusion that what Archibald Colquhoun has written in "Transformation," China, is beyond all question true; namely, that China is par excellence a country honeycombed with Secret Societies, and with many which are not secret. The Society of the Boxers has been long known as one of great danger, but it is only one of a great many in that country. Some of these societies aim at revolution, such as the Great Triad Society, Heaven, Earth and Men. It seeks more light (ming), but as "Ming" was also the appellation of the last native Dynasty, it is probable that the word is used in that sense.

The Boxer Society has possibly been adopted by the present Dynasty as a protection against the Great Triad Society.

The country is full of Secret Societies of every kind, all of them ready to use poison or violent methods to carry out their designs and destroy their adversaries. Even the poor are formed into companies, regiments and batallions, and the great army of paupers has a chief who bears the title of "King of the Paupers," and he is actually recognized by the city. He lives at Pekin and is a real power. On many occasions the principal inhabitants in the district will pay this wretched man to deliver them from the hideous invasion of the host of beggars. Villagers oftentimes pay a ransom and the beggars decamp, and go and pour down like an avalanche upon some other place.

The Thieves also are organized, and the power of the Thief Guild is felt in many ways. There is a King of the Thieves, who is propitiated by many.

The greatest danger in China today arises from evil Russia, supported by France.

These powers represent the apostasies of the Greek and Roman Churches. The kind of Christianity which they have thrust upon the Chinese has made that people religiously angry with the dissimulation and immorality, and degrading superstitions and brazen falsehoods. These things have embittered the Chinese and given much occasion for their hatred to foreign religion, as well as to foreign political methods.

But God is overruling, and we doubt not that after these terrible conditions have passed away China will emerge chastened and subdued, and prepared to receive the light of the Everlasting Gospel.

WE SHALL continue to avail ourselves of every opportunity of becoming well acquainted with present conditions in China, but no one can foresee what a day may bring forth.

In these revolutionary periods, the one thing above all others, however, which emerges clearly from the chaos, is that God is overruling and will compel the Chinese to receive that Truth which destroys all Error; that Way of Life which leads to Everlasting Peace.

GOOD TIDINGS have been received by us from Overseer Wilhide in Australia, and from all parts of the world where God is raising up earnest helpers in the extension of the Principles which He has enabled us to lay down and carry into practice in the Christian Catholic Church in Zion.

WE CONTINUE to hear excellent accounts of the work of God through Zion in Japan. At our last Baptism we had the pleasure of baptizing a very intelligent Japanese teacher, named Sojiro Iwamoto, whom we shall help, God willing, to get a training in Zion College for his future work.

A very interesting picture has been brought by him from Japan, containing the portraits of ten adult persons and three children who are "Zion's Nucleus in Yokohama." The portraits of Rev. T. A. Cairns and Mrs. Cairns, with that of the Rev. D. Tokida, all of whom are now members of this Church, are in the group, and we shall have it engraved and printed in this paper very shortly.

Our Japanese brethren who have been pursuing their studies in Zion College for some time, the Rev. John Alexander Inouye, Paul D. Kitano and little Daniel Inouye, are making excellent workers, while a number of other Japanese members of this Church are also doing well in various parts.

We hope to welcome to Zion College a number of others, and trust that we shall soon have a strong band of Zion Messengers to send out to Japan; but we feel above all things careful preparation is essential to permanent progress.

WE NOTICE that the *Japan Mail* has recently severely attacked us and misrepresented our teaching in an article which is evidently written by a Freemason.

We do not doubt that this unchristian power, whose religion is that of the shameful "point within the circle," will fight Zion in Japan as elsewhere.

But the weapons which that paper has already employed are disgraceful and utterly unworthy of its distinguished editor, whose able work on "Japan," published by Millet, of Boston, we have greatly admired. We have had for some time in our possession a copy of the Imperial Edition of that remarkable work, limited to one hundred copies.

We are sorry that Editor Brinkley should permit such an article to appear in his paper. If that able editor will only provide himself with the pamphlets or copies of LEAVES OF HEALING which are supposed to be reviewed therein, he will see how false the accusations are.

We had hoped for at least common honesty in the *Japan Mail*, and trust that we shall yet have the pleasure of seeing an apology for that shameful attack.

THE TIME is fast approaching when we shall leave for Europe, and in answer to many questions we desire to say that, God willing, we shall preach in Central Zion Tabernacle on

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tomorrow, Lord's Day, July 22d, but that we shall be absent on July 29th, and shall conduct, God willing, our closing service on Lord's Day, August 5th. This will be followed by a public farewell meeting in Central Zion Tabernacle on Monday evening, August 6th, when we, with our party of eleven in all, will briefly address the many thousands of Zion who will probably then assemble.

Our party will probably consist of the General Overseer and Mrs. Dowie, Mr. A. J. Gladstone Dowie, Miss Esther A. Dowie, Deacon Samuel Stevenson and his bride, Miss Lizzie S. Gaston, Rev. H. E. Cantel, Mr. O. L. Sprecher, Mr. Ernest Williams, and Mr. Carl F. Stern. Mr. David F. Robertson, our transportation agent, will also accompany us as far as New York.

We desire to say that we cabled to Elder W. deRonden-Pos to leave all arrangements as to meetings in abeyance until we arrive in Paris.

It is probable that we shall reach London earlier than we at first anticipated, and that we shall spend a week or two in visiting private friends and in selecting Headquarters Offices in the great metropolis before we make our brief visit to Belgium, Holland, Sweden, Norway and Denmark.

We shall publish, as soon as we can, a programme of our intended work in Europe, in Northern Africa, and in Syria, but feel that it would be wise for us to do so after we have more accurately ascertained the condition of the work in these lands.

We rejoice to know that we are leaving the work in a high state of efficiency in all its branches, and that we are committing to qualified and able men the temporary care of Zion's vast and ever-extending work.

We have had some important meetings with our Business Cabinet and have marked out a line of work to be pursued during our absence both in connection with our Financial Institutions and Zion City.

Overseers Speicher, Piper and Mason will have important duties to perform, which will be more fully set forth in subsequent issues, and we are leaving Zion's publishing interests in trained and able hands.

There is no reason why there should not be very steady and even rapid growth during our absence, and we shall greatly rejoice to know that God is abundantly blessing the labors of the great company of workers in all departments, numbering more than a thousand in Chicago alone, to whom we shall commit important trusts.

We desire to remind our foreign correspondents that letters must now be addressed to us at No. 107 Rue Mozart, Auteuil, Paris, France.

Orders for Zion Publishing House and money in payment of subscriptions and literature must be sent direct to Zion, 1207 Michigan Avenue, Chicago, addressed to the Manager of Zion Publishing House. Delays will arise if our correspondents will persist in enclosing such orders in our private correspondence. We therefore emphatically desire that all letters as referred to above shall be sent direct to Chicago.

In answer to many inquiries we desire to say that the marriage of our sister, Miss Mary A. Dowie, late of Adelaide, South Australia, and Mr. Samuel Stevenson, late of Beeston, Nottingham, England, will take place in Central Zion Tabernacle on the evening of Tuesday, July 24th, at 8 p. m.

Three thousand five hundred cards of invitation have been issued and admission will be upon presentation of such a card. These can be obtained by members of the Christian Catholic Church in Zion on application to Overseer Speicher at Zion Home, or at the close of the services on Lord's Day, July 22d.

Mr. F. W. A. MacCormac is no longer an Evangelist of this Church, having been removed for cause.

We thank the Rev. W. Carlile, Honorable Chief Secretary of the Church Army in London, who was kind enough to perform the painful duty of informing us of F. W. A. MacCormac's sad downfall in London, which was confirmed by a visit made by Deacon Stevenson, at our request, to the headquarters of the Church Army, 130 Edgeware Road, London.

Letters which the Deacon brought out with him about this matter prove the hypocrisy and deceit of MacCormac while here.

We greatly grieve to make this statement, but fearing damage to the Kingdom of God and the interests of Zion in Europe, we think it right to place all our friends upon their guard against this wicked man, who has so successfully for a time imposed upon many persons in America.

BRETHREN, PRAY FOR US.

EXTRA.

MONDAY MORNING, JULY 23, 1900.

We regret to record one of the most violent assaults upon Zion, in the person of one of its Elders, that has yet been made.

On Saturday last Elder Cyrus B. Fockler, upon his return from Chicago to his charge at Mansfield, Ohio, was assaulted and mobbed and dragged for a great distance amidst threats of murder.

He was rescued after being stripped of nearly all his clothing and seriously maltreated, and taken to the jail for safety.

We hold Mayor Brown, of Mansfield, personally responsible for this disgraceful riot, because we had warned him of the impending danger which had been created largely by himself and a vile paper of that city called *The Shield*.

However, by the mercy of God, Elder Fockler's life was saved, and Evangelist Fisher, who accompanied him, immediately took his place and holds the fort in Mansfield, while Elder Fockler is at his home in Canton, Ohio. Although he was severely injured, we learn that he is rapidly getting better.

We commented at great length upon this matter in Central Zion Tabernacle yesterday, and the full report of our remarks of the details of this matter will appear in our next issue.

Meanwhile we have directed Overseer Piper and Elders McFarlane, McClurkin and Stevens to hold special services in Mansfield next Lord's Day.

We hear that everything is quiet now in that city, and that there is a feeling of great shame at the disgrace which has been brought upon it, as we hold, directly by the wickedness of Mayor Brown.

The place of meeting next Lord's Day in Mansfield we are quite unable to announce, because we have not yet been able to make arrangements for a large enough place. We will do this as early as possible this week, and we invite earnestly our friends from all parts of Ohio to come and stand by Zion in Mansfield in this crisis.

We trust that Elder Fockler will be able to come from Canton and take his place on Zion platform on that day.

REV. WILLIAM HAMNER PIPER,

Overseer-at-Large of the Christian Catholic Church in Zion, assisted by

ELDERS McCLURKIN, STEVENS and McFARLANE,

Will conduct Divine Services in

MANSFIELD, OHIO,

Lord's Day, July 29, 1900, at 2:30 and 7:30 p. m. The place of meeting may be ascertained by applying at the Von Hoff Hotel. Let Friends come from near-by towns. These services will likely be continued Monday and Tuesday afternoon and evening following, the 29th.

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And He said unto them: Take heed what ye hear.—Mark 4:24.

CENTURIES ago, God's prophet Zechariah saw in prophetic vision an age when a flying roll, or book, should go "forth over the face of the whole earth" (Zechariah 5).

It was to be sent by God with His Message; for He said He would cause it to go forth as a curse or torment to those who steal and to those who swear falsely by His Name.

It was to consume their houses; they were to have "no refuge of lies" to shelter themselves under—not even a foundation stone to stand upon.

Those who steal their time and talents, their services and their money from the extension of God's Kingdom, are a very large class.

Those who swear falsely by His Name in Secret Societies are a great multitude.

Much of the reading matter of today does not go forth to do a work for God. Its work is to tear down God's Kingdom and to establish that of the Devil. Its aim is to get its readers confused in their ideas of right and wrong—therefore it calls evil good and good evil. It makes vice attractive. Its endeavor is to destroy the purity of the home and of the family life, and to draw its readers away from the simplicity of the teachings of our Lord Jesus Christ.

Today many of the false systems of religion which cursed the world in preceding ages have been revived and have been introduced in seductive form to the reading public. The Devil always mixes some truth with every false system of religion.

Christian Science and Theosophy are, perhaps, the best known of these forms of spiritualistic teaching. They are man's efforts to save himself without the atonement of our Lord and Saviour Jesus Christ.

Take heed what ye hear.

A correspondent from Maine writes to our General Overseer:

Dear Brother in Christ:—God bless you for the Bible explained, the Little White Dove! Thank God it ever came into my hands!

How I have prayed for some good reading to give away. It has all been so mixed with the World and the Flesh and the Devil that it grieved me to give it away.

When I got the Little White Dove with its pure wings I realized that its Message was what I had always believed.

There is a lady here whom I have prayed for twenty years, and have taken her reading matter. I cannot tell you all about her, but, thank God, she is saved by reading Leaves of Healing.

I wish you could see how happy she is and hear her talk. There is only one of those papers that comes into this county.

I have a son very far from God and I want you to pray for him.

The Law of Cause and Effect in Giving and Receiving.

There is that scattereth, and increaseth yet more;

And there is that withholdeth more than is meet, but it tendeth only to want.—Proverbs 11:24.

This passage, with other parts of Scripture, shows that there is the law of cause and effect between giving and receiving.

God tells us that His people are not blessed when they withhold from Him their tithes and offerings which are needed to carry on His work.

When Jesus saw the rich casting from their abundance into the treasury and the poor widow her two mites, which was all of her living, He said that she had cast in more than they all. And today the Father's heart must be touched with tender sympathy when He sees His people giving to Him what costs them sacrifice.

There are many in Zion who testify that they are prospered in giving. Even when they have been in debt to others and have given God His share, they have been prospered in paying their other creditors as they had not been previously.

The following letter, from a lady in Vermont, we read with much interest. The writer says:

I have a little offering for Zion. I wish I could tell you about it, but must not take your time. Suffice it to say, it goes with pleasure and leaves me with not fifty cents.

The Devil said I was afraid to send it and risk getting more when I needed.

God blessed wonderfully when I told Him what I was going to do. He gave me help about sewing which I needed.

The gift is $3, to be divided between rolls of Leaves of Healing to be sent to foreign lands and the new printing press.

We intend to put The Coming City into our Public Library.

Leaves of Healing is doing much good, and is showing us how much we lack being all we ought to be for God.

The following letter to our General Overseer tells of

Blessing Received Through Reading Zion Literature.

Cobden, Illinois, July 7, 1900.

Dear Brother in Christ:—I write asking you to pray for me that I may be perfectly healed.

Last March I was taken sick with pneumonia in both my lungs. They abscessed and discharged.

My doctor gave me up and said I could not get well. I made up my mind that I must die.

But thank God for sending Leaves of Healing.

I read it and began praying for my health. God has blessed me.

On the 16th of June I was confined. I had a sister of your Church to pray for me.

I gave birth to a child almost without pain.

I desire to learn all I can about Divine Healing.

I want to have a home in Zion.

I have a husband and three children. Pray for them.

Circulate the Replies to the Ram's Horn.

Through the liberality of our friends we have been enabled to print a large number of Leaves of Healing containing the "Reply to the Lies of the *Ram's Horn*."

Several thousand of these are ready. These we will furnish to members of Zion wishing them to distribute, if they will pay the postage. Not more than one hundred copies will be sent to one address. The postage on these amounts to one cent for two copies.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending July 14, 1900.

2707 Rolls to	United States.
1078 Rolls to	Hotels of Europe.
1035 Rolls to	England.
570 Rolls to	Germany.
226 Rolls to	Scotland.
130 Rolls to	Canada.
125 Rolls to	Austria.
Number of rolls for the week	5,871
Number of rolls reported to July 14, 1900	599,603

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THE QUESTION OF QUESTIONS—THE RULE OF GOD OR THE RULE OF THE PEOPLE—WHICH?

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CONSECRATION OF ZION TEMPLE SITE.

By the Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, at Zion City, Saturday, July 14, 1900.

IT was a day of beauty, of light, of joy. It was a day fraught with the mightiest significance to Zion and to the world.

It was a day the power of which will grow and extend as the days and the years go by until, as each succeeding anniversary rolls around, entire nations will mark its passage with joyous convocations and songs of praise to God.

It was a day of triumph for Zion. Even her bitterest foes and most diabolically malicious maligners were compelled to confess their admiration for the vast numbers, their perfect organization, their harmony, unity and orderliness.



The eyes of thousands of spectators were widened with astonishment as they began to get an inkling of the truth about Zion.

It was an almost perfect midsummer day

The dull, lowering clouds of Friday were dispelled ere the sun set, and a clear, beautifully moonlit night gave promise of a morn of regal splendor.

All Zion was praising God; for He was answering the prayers sent up from tens of thousands of faithful children, petitioning fine weather for the Consecration Day.

Morning dawned clear and bright, with a fresh southwest breeze tempering the heat of the sun. The sparkling blue of the July sky was intensified by fleecy summer clouds which, floating slowly across the heavens, veiled the glowing face of the "king of day," casting cooling shadows which chased each other across the plenteous prairies and out across the lake.

But no sooner had the rosy dawn begun to lift and fold away the shadows which enveloped the sleeping city than Zion was astir.

Preparations for the day's outing were made in thousands of homes, and then the march to the trains began.

With panting steed of steel eager to be off, a long train of cars stood at the Chicago and Northwestern Depot on Wells Street.

By seven o'clock it was filled with a merry, singing, laughing, rejoicing but perfectly decorous company of Christian people.

With a clang and a wheeze it started on its northward journey.

Another rolled up to take its place, was quickly filled and soon was racing after its fellow.

Another and another long train filled to the doors, but not uncomfortably overcrowded, swung out of the capacious depot.

And still the people trooped into the long train-shed in thousands. Zion's Guard, three hundred and fifty strong, guided and controlled the rushing stream of humanity without a jar or clash, leaving the railroad officials and the blue-coated Chicago policemen, kindly sent to assist by Chief Kipley, to stand and behold, silent with wonder and admiration. The exodus of what one of Zion's most malignant press enemies was constrained to say "seemed like a nation" did not cease until one o'clock. Eleven trains of about eight cars each were necessary to transport the nearly ten thousand people who went to Zion City Site on that memorable morning.

Besides these there were a great many interested spectators from Waukegan and other places in the vicinity, many driving miles to the Site in carriages.

The General Overseer and family, the Overseers, Elders, Evangelists, Deacons and Deaconesses of the Christian Catholic Church in Zion, Zion's White-robed Choir and the main contingent of Zion's Guard were conveyed to the City Site on a special train, leaving Chicago at 10:45 A. M.

Upon their arrival at the Site, where soon will arise a City where God will be supreme, a scene of matchless beauty was spread before the eyes of the hosts of Zion. On the one side the waters of Lake Michigan danced in the sunlight, reflecting the depths of the overarching sky with their deep, glowing azure. On the other were hills and vales gently rounded and rich with ripening grain or enticing with the cool shades of orchard and grove, sweeping away in curves of indescribable grace until lost in the embrace of the western horizon.

In the center of the tract, clad with verdure, stood the "Hill of Zion," and upon its crest was the cynosure of the eyes of the world, the Site of Zion Temple.

In the center of the Site stood the Observatory Tower, seventy-two feet in height, surmounted by the gold, white and blue of Zion and a streamer with the words, "Christ is All."

From the four corners of the tower two Zion flags, the Stars and Stripes and the Union Jack were flung to the breeze. Upon each of the four corners of the Site, which is 350 feet square, were erected flag-staffs, from which floated the tri-color of Zion, with the red cross and shield.

The Site was roped in with a white rope and from each post fluttered a miniature Zion flag.

Upon the west side of the tower a speaker's platform and seats for the one hundred and seventy-five members of the

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Choir had been built. The whole was tastefully decorated in the Zion colors.

In the grove, just south of the Temple Site, had been erected a covered platform, with reading desk and seats for about three hundred persons, with a room for the General Overseer in the rear, and with robing rooms for the Choir, etc., and large refreshment rooms and counters underneath. This also was beautified with the gold, white and blue—the colors of Zion, with the red cross shield upon the field.

In front of this platform, in the form of an amphitheatre, were placed seats for over three thousand people. The contour of the land at this place was almost perfectly adapted to its use as an auditorium. The ground sloped gently upward in all directions from the speaker's platform, while the trees, like pillars in a building, served to break up and diffuse the sound.

The grove, throughout the morning hours, rang with the joyous shouts of thousands of children, some of them grown quite tall, at their play. Swings seemed to dangle from every available limb, hammocks offered rest and comfort everywhere, a baseball ground was marked out, there were pleasant social gatherings and family reunions; in short, it was a picnic without beer, tobacco or sinful revelry. Happiness went hand in hand with kindness and goodness.

With the coming of the noon hour, lunch baskets appeared and there was feasting under the trees.

When dinner was over there was a shrill bugle call and Zion's Guard, Zion's White-robed Choir and the officers of the Church began to gather for the great service of the day. The people began to take their places in the vast natural auditorium until nearly the entire ten thousand were waiting in prayerful expectation.

Then a brief call on the bugle and Zion's White-robed Choir, marching down two aisles formed by Zion's Guard, began to ascend the platform. As they did so Miss Leah Sprinkel at the organ, Miss Florence McFarland at the piano, and Zion's Orchestra struck up the opening strains of the Processional.

Then, with ever-increasing volume, the surpliced singers sang the words:

Forward! be our watchword,
Steps and voices join'd;
Seek the things before us.
Not a look behind.
Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By our Captain led?
Forward, thro' the desert,
Thro' the toil and fight!
Jordan flows before us;
Zion beams with light.

Forward, when in childhood,
Buds the infant mind;
All thro' youth and manhood,
Not a thought behind;
Speed thro' realms of nature,
Climb the steps of grace;
Faint not, till in glory
Gleams our Father's face.
Forward, all the lifetime,
Climb from height to height,
Till the head be hoary,
Till the eve be light.

Glories upon glories
Hath our God prepar'd,
By the souls that love Him
One day to be shar'd:
Eye hath not beheld them,
Ear hath never heard;
Nor of these have utter'd
Thought or speech a word.
Forward, marching eastward
Where the heav'n is bright,
Till the veil be lifted,
Till our faith be sight.

As the last notes died away, the General Overseer, robed in the full Bishop's vestment of his office, appeared on the platform, the vast audience immediately arose, and, amidst a great silence, he pronounced the following

INVOCATION.

God be merciful unto us, and bless us, and cause Thy face to shine upon us, that Thy way may be known upon earth, Thy saving healtb among all the nations, for the sake of Jesus. Amen.

The grand old hymn, full of prophetic meaning, written by Wesley over a century ago, then rang out from ten thousand voices until the very hills seemed to echo back the sound:

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 glad reign.

Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold;
Hail to the millions from bondage returning;
Gentile and Jew the blest vision behold.

Lo! in the desert rich flowers are springing,
Streams ever copious are gliding along;
Loud from the mountain-tops echoes are ringing,
Wastes rise in verdure, and mingle in song.

See, from all lands—from the isles of the ocean,
Praise to Jehovah ascending on high;
Fallen are the engines of war and commotion,
Shouts of salvation are rending the sky.

One of the most beautiful musical features of the day was the exquisite rendition of Woodard's anthem, "The Radiant Morn," by Zion's White-robed Choir. Indeed, the work of these consecrated singers and their efficient Conductor, Burt M. Rice, was of the highest order and received many words of richly merited praise from those who enjoyed the music.

The words of the anthem are:

The radiant morn hath passed away,
And spent too soon her golden store;
The shadows of departing day
Creep on once more.

Our life is but a fading dawn,
Its glorious noon, how quickly past;
Lead us, O Christ, when all is gone,
Safe home at last.

Where saints are clothed in spotless white,
And evening shadows never fall,
Where Thou, Eternal Light of Light,
Art Lord of all.

Then, standing with uncovered heads, the General Overseer and all the people repeated together the simple but profoundly significant words of

The Apostles' Creed.

I believe in God the Father Almighty,
Maker of heaven and earth.
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost,
Born of the Virgin Mary;
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Catholic Church,
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

Choir and people then joined in singing the hymn:

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!

Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love.

In the furnace God may prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee;
Thou art precious in His sight:
God is with thee,—
God, thine Everlasting Light.

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The well-beloved voice of Mrs. Dowie was then heard in the beautiful, prophetic words of Zion's Psalm of Salvation, Healing and Holiness and Triumphant Entry into the Zion above, the thirty-fifth chapter of Isaiah.

The *Te Deum*, that matchless song of praise, which has come down through so many centuries to the Church of Christ today, was then sung by Zion Choir, after which the General Overseer offered the following prayer:

PRAYER BY THE GENERAL OVERSEER.

Our Father who art in the heavens, we hallow Thy Name. In the Name of Thy Son, our Lord and Saviour Jesus the Christ, we come beseeching Thee that in the Power of the Holy Spirit we may praise and pray and worship Thee acceptably this day on the height of Zion's Hill. (Amen.)

We bless Thee for this glad day. We thank Thee for the many, many thousands of Zion who are in sympathy with us throughout the world today.

We thank Thee for the thousands who are present, taking part in this beautiful service of the Consecration of Zion Temple's sacred Site, in the midst of this land so soon to be the habitation, we trust, of thousands and tens of thousands who shall serve Thee, whose daily lives shall glorify Thee, and who shall go out into the world as Thy Messengers in every department of their daily life.

God bless, we beseech Thee, the Christian Catholic Church in Zion throughout the whole world. (Amen.)

Bless Zion in America. (Amen.)
Bless Zion in Europe. (Amen.
Bless Zion in Asia. (Amen.)
Bless Zion in Africa. (Amen.)
Bless Zion in Australasia. (Amen.)
Bless Zion in the Islands of the Seas. (Amen.)
Bless our dear ones in distant lands far away from Zion City today.

Bless our dear ones in China, amidst the perils of this awful time. Bless them and keep them.

Oh God, look in great compassion upon the thousands of bleeding hearts today in Europe, in America, in all the world, who are mourning their dead, slain at the center of Mongolian heathenism in Asia.

Oh God, look in compassion upon the poor murderers, and help us to carry the Gospel which changes the heathen and the murderous heart.

Bless, we pray Thee, now, the further services of this day, and help us all to get good, and to carry with us sacred influences, and when the time comes for the Consecration of Zion Temple Site at yonder tower, pour out Thy Spirit upon this waiting people.

We humbly beseech Thee to hear us as we pray in the words that our Lord taught us when on earth He said: "After this manner, therefore, pray ye."

The Choir and congregation then joined the General Overseer in chanting the Disciples' Prayer.

The entire multitude then sang the hymn, "Beautiful Zion, Built Above."

Beautiful Zion, built above.
Beautiful City that I love,
Beautiful gates of pearly white,
Beautiful Temple, God its Light.

Beautiful heav'n, where all is light,
Beautiful angels, clothed in white,
Beautiful strains that never tire,
Beautiful harps thro' all the choir.

Beautiful crowns on every brow,
Beautiful palms the conquerors show,
Beautiful robes the ransomed wear
Beautiful all who enter there.

Beautiful throne of Christ our King,
Beautiful songs the angels sing,
Beautiful rest, all wanderings cease,
Beautiful home of perfect peace.

In making the announcements the General Overseer, among other things, said:

Welcome to Zion City.

I welcome you all to Zion City.

God bless you.

The City is not built, but the people are here. (Laughter.)

It is a great deal better to have the people without the houses than to have the houses without the people. (Laughter.)

We began the right way. God gave us the people. Many as you are today, I thank God there are tens of thousands more of you. Bless God for that. May God bless Zion everywhere today. (Amen.)

I would like to shake hands with you. (The "Zion handshake," a hearty waving of hands, was then given with great enthusiasm.)

Stainer's great anthem, "Zion, Awake," was then sung by Zion's White-robed Choir, with exquisite harmony and melody, and with a ringing, resonant volume of tone which seemed to fill all the air and rolled forth in waves of music through all the woods. The effect was most beautiful. The words of the anthem are:

Awake, awake; put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, the Holy City;
Awake, awake; put on thy strength, O Zion;
For henceforth there shall no more
Come unto thee the uncircumcised and the unclean.
Awake, awake; put on thy strength,
Shake thyself from the dust,
Loose thyself from the bands of thy neck,
O captive daughter of Zion.
Put on thy beautiful garments.
How beautiful upon the mountains
Are the feet of Him that bringeth good tidings,
That publisheth peace, that publisheth salvation,
That saith unto Zion, Thy God reigneth.
Thy watchman shall lift up the voice:
With the voice together they shall sing:
For they shall see eye to eye,
When the Lord shall bring again Zion.
Break forth into joy,
Sing together, ye waste places of Jerusalem.
For the Lord hath comforted His people
He hath redeemed Jerusalem.
The Lord hath made bare His holy arm
In the eyes of all the nations:
And all the ends of the world
Have seen the salvation of our God.
Hallelujah, Hallelujah, Break forth into joy,
Hallelujah, Hallelujah, Amen.

Zion City Site Covers 6500 Acres.

The General Overseer then said: I have been asked by representatives of the press as to the exact extent of the purchase which we have made for Zion City. I tell them and you that the purchases number a little more than 6500 acres.

I have also been asked if I would mind telling how much of that has already been purchased outright. I may say that with one hundred and fifty acres, the purchase of which will be completed by Monday or Tuesday, we shall have about 1150 acres to which we have the title from the surface to the middle of the earth and right up to heaven. (Amen. Applause.)

We have purchased the whole area of over ten square miles and paid large sums on account of every part of it. But we have thought it well to let the farmers hold the over 5000 acres of the land, which is largely covered with growing crops, for a little time longer, until they have harvested their crops. Meanwhile we shall complete the survey, and then complete the purchase and let you all get on it when we are quite ready.

Is it not a good thing to get ready first?

Voices—"Yes."

General Overseer—I do not wish to have you here until we are quite ready. It is a very large undertaking to find room for you all now. I am like the old woman who lived in the shoe—she had so many children she did not know what to do.

I have no room for you in any ordinary building. Again and again Central Zion Tabernacle, Chicago, which seats over 3000 persons, has overflowed all its standing room, and many thousands have gone away disappointed. Zion Temple will, of course, take years to finish. While it is being constructed we shall have a large Tabernacle on these grounds which will hold many thousands, and we can worship here in this glorious Auditorium in the fine weather, can we not?

Voices—"Yes."

General Overseer—These papers which I hold in my hand were brought to me as I was leaving my office this morning. This thing you all know so well was with them. It is a Freemason's apron. These parchments are the diplomas of a druggist and chemist who has been fifteen years in the drug business. But he has been reading LEAVES OF HEALING and has gotten soundly converted, and therefore he is a sorcerer no more.

He surrenders his certificates, gives up his connection with the lodge, and these things will be hung on the walls of Zion as trophies captured from the enemy.

"PROCLAIM LIBERTY TO ALL THE LANDS AND TO ALL THE INHABITANTS THEREOF."

The General Overseer then delivered the Consecration Sermon, and although his audience of so many thousands was scattered over so many acres of ground, his splendid voice was

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distinctly heard, even to the occupants of carriages on the outskirts of the crowd.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto all in all the lands to whom these words shall come, in this and all the coming time, for the sake of Jesus, our Lord, our Strength and our Redeemer.

In the Inspired Word of God in the Great Jubilee Chapter of the Book of Leviticus, in the twenty-fifth chapter of that book, I will read to you from the eighth to the tenth verses:

TEXT.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land.

This is the Sabbatical Year. The century is closing with the year 1900. Forty-nine years, one-half of the century, had passed away at the beginning of that year. We are in the second Jubilee Year of the Twentieth Century.

And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

When God established Israel in the Land of Promise, He commanded that every fiftieth year should be a Year of Jubilee; that all who had been sold into slavery should be free; that all who had sold their land or become bondsmen in any way should be free; that debts should be wiped out, and that the poor whose fathers had lost their land through sickness or through sin should have it back unbought in the Year of Jubilee.

May God bring back to earth her Jubilees. (Amen.)

Zion stands forth to proclaim on this seventh month of the Jubilee Year the great and glorious truth of a proclamation of liberty to all the lands and to all the inhabitants in all the lands throughout the whole wide world.

The Year of Jubilee is come,
Return, ye ransomed sinners, home.

Ye who have sold for naught
Your heritage above,
Shall have it back unbought,
The gift of Jesus' love.
The Year of Jubilee has come,
Return, ye ransomed sinners, home.

"Jesus, our great High Priest, hath full Atonement made." Therefore today Zion in this beginning of the Times of Restoration of All Things comes forth to proclaim God's Jubilee to all the lands, to men and women and youths and maidens and little children, the Liberty which breaks every fetter that binds humanity, and brings songs for groans, joy for sorrow, healing for sickness, wealth for poverty, the Eternal Kingdom of God and Heaven for the rule of Satan and Hell.

A Coincidence of Anniversaries.

It is a very remarkable coincidence, if we must call it by that name, that this Consecration does not take place, as we had planned it, upon the Anniversary of the Independence of the United States, but upon the anniversary of the Fall of the Bastile in Paris, on July 14, 1789, the first revolutionary act of the French Revolution.

We were prevented, by unavoidable causes, from having it on July Fourth and were compelled to have it on the 14th day of July. When that change had to be made, I was grievously disappointed, because I had thought that there was no better day for the Consecration of Zion Temple Site than the Day of American Independence.

When I was grieving over it, not a little, I asked God to show me why the alteration had been divinely permitted. While meditating upon it, I thought of all the great events in human history which had taken place in the month of July. I then remembered that on the 14th day of July, 1789, the Bastile had fallen in Paris; that the French Revolution had begun that day when that awful fortress of Bourbon and Roman Catholic tyranny had fallen, and the people had burst the bonds of many centuries and claimed their liberty.

When I began to think of it, I asked the question, "But did they get their liberty? Was the French Revolution of 1789, which proclaimed the fall of monarchy and the supremacy of democracy, a Divine or a diabolical day?"

When I thought of it, I saw that the Devil had cheated the world out of Liberty on that day by proclaiming a false principle, namely: the Rule of the People.

The more the people ruled in the French Revolution, the worse they became, until the streets of Paris and the streets of France and the rivers of France and the fields of battle of Europe ran red with blood, not of thousands, nor of tens of thousands, nor hundreds of thousands, but of millions of people.

The Hope of the People was lost. The people, in order to save life, to save property, to save religion, to save liberty, were compelled to throw themselves into the arms of "the Man on Horseback," the Dictator Napoleon Bonaparte. Once more their liberties were lost and ground beneath the heel of military dictatorship which formed the people into armies of trained murderers and thieves, which deceived them for a time by military glory, and led them to think that the Empire of France was the Power which would conquer and rule on every continent and on every sea. Vain dream! It ended in exile and death in St. Helena. And when it was attempted to be revived it ended at the fall of Sedan and the Siege of Paris in our own time.

Unless there is much wisdom in this country, the folly of the democracy will again make it imperative upon the people to throw themselves into the arms of "the Man on Horseback," that he may rule by military power and save the people from themselves.

The Rule of God is the Only Right Rule.

It is not a righteous principle that the people or that kings should rule. The righteous principle is that which is declared in the Year of Jubilee, namely: that God made this earth; that He made it for His own people; that His own people have a right to it; that those who obey Him, who love Him and who serve Him shall inherit the earth, and that His own people shall believe in His own Everlasting Gospel.

That Gospel is not the gospel of democracy. It is not the gospel of aristocracy or of oligarchy. It is the Gospel of the Kingdom of God; the Gospel of the Eternal Theocracy which says that God shall rule in every heart, in every home, in every city, in every land; for the earth is the Lord's. (Amen Applause.)

I saw then that the 14th of July, 1900, was an occasion upon which, as the Messenger of God's Covenant, it was my duty to proclaim the Eternal Covenant of God; the Covenant of Salvation, Healing, Holy Living, Perfect Redemption, and to proclaim Liberty through Faith in Jesus by obeying God.

I therefore stand here today to proclaim that the rule of the people, for the people and by the people is not good, but that the rule of the people, by God and for God, is the right rule. (Amen.)

We have learned that lesson. We hold it dear in our hearts.

The Gospel of the Kingdom of God proclaims the supremacy of Christ and our freedom in being His servants, His sons, His daughters, born to Divine Liberty in every land and nation under the canopy of heaven.

One is your Master, even Christ; and all ye are brethen.

This is Not a Rebellion; Nor is It a Revolution.

When the French King was aroused from his bed by the Duke de Liancourt on the night of the 14th of July, 1789, and told that the Bastile had fallen, he said, "What rebellion!" The Duke replied, "Sire, rather say Revolution."

Very soon that king found it true, for his own head fell under the knife of the guillotine. His queen, his sisters, the nobles, the best and some of the worst in France fell; thousands and tens of thousands, and then at last the people who had obtained the rule of themselves used their power to oppress and murder each other.

My word today is, to all who ask, this is not a Rebellion, for we shall obey the laws of the United States so far as these laws do not conflict with the laws of God; but we shall obey no law in any land which tells us to disobey God.

We ought to obey God rather than man, and we shall, by the Grace of God. (Amen.)

This is not a Rebellion. Many of the churches are in fear. They say that we are rebelling.

We are, it is true, rebelling against the Devil and against the apostate churches. We are rebelling against a Baptism which says that if you sprinkle a little water on a baby's nose, you change its heart. You all know that that is a lie, because thousands of you were sprinkled on the nose and your hearts were not changed.

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We rebel against the Idolatry of the Mass, which tells us that a priest can change a bit of bread into the body, blood and bones of Jesus Christ.

We rebel against the Dogma of the Infallibility of the Pope, and declare that there is only One infallible, and that is God.

We rebel against the apostate churches.

We rebel against the World, the Flesh and the Devil.

We rebel against false principles.

We rebel against the wine cup and the beer pot, and the tobacco manufacturer who makes stinkpots. (Laughter.) There are none here today, thank God. (Amen.)

We rebel against the gambler, the gambling hell, the theater, and the unclean house.

We rebel against Satan and against Sin, and against Disease and against Death, and against every power of Hell.

I thank God we are good rebels in rebelling against these things. (Amen.)

This is not a Rebellion against God nor His Word, nor is it a Revolution.

We do not propose to cut off the heads of the Baptists. We desire to take them from the freezing house where the water in the baptistry has become sixty feet thick with ice. We wish to take people from the Methodist haunts of sin where the ministers have pledged themselves to the worship of Baal in secret, and have renounced their God.

We desire to take them from these places where they have been falling under the power of the Devil, and to bring them into Liberty in Zion. (Amen.)

It is not a Rebellion. It is not a Revolution. What is it?

This is a Restoration.

It is a Righteous and Royal Restoration of God and of all His crown rights.

It is a Restoration: "the Times of Restoration of All Things, whereof God spake by the mouth of all His holy prophets, which have been since the world began."

That time has come. We claim that God in Zion is restoring the Christian Church in its primitive beauty and glory and power. (Amen.)

Therefore we claim the restoration of the Kingdom of God. That Kingdom must be within first. It is not lo, here. It is not lo, there, for the Kingdom of God is—where?

Voices—"Within you."

General Overseer—

For not in circling heighth nor depth,
But in the conscious breast;
Present to faith, though hid from sight,
There doth God's Spirit rest.

It is there, within the heart, that the Kingdom must first be established. Your spirit must be set free from sin. Your soul, the blood, the animal life must be made pure, and your body must be made clean; for God desires this body to be the Temple of the Holy Spirit.

We therefore proclaim the Restoration of Man in spirit, soul and body, and the Kingdom of God within.

We proclaim the Restoration of the Church; the Restoration of the Home; the Restoration of the State.

We claim the right of God to rule from morn till night in every home; from morn till night in every business; from morn till night in every State.

Is that right?

Voices—"Yes."

General Overseer—We proclaim that

The Gifts of the Spirit Are Being Restored.

These gifts are nine: The Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, Tongues, and Interpretation of Tongues. "The gifts and calling of God are without repentance." We tell the apostate churches that the gifts of the Spirit are still to be found in the Holy Spirit and still to be found in Zion. (Amen.)

We proclaim the Rule of God in All Things. Hence it is that on yonder eastern side of the Chicago and Northwestern Railway tracks we shall establish Industries which will bring rich revenues to Zion, and where we shall divide a just and generous share of the profits with those who make them, and promote thereby the happiness of the people by means of the supreme rule of God in Zion. (Amen.)

This is one thing which has been greatly needed. Why are the workingmen striking? They are striking against oppression. They are striking against those who have so long taken their labor and not given them a fitting reward. Not in all cases is that the trouble; but undoubtedly in many.

But alas! They have robbed themselves more than their employers. If the working classes were to save the money spent on beer, whisky, tobacco, gambling, the theater, the Secret Society and the doctors, they would each week be four or five dollars better off than they are, would they not?

Voices—"Yes."

General Overseer—In Zion we save that.

The working classes are their own greatest enemies. They would soon have the capital of the country in their hands if they did not give it to the saloonkeeper, the stinkpot manufacturer, and other wicked men and women.

But in Zion neither the saloonkeeper, the stinkpot manufacturer, nor the hog dealer, nor the sorcerer, nor the gambler, nor the harlot will find a place.

By the Grace of God, they will have to go to Waukegan or Chicago. (Laughter.) They cannot stay in Zion, and we hope to help the Waukegan people to clean Waukegan.

May God grant it.

God bless Waukegan. (Amen.)

I desire Waukegan to flourish. I wish to help the whole land I have no jealousy of Waukegan, and Waukegan need have no jealousy of Zion.

Let me say a word or two about this land as a whole.

God said:

"The Land is Mine."

God said, "The land shall not be sold in perpetuity."

God said, "Ye shall grant a redemption for the land."

People will never be able to buy an inch of land in Zion City. There is no land for sale We intend to retain the possession of that land in the hands of God.

The Land in Zion City Will be Leased, Not Sold.

In the Name of the Most High God, we will grant you a lease for 1100 years.

That is not selling.

In that lease we will make you promise for yourself, for your heirs, for your successors, for your assigns, in all time, that you will never put liquor, tobacco or any of the filthy things which God and Zion hate upon this sacred soil. If it is 100, 200 or 300 years from this time, my successor will be able to point to this day and say, "The first General Overseer of the Christian Catholic Church in Zion, John Alex. Dowie, told you that there never would be an inch of land sold, that it should be God's forever."

Is that not right?

Voices—"Yes."

General Overseer—Are you willing?

Voices—"Yes."

General Overseer—It does not matter if you are not willing. We will do it anyhow. (Laughter.)

But you are willing, because you see what God's Word says.

The Temple of God to be Rebuilt.

I will speak of Zion Temple.

I have read the prophecy. Some one, in the latter days, is to rebuild the Temple of God.

I do not say that the Temple which we shall build here will take the place of that Temple which shall be built at Jerusalem. God forbid! But the Temple we shall build here, God willing, shall be a precursor of that Temple, and a preparation for it.

The Temple which we build here will, I hope, be the first of many Zion Temples in many Zion Cities near to the great cities of the world.

I hope to see Zion Cities near St. Louis, New York, Toronto, Montreal, New Orleans, London, Paris, Edinburgh, St. Petersburg, Berlin, Rome, Vienna, Constantinople, Cairo, Melbourne, Sydney, Adelaide, Bombay, Madras, Calcutta, Pekin, Canton, Shanghai, Tien-Tsin, Hong Kong. The Zion Temples in all these cities will send their representatives to the glorious Temple at Jerusalem when Christ our King shall come.

I believe that Zion is needed in Chicago

A gentleman of the press who is here this afternoon said, "Your best friend in Chicago, Doctor, was the Chicago *Tribune*"

I said, "Yes, it hated me from the beginning, and you know it, for you were a reporter on it."

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He said, "But I will tell you one thing, Doctor. I wrote one good article about you and I have never written anything either for or against you since."

He tells me that he is here today representing the *Inter Ocean*, and we will see what he does tomorrow. (Laughter and applause.)

I believe that the reporters to a large extent have been my friends. The editors have been my enemies.

The Freemasons, the Jesuits, the Apostate Denominations, and many other bad people have been behind the scenes and have done the work.

But Zion has triumphed over all. (Amen. Applause.) Thank God today. (Amen.)

This Temple Will Be the Center of Zion City.

Around the Temple will be grouped, in majestic form, great buildings. Two hundred acres 'round about will form a reserve which we will call by some Scriptural name, perhaps Shiloh Park.

Upon it we shall have colleges, great schools of learning, schools of industry, manual training schools, orphanages, Divine Healing Homes, libraries, places where the people can come and get blessing.

There we shall train Zion's Seventies. There we shall train Zion's Messengers, and from thence, God helping us, we shall send these Messengers out to all the ends of the earth.

It will be the center of the Headquarters of the Christian Catholic Church in Zion. It will be the Preparation of the whole earth for the coming of the King.

Let every one who believes what I say to be true, raise his or her hand. (Many thousands of 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, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Deacon Daniel Sloan, the Marshal of the Day, assisted by Zion's Guards, then formed the procession to the Temple Site, which marched in the following order:

Order of the Procession to and Around the Site of Zion Temple.

MARSHAL.
Deacon Daniel Sloan.
CAPTIAN OF THE GUARD.
Carl F. Stern.
Lieutenant B. Frank Morris and Eight Officers of the Guard.
ZION'S BANNER,
Borne by Deacon-Sergeants Herman Peterson and William Hamilton.
ASSISTED BY MAIDS OF HONOR.
Ella Herschberger, Nielsena Hanson, Bertha Deirup, Nettie Deirup
ZION'S WHITE-ROBED CHOIR
(About 175 in number),
Led by Conductor Burt M. Rice.
REV. JOHN ALEXANDER DOWIE,
General Overseer of the Christian Catholic Church in Zion.
REV. JANE DOWIE.
OVERSEERS.
Rev. John G. Speicher, Rev. William Hamner Piper,
Rev. George L. Mason.
ZION'S BUSINESS CABINET.
Deacon Chas. J. Barnard, Deacon H. Worthington Judd,
Deacon William S. Peckham,
Engineer Burton J. Ashley, Attorney Samuel W. Packard.
ELDERS, EVANGELISTS, DEACONS AND DEACONESSES
Of the Christian Catholic Church in Zion
(About 120 in number).
STARS AND STRIPES, ZION'S FLAG, UNION JACK,
Borne by Robert T. Austin, William A. Zeno and David F. Robertson, of Zion's Guard.
ZION'S GUARDS
(About 350 in number),
Led by Drill Master J. E. Daniels.
ZION'S JUNIOR SEVENTIES
(About 500 in number).
ZION'S SENIOR SEVENTIES
(About 1000 in number).
EMPLOYEES OF ZION PRINTING WORKS.

As this procession, about 2000 strong, moved slowly in ranks of four to and around the Temple Site, it presented a most striking, impressive and very beautiful appearance. The gold, white and blue of Zion's Banner, the white dresses of the Maids of Honor, set off by caps and sashes in Zion colors, formed a picture of rich color at the head of the long column.

The Stars and Stripes, the Union Jack and Zion's Flag, borne before Zion's Guard, were symbolic of the Israelitish origin of the Anglo-Saxon race and their going forth, with Zion, to the preparation for the coming of God's Kingdom.

Then the pure white of the surplices of Zion's Choir, gleaming in the afternoon sun, was eminently suggestive of purity, of light, of consecration, of setting apart from the world and its sordid uses.

Zion's Guard had a uniformed appearance with their white caps with blue bands, inscribed in gold letters with the words ZION GUARD.

This procession, nearly a fifth of a mile long, passed three times around the Temple Site, waving little Zion flags and singing as they marched:

Come, we that love the Lord,
And let your joys be known,
Join in a song with sweet accord,
And thus surround the throne.

CHORUS—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful City of God

The hill of Zion yields
A thousand sacred sweets,
Before we reach the heav'nly fields,
Or walk the golden streets.

Let those refuse to sing
Who never knew our God;
But children of the heav'nly King
May speak their joys abroad.

Then let our songs abound,
And every tear be dry;
We're marching thro' Immanuel's ground
To fairer worlds on high.

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, we'll toil and sing,
'Neath the Banner of the Cross.

Tho' the foe may rage and gather as the flood,
Let the Standard be displayed;
And beneath its folds, as soldiers of the Lord,
For the truth be not dismayed!

Over land and sea, wherever man may dwell,
Make the glorious tidings known;
Of the crimson banner now the story tell,
While the Lord shall claim His own!

When the glory dawns—'tis dawning very near—
It is is hast'ning day by day—
Then before our King the foe shall disappear,
And the Cross the world shall sway.

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!

Oh, glorious Name, the angels praise,
And ransomed saints adore,
The Name above all other names,
Our Refuge evermore.

Oh, precious Name, exalted high,
To Him all power is given;
Through Him we triumph over sin,
By Him we enter heaven.

When the first circuit of the Site had been completed, the General Overseer, accompanied by his body guard, proceeded to the tower in the center of the Site and from the platform reviewed the procession, saluting the marchers as they passed.

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When the third round had been completed the procession entered the enclosure, and Zion's Choir took up its position on the tiers of seats provided. Then the Guards, Seventies and others formed in order before the platform. The people were then invited by the General Overseer to come within the enclosure, after which the General Overseer offered the Prayer of Consecration of Zion Temple Site. While this prayer was being offered, the photograph which appears upon the front page of this number of LEAVES OF HEALING was taken by Zion's photographer, George R. Lawrence, from a staging prepared for the purpose.

CONSECRATION PRAYER.

Our Father who art in heaven, we hallow Thy Name, and in the Name of Thy dear Son, and in the Power of Thy Holy Spirit, we come to Thee. Let the grace be given now which enables us to consecrate ourselves, spirit, soul and body, all we have and all we hope for forever, unto Thee. And let the people say, Amen. (Amen.)

Let us consecrate to Thee our offspring, our property, our lives, our talents, our all, for the extension of Thy Kingdom and that Christ may be glorified, His Kingdom established, and the world won for God. And let the people say, Amen. (Amen).

Now we consecrate to Thee this Temple Site, and ere Thy people in Zion shall go from this sacred place, let the Divine influences which shall follow this petition enter into and go with them.

May this place be the birthplace of multitudes of spirits which are as yet unborn into the flesh.

May it be the Salvation of multitudes who are now wandering in sin, and the destruction of the apostasies which are destroying the world. Let this place be one where, when the Temple is raised, Thou shalt dwell by Thy spirit. Make it throughout all the earth our Father's House, the House of God, the House of Prayer; a place to which men and women in every tribe and nation may send their cries for coöperation in supplication. May ascending prayers arise within this Temple which shall be answered for multitudes in every land, in every tongue, in every nation throughout all the earth.

Bless us in our industries, which we shall, by Thy grace, establish in this City for Thy glory; and in educational institutions, and in institutions for the care of the poor and the orphan, and the widow and the fatherless.

Help us seek the homeless and the sorrowing, that Zion may be a refuge for the afflicted throughout the earth, and that from this place there shall go forth that glorious Gospel of Salvation and Healing and Holy Living which shall hasten the establishing of Thy Kingdom.

Oh God, make this Zion Temple a precursor of the Restored Temple at Jerusalem, for Jesus' sake. (Amen.)

Be with us as we turn the First Sod with great love to Thee, with simple faith in Thee, with hope in Thee, praying that Thou wilt enable us to lay the Foundation Stone in good time.

We now turn the First Sod that the foundations may be dug and laid until the time comes for the Corner Stone to be laid. Then let us meet again, oh God, not one missing.

Hear us, our Father, and answer us now as in the Name of Jesus we pray that common prayer which He has taught us.

The Disciples' Prayer was then repeated by the General Overseer and people.

The General Overseer then descended from the platform and, accompanied by his body guard, proceeded to a small staging built near the center of the Temple Site When he had mounted this staging, Attorney Samuel W. Packard, Zion's Legal Counsellor, stepped forward and, on behalf of the General Overseer's Business Cabinet, made the following brief address of presentation.

ATTORNEY PACKARD'S ADDRESS AND PRESENTATION OF SILVER SPADE FROM HIS BUSINESS CABINET TO THE GENERAL OVERSEER.

Attorney Packard said:

REV. JOHN ALEXANDER DOWIE:—On behalf of your Business Cabinet I have a very joyous duty to perform.

The gentlemen I have the honor to represent here today, you have called during the last few years to be your assistants in aiding you to take care of the vast business interests connected with that marvelous religious organization known as the Christian Catholic Church in Zion, which has had such an unparalleled growth since its organization, a few years ago, under your matchless leadership.

We desired to have some part in the ceremony which you are about to perform, which we believe the historians of the future will record as an act initiating one of the grandest movements for the betterment of suffering humanity which this old world of ours witnessed during the closing days of the Nineteenth Century.

We believe this, because we know that the City which is to be established here will be founded in Righteousness.

God's law will here be supreme.

Evils will not be licensed by the public, but, on the contrary, they will be suppressed; and loyal obedience to that law of righteousness taught in the Holy Scriptures and epitomized in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," will result, we believe, in bringing down here such a measure of Divine blessing as to make Zion City a notable object lesson to the world.

The act which you will perform today in *first* starting the building of a Temple erected to the worship of God before you have started to build a single factory, or store, or dwelling house, and before you have sold a single lot whereby your material interests will be benefited, is a prototype, I believe, of what will follow in Zion City, wherein the promise of our Lord will be verified, when He said:

Seek ye *first* His Kingdom, and His Righteousness; and all these things shall be added unto you.

I trust you will pardon me, General Overseer, if I indulge in a few words which may seem somewhat personal. But I know I voice the unanimous sentiment of your Business Cabinet when I say that although the general public may misunderstand you, and although they may belie your motives, as they get their information concerning you through statements contained in a hostile and mendacious press, yet *we* who have been brought into close and intimate relations with you in business transactions where the secret springs of action have necessarily been disclosed to us, have learned to love, honor and respect you the better we have become better acquainted with you and the deeper our insight has been into those hidden and underlying principles that move, control and actuate your life.

The rare business ability which you have displayed in all these varied business transactions; your unfaltering faith in God; the wonderful capacity you have exhibited to us in doing the work of several ordinary men without showing the least injury to your health, has tended strongly to fasten the conviction upon us that *God* has raised you up, in these last days, and has wonderfully endowed you, to be the leader of a great movement for the uplifting and saving of fallen humanity, the influences of which, even now, encircle the globe and demonstrate the power of a Living Christ.

We are very happy that we can have some part in this great movement which will have its spring and sources of influence in this spot from whence will issue forth streams of blessings, as we believe, to the peoples of all lands on the face of the earth.

And now, in order to more closely identify ourselves with the ceremony which you are about to perform, we have prepared a spade, and had it properly inscribed, which we desire to present to you upon this occasion with the request that you will use it in turning the first sod preparatory to the laying of the foundations of this great Temple to be erected here to the worship of Almighty God, and the extension of the Kingdom of our Lord and Saviour Jesus Christ.

Greatly moved, as were all who heard this eloquent address, the General Overseer replied:

Deacon Packard, my brethren of the Business Cabinet, and you who have so nobly helped me and made it alone possible for me to do this great work, I am more brokenhearted by your love and your appreciation, and find myself more completely unable to respond to the eloquent and beautiful words which have been uttered, than I can tell.

It has been a great joy to me that in the great responsibility attending this movement, when bowing in my room in Zion Home and asking God for a legal counsellor, that the Holy Spirit directed my mind to you. I can only talk to you as if you were in Zion, for Zion is in you, and I thank God that it will not be long before you will be with us on this sacred site.

My brothers and my sisters, the day is far spent, and it would not be right for me to detain you, nor do I so desire.

To the men who shall bear the shovel, to the men who shall toil to dig the foundations and erect the walls of this Temple, and to all who out of their hard-earned toil will give of their resources, I proclaim that every dollar and every cent that you put in my hands for Zion will be used for God.

I thank my brothers for the testimony they have borne to my unselfishness in this matter, and I am grateful to God

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beyond expression that when I turn this sod, I am turning sod which belongs to Zion. (Amen.) I thank God for this great privilege today. I ask you to pray God to bless the quiet and, for the most part, God-fearing and kindhearted people from whom we purchased this land. Many of them feel that they can scarce leave these beautiful fields. Can you wonder?

Voices—"No."

General Overseer—May they never leave them.

May they stay under the shadow of Zion Temple.

I have an honest-looking spade to work with, and now by the Grace of God I shall turn the First Sod.

Turning the First Sod on Zion Temple Site.

In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God our Father, I turn the First Sod.

May God give us the grace to lay the Foundation Stone.

May He give us the grace to lay the cap stone.

When the sod had been turned, Mr. Charles Irish, who stood near, blew a note on his cornet, and, led by Conductor Rice, the Choir and people joined in the wonderful words of Edson's hymn:

Blow ye the trumpet, blow,
The gladly solemn sound!
Let all the nations know
To earth's remotest bound:
The year of Jubilee is come!
Return, ye ransomed sinners, home.

Jesus, our great High Priest,
Hath full atonement made:
Ye weary spirits, rest;
Ye mournful souls, be glad:
The year of Jubilee is come!
Return, ye ransomed sinners, home.

Extol the Lamb of God,
The all-atoning Lamb;
Redemption in His blood
Throughout the world proclaim:
The year of Jubilee is come!
Return, ye ransomed sinners, home.

Ye slaves of sin and hell,
Your liberty receive,
And safe in Jesus dwell,
And blest in Jesus live:
The year of Jubilee is come!
Return, ye ransomed sinners, home.

Ye who have sold for naught
Your heritage above,
Shall have it back unbought,
The gift of Jesus' love:
The year of Jubilee is come!
Return, ye ransomed sinners, home.

The gospel trumpet hear,
The news of heavenly grace;
And, saved from earth, appear
Before your Saviour's face:
The year of Jubilee is come!
Return, ye ransomed sinners, home

The Recessional was then sung, after the procession had been reformed, the entire company retiring to the auditorium, where the services were closed, after a few words by the General Overseer, with 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.

Meanwhile, Zion's Guard had marched to the station, under the lead of Drill Master J. E. Daniels, and had taken possession of the platform and trains, ready to receive and direct the crowds which quickly came pouring upon them.

Weary, yet happy and singing, the people trooped down Zion's Hill in the golden rays of the setting sun and, rapidly filling train after train, were whirled away from these scenes of quiet beauty, back to Chicago, reaching it in thousands whilst it was yet daylight.



THE GENERAL OVERSEER TURNING THE FIRST SOD.

Many, however, loath to leave the favored spot, now charming in the evening coolness, lingered to enjoy the sunset and reluctantly boarded the last train. It was about ten o'clock when those who returned by the last train reached the city.

Thus the day ended, but its influence and effects go on and on in ever-widening circles.

Spiritual and even physical blessing and healing came as a result of the mighty presence and power of the Holy Spirit in these exercises. Testimonies to such blessing have been received. The effect of the day, also, upon the minds of people of the world, who were mere spectators, is manifested by the frank admiration expressed by newspapers which have been hostile to Zion. We have also heard of most profound impressions upon individuals, hitherto indifferent or even opposed to Zion. Indeed, words cannot adequately describe the irresistible power and momentum of the events clustering about the Consecration of Zion Temple Site at Zion City.

LORD'S DAY MORNING, JULY 15th.

Lord's Day morning was marked by high temperature and a blazing sun, but despite these discomforts and the enticing weariness caused by a day's outing, there was a goodly number

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of Zion's Junior Seventies at the Hall of Seventies for their regular Lord's Day morning lesson in the Bible.

At the close, led by Drill Master J. E. Daniels, they marched down Michigan Avenue to Central Zion Tabernacle where they were addressed by the General Overseer.

Central Zion Tabernacle, Lord's Day Morning, July 15, 1900.

*The General Overseer took charge of the services, reading from the Twentieth Psalm. After prayer had been offered and a short song service, the General Overseer delivered the following address.

ADDRESS TO ZION'S JUNIOR SEVENTIES.

INVOCATION.

Father in Heaven, bless the few words that I shall say to the Junior Seventies, and to the people gathered here this morning, for Jesus' sake.

Superintendents of the Seventies, Elders, Evangelists, Deacons, Monitors and Junior Seventies: I am very delighted to see this representation of Zion's Junior Seventies.

I desire to say a few words to you from that little text which we read in the Book of Psalms. Psalm means song.

You know it was the Twentieth Psalm we read, and the last verse:

TEXT.

Save, Lord:
Let the King answer us when we call.

Our Lord and Saviour Jesus Christ came to this earth to show us the Father's Love. One of the things by which He showed us the Father's Love was that He took the little children in His arms, and said:

Suffer the little children to come unto Me; forbid them not: for of such is the Kingdom of God.

In talking about children He said:

Their angels do always behold the face of My Father which is in heaven.

Jesus Loved the Children.

The children loved Him, and they came to Him with great delight and with great joy. The children love Him still in all the world. I am sure that you Junior Seventies love Jesus, do you not?

Junior Seventies—"Yes."

General Overseer—You love to hear about Jesus, and to read about Him, and to talk about Him, and to remember that He came to this world in great humility, and He was born in—?

Junior Seventies—"A manger."

General Overseer—In what city was He born?

Junior Seventies—"Bethlehem."

General Overseer—He was brought up under very strange circumstances. The king who was then in power wanted to kill Him, and His parents took Him—?

Junior Seventies—"To Egypt."

General Overseer—I am going this year to the city to which they took Jesus. They took Jesus to the City of Cairo, near the great pyramids. People point out a place where they say the house stood, and some even declare that it is the same house, but it is not. But they say that in that street, and on that very spot, was the house where Jesus lived with Joseph and with Mary, and with the other children who were born to them.

I suppose when Christ was about eleven years old He came up out of Egypt. He had gotten His early education in Egypt, and He did not come up out of Egypt until Herod died.

I am going to stand at the place where they say that Jesus used to live, and after that I am going to Jerusalem, and to Mount Calvary, where he died.

I am going up to Nazareth, where He was brought up, and I am going to Capernaum. I am going to these places where the Lord went. Then I am coming back, if He will let me come, and I think He will.

But I desire to stand where He stood at the Mount of Olives and wept over that City nineteen centuries ago. I desire to stand there on the morning when the first sun of the Twentieth Century rises over the hills of Jerusalem. I promised God I would do that, years ago.

I want you to remember that I shall carry you dear children in my heart. I shall think of you, and I shall pray for you.

The Children the Hope of Zion.

I look upon you as the hope of Zion, and I look upon you as those who shall be in Zion City our future men and women, our future Elders and Evangelists, and Deacons and Deaconesses, and Zion's Senior Seventies.

I hope that you will labor with your hands for your living, that you will labor with your cultivated brains. I intend that you shall get a good education, and that you shall be taught how to work, so that you may be able, by the Grace of God, to be successful in promoting Zion's industries.

Then I hope to get, for the work of God, about one-tenth of you. I believe in a tithe of the children. If a man has ten children, I want one. If there are two or three families who have ten between them, I want one. I want one out of every ten boys and one out of every ten girls, at a certain time, to be educated in Zion College.

I will ask the Monitors and the Elders and the Evangelists to recommend me two or three out of every ten, so that I may be able to examine and select one from the two or the three.

At the right time I will call for volunteers. Perhaps five out of every ten will volunteer to be trained. I will ask their parents to present them, and then I will examine them, and take about two out of every ten; so that I shall not only have one in training, but I shall have one as an alternate.

I have a definite plan for getting a great multitude of Zion Elders, Zion Evangelists, Zion Deacons and Zion Deaconesses.

It is hard to make a good Zion Elder out of a Methodist. (Laughter.) It is difficult to make a good Zion Elder out of a Baptist. It is very hard to make a good Zion Elder out of an Episcopalian, and it is terrifically hard to make a good Zion Elder out of a Congregationalist. But there are some Congregationalists and Baptists, and all the rest, into whose hearts Zion enters, and they are all right. But there are some who are not right yet.

I just heard this last week of one man in our Eldership who was writing disloyal letters. That man must resign or repent.

An Elder has no right to say that God did not send him when his General Overseer sent him, unless he is sure.

If he is sure, let him get out of Zion. Let all the Elders say Amen. (Amen.) I believe the Elders are loyal, but there is now and then one who eats the bread of Zion while disloyal to her.

I desire true Christians in the Eldership. I desire loyal men, loyal women. I will tell you frankly, you sinners, that it is very hard to lick some of you into shape. Hence I am hoping and praying that God will give us from these children, and the multitudes of Zion children, a royal generation. I hope everybody will say Amen. (Amen.)

I hope that even some of you old people will fall into line properly. If you do not, you will have to get out of line as sure as you live. I do not care for the size of the army as a first thing. I would rather have a Gideon's three hundred than I would 30,000, of whom a great many were cowards.

Obedience the First Great Lesson.

The General Overseer looks to you to obey from the beginning, to understand what your Monitors teach you, to understand what your Superintendents teach you, and to train for your work.

Dear Juniors, you understand what I mean, do you not? I wish you to go where God wants you to go and say what God wants you to say, and be what God wants you to be.

When I go to heaven, I shall want to say, "Oh God, I taught these children, I taught these boys, I taught these youths, I taught these maidens, I taught these men and women that they were to obey Thee, and they were to obey those whom Thou didst set over them in the Gospel."

Obedience is the Essence of All Power.

Kipling says there are many laws in the jungle, but all the laws of the jungle come to the one word, Obey! Even in the jungle amongst wild beasts it is obey. The wild beasts might teach you many lessons.

I will tell you a story. There was once a man who had lived a good life. He had loved the children. He had loved men and women, and had been a great blessing to all mankind. As he grew old and feeble, he said, "Oh God, let me have a little rest before I come to see Thy face." Then he went away

*Owing to a great pressure of work the General Overseer has been unable to revise this report.

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to Mount Sinai, where God gave the law, and found high up near the top of it a cavern. He had some very simple furniture brought and there he lived with his Bible and with his God.

The Story of the Hermit and the King. How to Be Happy.

Some who had loved him found where he had gone.

One day a pilgrim came through the desert to the foot of Mount Sinai, and asked a shepherd of goats where the good man lived, and he could not tell him. Then he asked a shepherd of sheep, and he said, "I know," and he told him.

Then this pilgrim toiled up Mount Sinai until he came to near the peak, and there he saw the good man in his cavern. The hermit bowed to him and said, "What did you come here for?" They were both old men.

The pilgrim had a brow of care. He was a noble-looking man, and the hermit, the good man, looked at him, and knew him; for he was a king in disguise. He had laid down his throne, left it to his son, and said, "I am going. I will come back again, if I live, in a year."

The good man had often preached to him long years before, and, disguised as he was, the hermit knew him. He did not let the king know he knew him.

He said, "What did you come for?"

"Oh father," said the king, "I came that I might know how to be happy."

Then the good man led the king out, higher and higher, to the very peak of Mount Sinai, as it seemed. But when they got there a higher peak arose beyond, but a great chasm lay between, thousands of feet deep. They could not cross it.

The hermit pointed to the rock, and said to the king who was disguised as a pilgrim, "What do you see there?"

He said, "I see an eagle."

"And what has the eagle done?" the good man asked.

"She has built a nest," said the king.

Then the good man turned and said, "If thou wilt be happy, do as the eagle has done. She has built her nest where no human hand can touch it. Build your hopes in heaven, Oh King; build your throne and your hopes on earth on the Rock which no man can reach. Then you will be happy."

Children, men, women, build your hopes in heaven on the Rock Eternal, and you will find that Rock will reach down to the deepest depths. Build your hope on that Rock, and then you will be happy.

I desire you to be happy.

If we desire to be rich, we must be rich toward—whom?

Junior Seventies—"God"

General Overseer—If we lay up treasure, we must lay it up in heaven, where no thief approacheth, neither moth corrupteth. In order to do that we must be strong here. Therefore we must ask God to give us intelligence, education and riches, that we may be able here to serve God with our money and our talents, and our time and everything, so that we may be able to help others as well as to help our dear children.

May God bless you. Arise, dear children, and repeat the text. (The children arose.)

All repeated the following verse after General Overseer:

Save, Lord;
Let the King answer us when we call.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, Thou King eternal, I come to Thee. For His sake, by Thy Holy Spirit, save me, heal me, cleanse me, keep me, answer me when I call in Jesus' Name. Help me to trust Thee, and in all times of sorrow, sickness and fear and temptation let me remember to call upon Thee King, and Thou wilt hear me everywhere, my Father, and Thou wilt answer me when we call, for Jesus' sake.

Do you believe that?

Junior Seventies—"Yes."

General Overseer—Live it. May God bless you.

After Hymn Number 151 had been sung, prayer was offered by Overseer Piper. The announcements were then made and the tithes and offerings received.

JESUS AND THE LITTLE CHILDREN.

Address by Mrs. Jeanie Dowie.

Mrs. Dowie then spoke as follows:

And they brought unto Him little children, that He should touch them: and the disciples rebuked them. But when Jesus saw it, He was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein. And He took them in His arms, and blessed them, laying His hands upon them.

I think that was one of the most beautiful little scenes in the life of Jesus. It is one of the passages which is usually read for the benefit of the children, and repeated by those who believe in infant sprinkling.

These little children were brought to Jesus by those who had the care of them; in all probability their mothers would bring the children to Jesus. We like to see both the fathers and the mothers bringing their little ones to Jesus. We think that is the right way.

All the care of children should not be given to the mothers. The fathers should help take care of the little ones, and we are pleased to see in this Church that this is the case with the fathers and the mothers. Both come with their little children to Jesus.

He had been asked questions by the disciples and others just before this, and had been speaking to them about the laws of marriage and divorce. He had given His counsel about that. He had said that in the beginning there was one man and one woman, and that these divorce laws which were given by Moses were not to be continued under the Christian dispensation, but were given simply because of the hardness of their hearts. He had upheld the purity of the home and marriage.

Then they brought the little ones to Him that He should lay His hands upon them and bless them.

He took them up in His arms, and laid His hands upon them and blessed them. In all probability there were little children there who were sick as well as those who were simply needing to be blessed by the Lord.

The Mothers' Eagerness to Have Their Children Blessed.

I have often thought of this scene when I have seen the mothers bringing their little ones to Jesus in the Divine Healing meetings, and how the mothers were proud of the little ones. When a woman will be timid for herself, and will not care to push herself forward at all, she will bring her little ones and push through a crowd to bring them.

That was why we first began to give out tickets to our meetings, because the mothers and the little ones would be jammed in with a crowd of people, and we were always afraid of the children being hurt. We divided the meetings and had one day for the children, and the other days for the grown people. Even then they would bring their children and crowd them in, and we grieved to see how the people would crush upon the little children.

The same selfish tendency was in the human heart as there was in the time of Christ when they brought the little ones, and the disciples rebuked them because they were forward.

But Jesus saw what was in their hearts, and that they desired that these little ones should be brought to Him.

We have to be very careful in rebuking those who are bringing their children to Jesus.

We wish to learn how to bring the children to Jesus. We wish to present Jesus to the children in such a way that they will be drawn to Him, not be driven from Him. We can do that by simply telling of Jesus as He is and as He was when He was here on earth, then the little ones will love Him, and come to Him themselves. Most of the little children will.

Most children love to hear the stories of the Bible, and love to hear about Jesus. When you desire to tell your children something which will interest them, take the Gospels and read to them, and tell them these beautiful little stories of Christ.

I am so glad that Jesus came as a little child; that He did not come as a full-grown man, and that He grew up as a boy; and that when He grew up to be a man, He sympathized with the little children, and with the mothers who brought their children to Him.

What a great work it is for mothers to train up their children for Him, and for the fathers to bring up their children for God.

Many a time in our missions we have seen the fathers, as well as the mothers, bringing the little ones for prayer.

A Story of a Father's Love and Tenderness.

I remember how much I was touched some years ago in Zion Tabernacle No. 1 when among the crowds of people who came there was a man who brought his little boy, about five years old. The child was stiff in every limb and suffering intense agony from inflammatory rheumatism

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Every joint of his body was pain to him. This man had the little child carrying him. He had him wrapped up in a blanket, and carried him in this blanket so he should not be pained. When we asked those who wanted to give themselves to the Lord to come forward, this man came out, carrying his boy in the blanket, brought him up and knelt down with him. He gave his heart to God and prayed for his child.

When Dr. Dowie took him into the prayer room afterwards and prayed with him, that dear little boy lost all his pains, and the joy that was on that father's face showed that the father had the heart of a father and the love of the mother combined.

So when these little children lose their fathers or their mothers, we know that God puts in the hearts of others the love for them. He is a Father to the fatherless, and a Mother to the motherless.

We desire to encourage this idea among the people, that the fathers and the mothers both have to bring their children to Jesus.

Today when the General Overseer consecrates the young children to God at the close of this service, we desire both fathers and mothers to come up with their little ones, and the fathers to give the children to Jesus.

The Word does not say that the mothers brought the children to Jesus, but we always infer that it was the mothers, because it says: "They brought young children to Jesus that He should touch them." All the pictures which have been painted represent the mothers bringing their children to Jesus.

The Story of a Picture.

This is a very natural thought, that the mothers should bring them.

I remember some time ago seeing a picture and reading a story about a great artist who painted a picture of the mothers bringing their children to Jesus that He should touch them. He made a beautiful picture of some little children. They were very beautiful little children, and there was Jesus looking at them and holding out His arms for them.

But one little child had gotten down behind his mother's dress and was holding on to the skirt and hiding away, and another one was holding back. Only one of the three children was going forward to meet Jesus, and the mother was urging the child to go.

This artist showed his picture to a little child. She looked at the picture, and as she looked at it she said, "I do not like these little children."

He said, "Why do you not like these little children, dear?"

"I do not like them," she said, "because if Jesus looked at me like that I would not want to be pulled to Him; I would want to run to Him."

She had caught the thought, and so he painted out that picture of those two little children holding back, and he made another picture where the little children were coming to Him as eagerly as He was drawing them to Him.

So He said: "Suffer the little children to come unto Me; forbid them not: for of such is the Kingdom of God." If you present Christ to your children as He should be presented, I do not think you will find any difficulty in having them come to Him.

But there are some children who are just like some people, even kindness will not draw them. They seem to need a stick. It is a very unfortunate thing, but I have come to believe that it is true that

All Children Cannot Be Treated in the Same Way.

That is the case even in the same families. One child will love the Kingdom of Heaven as a little child, and will be very easy to treat with, and there will be no difficulty in getting that child to pray, and another child will be just the opposite even with the same treatment. You cannot get them all to do the same way.

Only the other day a lady was speaking to me about her children, and she said, "I never have any trouble at all with this little girl in getting her to pray. She always wants to pray when it is prayer time, but we cannot get this little boy to pray often. Sometimes we have to give him the stick to make him pray." I thought that was a very queer thing to think of a child having a stick to get him to pray.

I have been thinking over that a good deal. All kinds of kindnesses may be shown to some children and they do not appreciate it. They do not understand it. It seems to me as if they need to have adversity come upon them, and be punished before they can be brought to a place where they will obey; so we have to use two kinds of treatment.

It is the same with the older children, too. It is not only with the little ones. We cannot all live on sweet things all the time. We have to have some of the other side also. But it all comes in in the Divine Law.

When your children will not obey, you have to make them obey.

But present to them Christ so that He will draw them to Him, and live yourselves in such a way that they will see that you believe what you teach them; that you will yourselves show them the example. They need to be guided not only by your teaching but by your example.

A child looks at you to see whether you do what you say. They are very, very quick in that way. We desire to impress our children that we believe what we teach, and that we live it.

I present to you these two views in this matter: the one when the children are so ready to receive that they come without any effort to Him, and the other where they have to be driven to Him.

But I do not think there are many children like that. I think that most little children who are brought up in Zion and believe God's Word, and believe that the mothers have lived right, and the fathers have taught them aright, will not need the stick.

We do not want any painful punishment in our homes if we can possibly help it. Still it is a regrettable fact that the rod has to be used. The Old Book is true as well as the New Book, and it says that if you spare the rod you spoil the child.

The Permanent Influence of Early Training.

There is another passage which gives me great comfort. It is this:

> Train up a child in the way he should go,
> And even when it is old he will not depart from it.

Sometimes, even with all the training we have given children when they are young, sometimes, even with all the early promises we see of fruits, there will be times in the lives of our children when perhaps we may get discouraged and disappointed. We may think these little children were so spiritual at one stage of their existence, and now they seem to be different; they are wilful, or they are nervous, or they are irritable, and they do not show all the fruit that we have been expecting to see from them.

We ought not to get discouraged on that ground, because we have that promise that they are children of the Kingdom, and that if you train them right, when they are old they will not depart from it. They must come into the Kingdom. They must be saved. They are the children of God.

Many little ones are to be consecrated today when I close this address. I do not believe that there will be one of them left out of the Kingdom when the Lord comes.

I believe that these children will all be children of the Kingdom, that they will come into the Kingdom, and that they will stay there. If those who are children go away from Him, and get into paths of sin, they are not happy. They have to come back again, because they are children of God.

Those who are the children of God will have more suffering when they do disobey. Those who are not in the Kingdom when these sufferings come to them do not feel them in the same way.

We must be tender with our children when they are suffering, and lead them still more gently into the Kingdom.

Perfect Love Casteth Out Fear.

May God help us all.

May He help us as we train the little ones as they come into this world from the beginning right on up to manhood and womanhood.

We pray for them when they go out into life, when they leave our homes, that they shall not go into any of these paths of sin; that they will always have the love of God in their hearts. We look to Him for this. We do not look to ourselves; for when we have done everything we can do, when we have given them the instruction, and we have shown them the example, we have to leave it with God. If we have faith in Him, and we believe in Him, He will care for them.

We want fear taken out of the hearts of the mothers and the fathers from the very beginning. We want fear to be taken

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out of the hearts of the little children from the very beginning, so that they may go on and serve God without fear. When we are tempted to fear at any point of the way, we ask God to take away that fear, and give us full faith in our hearts; faith to trust Him, faith to leave it with Him after we "have done our part."

When Jesus that day took the little children up in His arms and laid His hands upon them, He blessed them. He did not christen them, He did not baptize them; but He laid His hands upon them and blessed them. We believe in the Christian Catholic Church in Zion that there should be a service for the children.

Now the General Overseer is going to take the little ones whom the fathers and mothers bring up, and lay his hands on them, and bless them in the Name of the Lord Jesus.

The beautiful and impressive ordinance of the presentation and consecration of young children to God was then administered by the General Overseer. Fathers and mothers came upon the platform, and after solemnly charging them with their privileges and duties in the rearing of their children, the General Overseer laid his hands upon each child and, in the Name of the Lord Jesus, in the Power of the Holy Spirit and in accordance with the Will of God the Heavenly Father, blessed the little one. Fifty-seven children were consecrated.

The meeting was then closed with the following

PRAYER AND BENEDICTION.

Father, bless these children and bless us. Oh may Thy Spirit's power be in these babies from this moment, and may their mothers and fathers perform and keep the vows they have made. May these children be preserved amidst contagious disease and every pitfall and temptation of the enemy, and let them be kept in spirit, soul and body, for Jesus' sake.

The Grace of our Lord Jesus, the Love of God, the fellowship of the Holy Spirit, be with you all and keep you ever. Amen.

LORD'S DAY AFTERNOON, JULY 15th.

When the hour for the afternoon service arrived, the heat of the day had increased until humanity all over the city lay gasping for breath. Yet Central Zion Tabernacle was nearly full, about three thousand people gathering to hear the General Overseer's Memorial Address on the Founding of Zion City.

So interesting and inspiring did this service prove, that the thousands forgot the heat of the day and entered with boundless enthusiasm into the spirit of the occasion.

One of the most impressive scenes in this memorable service was when, in reply to the General Overseer's question, the thousands of Zion present arose as one man to gladly and fervently reaffirm their complete confidence in the General Overseer as the Sole Trustee of Zion in the founding of the City.

Zion's beautiful banner was held aloft from the choir gallery behind the platform and from the first gallery were hung the handsome silken flags of Zion, of the United States and of Great Britain

Central Zion Tabernacle, Lord's Day Afternoon, July 15, 1900.

The services were begun by the congregation singing "Zion Stands with Hills Surrounded."

Scripture Reading and Exposition.

The General Overseer read the Scripture lesson from the twenty-third chapter of Leviticus, beginning at the twenty-third verse:

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work: and ye shall offer an offering made by fire unto the Lord.

And the Lord spake unto Moses, saying, Howbeit on the tenth day of this seventh month is the Day of Atonement: it shall be an holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto the Lord. And ye shall do no manner of work in that same day: for it is the Day of Atonement, to make atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people. And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people. Ye shall do no manner of work: it is a statute forever throughout your generations in all your dwellings. It shall be unto a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work.

That is this day, according to our reckoning. It is the 15th day of July, the seventh month.

I will also read in the twenty-fifth chapter of Leviticus at the eighth verse:

And thou shalt number seven sabbaths of years unto thee.

Fifty years that will be.

You will please to notice this is the second fiftieth year of the century.

Beginning at the eighth verse of this Jubilee Chapter of Leviticus, the General Overseer then read to the end of the twenty-fourth verse, and in the book of the Prophet Isaiah the entire sixtieth chapter, closing with the prayer:

May God bless His Word.

The congregation then arose and repeated the Apostles' Creed.

Prayer was offered by the General Overseer and the announcements made, during the course of which he said:

Anniversary of Consecration of Temple Site to be Observed in Zion.

Among the many plans and purposes in my heart is the fixed plan and purpose, if God permit me to continue to serve Him, as I trust He will for years to come, to keep yesterday's Anniversary as one of the principal anniversaries of this Church.

We were born as a Church in midwinter, on the 22d day of February, 1896. We did not number five hundred members. Today we number more than fifty thousand.

If we could get a full registration, if we had Elders qualified to go and take the oversight of those who are seeking for affiliation with Zion, I think that even now we would number five times that number.

God willing, we shall send Elders to these hungry sheep of God (applause) in all parts of this land and in all the lands.

But we will be wise, and not run before the Lord. When some people come into close contact with me they are surprised to find what a slow and conservative man I am. They think that I am always in a hurry.

We Must Go Slowly and Act Wisely.

They do not think that when they have to wait six hours—and Overseer Piper says six months—for an interview. Some people are always ready to see me, but I am not always ready to see them.

They are always ready to go forward. Sometimes they write letters to me and tell me what the Holy Spirit told them. I have to tell them I have not seen that spirit in my study; that it must be a different kind of spirit from the Spirit which talks to me.

They are quite ready to be ordained; they are quite ready to go into this field or that field, according to their own ideas, when I know that they are not. We would have made a thousand mistakes for every one we have made if I had allowed what some said was the will of God, and what the Holy Spirit told them.

The Holy Spirit has to tell me whether or not to go forward. There are two parties to that matter.

Even at this series of Conferences there are a great many people who want us to open up the land and settle them upon a choice corner lot. I think there are some of these people we shall not be very ready to lease it to.

This land is God's. It shall not be sold in perpetuity. We shall not sell one inch of it. We shall lease it to God's people, or to those who are willing to enter into the covenants of that lease. We shall lease it for 1100 years, but we shall not part with the fee simple of an inch of it. If you desire to settle in Zion City, you will have to enter into covenants that you will not bring any of the Devil's poison there; that you will not open a place for the sale of alcohol or any other poisonous drug. You will be bound by the conditions of the lease not to open a place for the sale of nicotine in the form of tobacco, or any other narcotic poison. You will be required to promise that you will not open a place where the unspeakable hog shall be sold or kept. You must believe that God says:

The swine—of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

You will enter into some other covenants; namely, that no place shall ever be used for any purpose that can defile humanity; so that we shall have at least one place upon God's

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green earth which belongs to God, and shall be kept by God. (Applause.)

Oh how the Chicago newspaper reporters at Zion City yesterday longed for a smoke! But they did not dare to smoke. (Applause and laughter.)

How some of them longed for a drink of liquid fire and distilled damnation! But there was none to be had.

The Malignant, Cowardly Lying of the Chicago Daily News.

The *News*, one of our bitter, malignant enemies in the press, indulged in contemptible sneering and unmitigated lying last night. A horsewhip for the reporter's back would be a proper thing to punish him for his reference to my private affairs and to my family. If there were a proper law in this country, it would put a man like that at the cart's end, and give him a horsewhipping through the town. It would put in the stocks the man who dares to lie regarding persons who are outside of all publicity, and are innocent of the filthy suggestion of his slimy imagination.

A man and a paper like that should have a censorship which would deal with them.

When the Lord comes and reigns on this earth, if He sends me to Chicago, I shall close the doors of the *Daily News* (applause) and of all the Associated Press Liars.

When the Lord comes, you will not have any boss rule, or any voting. When He comes, He will send His judges, and they will put things in order.

If ever I am sent to Chicago, I will close every saloon and every stinkpot manufactory, and shut up every house of anarchy and filthiness, and shut down every one of the papers! (Amen.) I will establish *Zion Morning Sun* and *Zion Evening Star*. (Applause.) And I will do that a little in advance of the Lord's coming. When I have *Zion Evening Star* and *Zion Morning Sun*, I will give these papers a hot, destructive fight. (Applause.)

Vile, unspeakable generation of vipers!

But even that malignant paper, the *Daily News*, was compelled to say that Zion's movements yesterday showed masterly organization; that the Superintendent of the railway who was supposed to run the excursion simply stood by and with admiration noted our perfect arrangements.

That part of the report was true. At the end of the day he and his chief, the General Superintendent, said, "We have had nothing to do but just to admire the perfection of your organization."

The *Daily News*, that Balaam, said that it was a remarkable scene as the thousands went out. "It did not seem to be an ordinary excursion," said the *News;* "it seemed as if a nation had set its face northward. Thank God, he was right there. (Applause.)

Even a Balaam sometimes is compelled to speak the truth. (Laughter.) His very ass reproved him, and that time he spoke the truth.

Zion is a Nation.

She is God's Israel and is planting her first Zion City. (Amen. Applause.) It will not be the last. There is in preparation the restoration of Zion at Jerusalem when the hoof of the unspeakable Turk has ceased to pollute the Holy Land.

May God hasten it in His time. (Amen.)

One of the greatest dangers of this Nation is an unutterably vile press written by men who are for the most part under the influence of tobacco and liquor, by gamblers, liars, whoremongers, scoundrels of the deepest dye. There are some decent men amongst them, but they are like angel's visits—they are few and far between. The decent men do not live long amidst the atmosphere of stinking tobacco and stale beer which is to be found in an editorial office in Chicago.

One of the greatest tasks which lies before Zion is the putting of these serpents under the feet of God's people. I would like to be a St. Patrick to do it. The man who under God can crush these serpents will do a great good to humanity.

Owned by the World, written by the Flesh in the interests of the Devil, these papers are an abominable curse. They profane the Sabbath. They fill this city with a Sunday paper full of lies and unclean, filthy novels which take the place of the Bible, and multitudes of people read the filthy mess.

I will never let up on that press until those who control it are converted. I believe that God will capture every printing press. If any do not yield to God, He will sweep them out. He will put in printers who can print for God, editors who can edit for God, and reporters who can tell the truth. You know, and they know, that such is not the character of the printers, editors and reporters in these offices today.

The Chicago daily newspaper press has no spirit but the Devil. It has no soul but the soul of a louse. It has no body but the body of a maggot. It is the most accursed thing out of hell, as I see it. May God deliver the people from a false press! (Amen.)

Pray for us.

The tithes and offerings were then received.

MEMORIAL SERMON ON THE FOUNDING OF ZION CITY.

The General Overseer continued:

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 ahall come, in this and every land, in this and all the coming time, till Jesus the King shall come, for His sake. Our Father, by Thy Spirit's power we ask it. Amen.

Audience—"Amen."

General Overseer—In the Memorial Address which it is now my privilege to deliver, I will ask your attention to two passages of Scripture, although I shall speak quite generally. In the twenty-third chapter of the Book of Leviticus and at the twenty-fourth verse:

TEXT.

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, an holy convocation.

Isaiah 60:1-4, 14, 22:

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. Lift up thine eyes round about, and see: they all gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be carried in the arms.

. . . . . .

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.

. . . . . .

The little one shall become a thousand, and the small one a strong nation: I the Lord will hasten it in its time.

I deliver in this address the sequel of the address delivered yesterday under the canopy of heaven, close to the Site of Zion Temple.

Today my thanks are due, first of all, to God, and then to you, my beloved friends and fellow-workers who have so loyally coöperated with me.

Many of you who are now strong, healthy, happy and living as best you know holy lives, when I first saw you were weak, sick and in darkness, and you were not living holy lives. As I looked abroad yesterday upon the thousands who were gathered, I could tell in my mind, rapidly, the story of hundreds of them. I can tell the stories of hundreds of you here today.

I Have Gone Down Into the Valley of the Shadow of Death for Some of You.

I went down into that valley and grappled with disease and death to win you when you were bowed with penitence for sin, under the grip of disease, and with the shadow of death upon you.

God helped me to go down into that valley and meet face to face the awful King of Terrors, Death, and breathe his breath.

I prayed the prayer of faith and, thanks be to God, you came up into the light. (Amen.) You are mine. You are God's.

Zion has been born in the very furnace of affliction. That is why some who have come into Zion when she is strong are not such good Zion people as those who were with us when we stood alone for God in the "Little Wooden Hut." There are some, however, who are just as good and true.

Some of you in Chicago will never know the heat of that conflict, for we have won in Chicago; our enemies being witness, we have won. We have lashed these hell-hounds of the press until it is only now and then that they dare to utter even a little of their old bark.

We have won, and there is not a pulpit in this city where they dare open their mouths about Zion. It is with fear and

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trembling that any religious editor writes a line about Zion; for he knows that the lash will come quick and sure.

We do not make any pretense of being at peace with the Devil. We never did. We are at war, and will always be at war with the Devil until he has gone back to hell. Even when he goes there we will follow him. We will have it out with him in hell.

Christ descended into hell. God will clean out hell as well as earth; for it is written that "Death and Hell shall be cast into the Lake of Fire."

I believe in the final and perfect triumph of the Kingdom of God.

(Some young men left the Tabernacle with sneers on their faces.) It is time some of these young men went out. They want to drink. They do not want a religion now which cuts as deep as this. But some day they will want it. When death is feeling for their heartstrings, and the cold, chill touch has come, then they will cry to the God of Zion, and perhaps it will be too late. Perhaps God will say:

Because I have called, and ye refused.
. . . . . .
I also will laugh in the day of your calamity;
I will mock when your fear cometh

It is written:

He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
. . . . . .
Yet have I set My King
Upon My Holy City of Zion.

God laughs, God mocks, God holds in derision the contemptible wretches who threaten the Throne of Omnipotent Power.

It is time for you to go, boys. The Freemasons go. They feel the presence of Zion, the impending doom which is coming to those who have made a Covenant with Death and an Agreement with Hell.

Today I speak of the City.

I Care Naught for the Material Unless It be Preceded and Controlled by the Spiritual.

Matter without spirit is dead. As the body without the spirit is dead, so faith without works is dead also. Zion's faith is shown by Zion's work. We work because work is the very keynote of Christianity. It is the Voice of Christ ringing out from the ages:

We must work the works of Him that sent Me, while it is day: the night cometh when no man can work.
My Father worketh even until now, and I work.

There is no place in Zion for those who will not work. They shall not eat. Let them go where sentiment and faith is a mere philosophical expression.

Let them embrace a faith like that of Dr. Hillis', which requires a series of sermons upon the last novels; a faith like that of some others, which requires a series of sermons upon the news of the day.

Zion, practical as God makes it, stands for the things which are eternal and says, "Work! Put spirit into everything you do. May spirit be embodied in matter. Let every material thing have behind it—yes, in it—not merely the touch of inspiration, but the presence and power of the Spirit of God."

Hence it is, therefore, that I say that the mere possession of 6500 acres of beautiful land has no power in it. The mere facts that ten thousand persons sang their hallelujahs yesterday at the Consecration of Zion Temple Site, and that forty thousand more were in sympathy with us who could not be there, and that hundreds of thousands have their faces Zionward, prove no permanent success if God's Spirit be lacking.

If the Spirit of God is not in Zion, then Zion is a great failure. If His Spirit dwells not in Zion, Zion is a great imposition; a terrible danger.

Without that Spirit, Zion is but the symbol of a bloody revolution

But God is in Zion.

God has manifested His power and His presence in Zion in ten thousand ways.

Zion is no man's creation, or it is not Zion.

Zion comes from the blue heavens whence the Holy Dove descends.

Zion takes up the Cross of Jesus and declares that the Atonement is the Center of History

Zion takes the Sword of the Spirit, which is the Word of God, and points to the Crown, and says that Crown shall be placed upon the brow of Christ, the King of Kings.

Zion comes, clad in a spotless purity, to God, and says, "We are bound for that City, the streets of which are gold, where God is the Light. We will fight, and fight, and fight, with the weapon of the Sword of the Spirit, which is the Word of God, and will give no quarter to the Devil until that standard is above every standard on earth." (Amen.)

I love the Union Jack. I was born under it.

I love the Stars and Stripes. I live under them.

But I place the tri-color of Zion above them both, and the Cross of Christ above them all.

I say today that He who said He would give us a Banner has given us that Banner, and before that Banner every nation must bow.

God has promised that the "nation and kingdom that will not serve Zion shall perish; yea, those nations shall be utterly wasted. And they shall call Zion The City of God, The Zion of the Holy One of Israel."

We therefore claim that in founding Zion City, we are founding for the first time in the history of the world a City where the land shall be held in perpetuity for God, where the Word of God, when He gave the land to Israel, shall be obeyed by us: "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."

When the Jews sold their land and broke the covenants which God made with them, and neglected their jubilees, then they began to decay.

Now the Jewish nation is the Niobe of nations, with an empty urn within her hands weeping over the ashes of a dead nationality, scattered everywhere. They cannot return until God has gathered the Ten Tribes of Israel beneath the Banner of Zion. Then only shall the Jews return. (Amen.) God hasten the day. (Amen.)

It is more than a city. The *Daily "Lyre"* was right as it looked at it. It said it seemed as if a nation were moving out there. Baalam Lawson, you were compelled to tell the truth, although you were paid to curse us.

What Shall Be the Memorial?

In the olden times, it is said, an ambassador once went from Athens to the Republic of Sparta, Lacedemon. The bravest men of that ancient time were the Spartans.

The ambassador lived in a walled city, strongly fortified. When he came to Sparta he looked all around and said, "Where are your walls? I see a city, but I see no walls."

The Spartan king to whom the ambassador spoke, smiled proudly, pointed to the Spartan soldiers and replied: "These are our walls. Noble men are the walls of Sparta."

Noble men are the walls of Zion.

But thou shall call thy walls Salvation, and thy gates Praise.

In this City men shall rule who bear the whole armor of God. Do you not see it shining on their brows? Men, women, boys, maidens—they have the Helmet of Salvation; their loins are girt with Truth; their breasts are covered with the Breastplate of the Redeemer's Righteousness; their feet are shod with the Preparation of the Gospel of Peace; their Shield is Faith; their Sword is the Word of God.

They ride on white horses when they live holy lives.

They follow in the train of Him, conquering and to conquer.

He hath on his garment and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.

We owe nothing to the world. We seek nothing from the world; but living for God, we shall load the world with benefits, and we shall seek to bless all mankind.

It is from God, and God alone, that he who speaks to Zion has derived his strength, his inspiration. Zion is conscious of her destiny, and marches forward without a fear of final and eternal victory.

We have established a sign. We have raised a watch-tower. We have placed at the summit our banner and our flag. We shall never, never take them down, God helping us. (Amen.)

We are rebels against the World, the Flesh and the Devil. Are we rebels against heaven?

Audience—"No."

General Overseer—Against the Spirit of God?

Audience—"No."

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General Overseer—Against Christ?

Audience—"No."

General Overseer—No; we are heirs of heaven; believers in the Gospel of the Kingdom of God.

We fight the world to win it for God. We fight the world to subdue it for God. We fight the Devil to chain him up that Christ may rule, and that He may hurl him for a thousand years into the depths of that inferno from whence he came to curse this earth.

The Millennial glory dawns.

The days of the Restitution of all things have dawned and are hastening to noon-day brightness. The night is coming for you, my friends who have rejected the light, unless you repent now.

Hence this City centers in the Temple.

Some have said as a reproach, "Dr. Dowie is engaged in a money-making scheme."

Let me thank my critic even while I smite him. Let me thank him for his testimony that Zion will make money: for the world is losing it.

It is a Good Thing to Make Money.

Let me stand for a moment for the business side of Zion. Do you tell me that sin is a blessing?

Voices—"No."

General Overseer—Do you tell me that sickness is a blessing?

Voices—"No."

General Overseer—Did Christ come to take away sin?

Voices—"Yes."

General Overseer—Is it written that "He bare our sicknesses"?

Voices—"Yes."

General Overseer—Is poverty a blessing?

Voices—"No."

General Overseer—It is a false, hypocritical Church which says it is. It is a diabolical Church which says it is, for the Word of God says that Christ for our sakes became poor that we through His poverty might be made rich.

Did you listen to the reading of the sixtieth chapter of Isaiah? What will God give for brass in Zion?

Voices—"Gold."

General Overseer—What will He give for iron?

Voices—"Silver."

General Overseer—What will He give for wood?

Voices—"Brass."

General Overseer—What will He give for stone?

Voices—"Iron."

General Overseer—Which is the most valuable, brass or gold?

Voices—"Gold."

General Overseer—Which is the most valuable, iron or silver?

Voices—"Silver."

General Overseer—I believe in both gold and silver, and I believe in getting all we can of them.

Why?

I Want Money for the Good I Can Do With It.

I long to feed the hungry. Does that not need money?

Voices—"Yes."

General Overseer—I long to print the Gospel and send it out in every tongue of earth. Does that not need gold?

Voices—"Yes."

General Overseer—I long to have a Storehouse which will find bread for God's Messengers who will lay aside all possibilities of success in worldly things that they may fight for God. Is that not needing money?

Voices—"Yes."

General Overseer—Can Zion go down into the city and buy machinery without money?

Voices—"No."

General Overseer—Can she buy type, bread or paper without money?

Voices—"No."

General Overseer—Can she send men abroad without money?

Voices—"No."

General Overseer—Can she build Tabernacles, schools, colleges and Temples without money?

Voices—"No."

General Overseer—Has not God promised us money?

Voices—"Yes."

General Overseer—Then, if Zion is a money-making scheme, is it not a Divine scheme?

Voices—"Yes."

General Overseer—Thank God for that. (Amen.)

A man said the other day, "Do you not know that Dr. Dowie has made a million and a half of dollars all in his own name?"

When I was told that, I said, "That man is wrong. I believe I have made five millions." Laughter.)

"But," cried this man, "it is all in his name."

Zion Reaffirms Her Complete Confidence in Her General Overseer.

Yes, it is in my name. Who put it in my name? Was it God?

Voices—"Yes."

General Overseer—Was it this people?

Voices—"Yes."

General Overseer—Did you ask for seven trustees or for one?

Voices—"One."

General Overseer—Did you ask me to undertake this, or seven men?

Voices—"You."

General Overseer—Do you stand for me as the sole trustee of Zion?

Voices—"Yes."

General Overseer—Can you trust me?

Voices—"Yes."

General Overseer—Stand up and show it. (Gladly, eagerly, the thousands of Zion present sprang to their feet in all parts of the vast auditorium until scarce any one could be seen sitting.)

I would like to know if there is a man or woman sitting still. There may be some who belong to the Devil. Are there any who belong to Zion? Let them speak up and say, "I have ceased to trust you." Where are you?

I see thousands on their feet. I see strangers sitting.

As far as I can see, no Zion man or woman is sitting.

I ask you on this Memorial Address Day, my brothers and sisters, are you willing to continue to trust me?

Voices—"Yes."

General Overseer—If you are not, I will give it back to you and wash my hands of you now.

Are you willing to trust me with what I have?

Voices—"Yes."

General Overseer—With what I shall have?

Voices—"Yes."

General Overseer—Do you believe I will use it for God?

Voices—"Yes."

General Overseer—Do you believe that I have used what you have given me for God?

Voices—"Yes."

General Overseer—Thank you.

Any one in Zion who has lost faith in the General Overseer as the sole trustee of Zion, stand up and tell me so. Be brave. I answer my enemies. Is there one? Do you know of one, Elders?

Elders—"No."

General Overseer—Do you know of one in Zion? If there is, send him to me. If I have wronged any man, I will restore it four-fold.

I have not wronged any. The blackmailers who pursued me for years had the judgment reversed against them last week, thank God. (Applause.) But Zion reversed it years ago.

I stand for monetary success. I want my people to be rich.

Get all you can honestly. Save all you can without being sinfully penurious, and give all you can. God will bless you.

Zion's People Have Been Prospered in Paying Their Tithes.

Is there one in Zion who has given his tithe to God constantly from the time he entered this Church who regrets it?

Voices—"No."

Are you richer for your giving?

General Overseer—If there is one, let him say Yes.

Voices—"Yes."

General Overseer—Are any poorer?

Voices—"No."

General Overseer—In Zion do you smoke?

Voices—"No."

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General Overseer—Do you chew?
Voices—"No."
General Overseer—Do you drink liquor?
Voices—"No."
General Overseer—Do you take drugs?
Voices—"No."
General Overseer—Do you go to theaters?
Voices—"No."
General Overseer—Do you play cards?
Voices—"No."
General Overseer—Do you gamble?
Voices—"No."
General Overseer—Do you go to lodges?
Voices—"No."
General Overseer—Do you eat pig?
Voices—"No."
General Overseer—Are your companions bad people?
Voices—"No."
General Overseer—Do you waste your time with harlots?
Voices—"No."
General Overseer—Did not many of you go in these paths before you were saved in Zion?
Voices—"Yes."
General Overseer—See what you were brought out of. When you were in those paths did not your drinking, your smoking, your chewing, your gambling, your going to her whose house was the gate of hell, neglecting your family, your drug bills, your doctor bills, your Secret Society fees, cost you four dollars out of every ten?
Voices—"Yes."
General Overseer—Did they sometimes cost you more?
Voices—"Yes."
General Overseer—Some of you it cost less, but more of you it cost more. Is that not so?
Voices—"Yes."
General Overseer—Some of you it cost all?
Voices—"Yes."
General Overseer—In Zion the average workman is forty per cent ahead of the workman in Babel, and when he has given his tithe to the Lord he is still thirty per cent ahead. Besides, he has a clearer head, a lighter heart, a heavier pocket, a happier home, a healthier body, and a saved immortal spirit. Thank God for that. Hallelujah! (Applause.)
We will conquer creation! (Applause and laughter.)
He starts thirty per cent ahead, and more.

Defiance to the Balaams of the Press.

Come, Balaam Lawson, and all ye other Balaam editors! We are ready for the fight.
Balaam says this is politics.
Balaam, you are right. Your ass has spoken to you. (Laughter.) It is politics, but it is not the politics of bums of the present day. It is not the politics of your machine. It is not the politics of either your anarchist assistants who run the labor unions, or your anarchist assistants who run the trusts.
The man who runs a trust in defiance of the law is an anarchist. The man who runs a labor union in defiance of the law is an anarchist.
You say the people shall rule. Zion denies it. Zion says that the most selfish principle that was ever enunciated is that principle which says that the people must be ruled by the people and for the people.
Are the majority of the people of Chicago good or bad?
Voices—"Bad."
General Overseer—Are they pure or unclean?
Voices—"Unclean."
General Overseer—Are they wise or foolish?
Voices—"Foolish."
General Overseer—If the majority rule, will not the worst rule?
Voices—"Yes."
General Overseer—You say that all just government rests upon the consent of the governed.
We deny it.

All Just Government Does Not Rest Upon the Consent of the Governed.

One of the comic papers had a very good cartoon. It pictured a mother sitting in the seat of justice, and she had across her knees a young gentleman whom she was spanking. (Laughter.) He had been very naughty. The young scamp turned around upon her and said, "Mother, I object. All just government depends upon the consent of the governed, and I do not consent." But she kept on spanking him.
Did she do right.
Voices—"Yes."
General Overseer—Would it have been a right principle for her to ask that child's consent to his proper ruling?
Voices—"No."
General Overseer—Is there a God in the heavens?
Voices—"Yes."
General Overseer—Has He the right to rule?
Voices—"Yes."
General Overseer—Does He rule by consent of the people whom He made?
Voices—"No."
General Overseer—Ought He to?
Voices—"No."
General Overseer—Must He not rule because it is His right to rule?
Voices—"Yes."
General Overseer—Do we not consent?
Voices—"Yes."
General Overseer—If we do not, He will spank us more. He will help me to spank you more. I will spank you until you do consent
Is there one in Zion who rejects the government of God?
Voices—"No."
General Overseer—Are you Republicans?
Voices—"No."
General Overseer—Are you Democrats?
Voices—"No."
General Overseer—Are you Theocrats?
Voices—"Yes."
General Overseer—Every one who believes in rule of God, stand. (Apparently all arose.)
Balaam, this is politics. (Laughter.)
Do you believe in the rule of God?
Voices—"Yes."
General Overseer—Are you willing to obey God?
Voices—"Yes."
General Overseer—Are you willing to come into a city where God rules?
Voices—"Yes."
General Overseer—Are you willing to come into a city where God rules by me?
Voices—"Yes."
General Overseer—I love you. I will give my life for you, but I will not let you rule me. Is that right?
Voices—"Yes."

The General Overseer's Vow to Faithful and Just Rule.

General Overseer—May God paralyze my tongue, lay low my right hand; may He cause my heart to cease to beat, before I break the vow which I now make which is written in His Word: "One that ruleth over men righteously that ruleth in the fear of God."
Oh God, I promise Thee I shall be just and rule in Thy fear. (Amen.)
It is politics, Balaam. I wonder what the ass will say tomorrow. (Laughter.)
You have not Joe Smith to deal with this time, Balaam. I found no golden plates and no Moroni. I have no Brigham Young for my successor. I am no polygamist.
I have one wife and I would back her against all the wives in the world. (Applause.) The General Overseer saluted Mrs. Dowie with a kiss. (Loud applause.)
That is social ethics, Balaam. (Applause.) That is domestic economy. (Applause and laughter.)
"The Lord will have them in derision."
I am going out to the Wasatch Mountains some time, and I am going to knock Mormonism into a cocked hat. (Applause.)
It is nearly dead now. There are thousands and tens of thousands in that apostate Church who are longing for a real Zion. God bless them.
God bless every man, even Balaam. (Amen.)
They say it will be terribly dull to live in Zion.
A gentleman was asked a question about that the other day.
Mr. Parsons, where are you?
Mr. Parsons—"Here."

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General Overseer—He told me that the other day he was asked whether Zion was not a dull place.

He said, "Bless your life, no."

"Did you not use to go to the theaters?" he was asked.

"Yes," he said.

"Do you not find Zion dull? You cannot go to the theater."

"Not a bit," he said. "When you go to hear Dowie, it is better than all the plays that were ever written." (Applause and laughter.)

That is true, Mr. Parsons, is it not?

Mr. Parsons—"Yes. 'Job's Boils' got me."

General Overseer—The first thing that got him was "Job's Boils." (Laughter.)

Balaam has boils, and the denominations have boils. They say, "Whom the Lord loveth He maketh sick," and they are awfully "loved."

Balaam, we are going to do without a Board of Death.

"Oh, we will see to that," they say. "We will legislate at Springfield."

Any Attempt to Legislate Against Zion at Springfield Will End in Defeat.

Do you ache to be whipped again? You have been beaten a great many times. If you try to legislate against Zion City at Springfield, let me tell you, you will be trounced out of your boots. (Applause.)

We know where we stand. We do not intend to run counter to that flag (referring to the Stars and Stripes), or to that flag (referring to the Union Jack), so long as those who rule under those flags will not fight this flag (referring to the flag of Zion).

But if any nation fights the Holy Spirit, if any nation fights the Cross of Christ, if any nation fights the supremacy of the crowned rights of Jesus, we have a Sword, and that Sword is stronger than steel. It is the Sword of the Spirit of God, and we shall win with it.

Baalam, if you wish to advertise Zion City, go to Springfield and get a bill, and eventually we will bury that bill after the world has heard the tremendous blows of the battle. We will win.

Balaam, let me give you a little advice; you and your ass, too. Let me tell you that there is no law under that flag (Stars and Stripes) and there is no law under that flag (Union Jack) which interferes with the rights of free men in all the American Nation or the British Empire. There is no law which prevents a man worshiping God according to his conscience; being born without a doctor, living without a doctor, and dying without a doctor, if he pleases. (Applause. Amen.)

You want to make every baby in Zion the slave of the doctor. Which doctor? Is it the Homeopath, who says *similia similibus curantur*, like cures like? Or is it the Allopath, who says *contraria contrariis curantur*, the contrary cures the contrary? Or is it the Psychopath, or the Hydropath, or the Isopath, or the Electropath, or the Idiopath?

If all the paths which lead to the grave agree and join in hands, yet they shall not prevail, for Zion has found a path of Salvation and Healing and Holy Living which leads to God. (Amen. Applause.)

This is a Memorial Address. Do not forget that. (Laughter.)

Balaam, we propose that when you and your ass or your dog Capadura (laughter), which means "hard head," come into Zion you will have to leave your cigar outside.

Zion Will Spread Her Borders, Conquering as She Goes.

We have a place for stinkpots. We will give you your choice of going into solitary confinement with a Bible all night, or going to Waukegan (laughter); although we shall hope to win Waukegan some day, so you will have to go to Evanston. We shall hope to win Evanston some day, so you will have to go to Chicago. Some day we hope to win Chicago, so you will have to go to St. Louis; and some day we hope to win St Louis, and you will have to go to New York, which they call "Hell Gate."

Some day we hope to open the gate of Hell wide enough to put the Devil in. Then you will have to go to hell with him, if you want to smoke. (Applause.)

Some day we will destroy the accursed smoke which God has said is a smoke in His nostrils, a fire that burneth all the day long. He hates it.

Balaam, after all you are a prophet. You are a false one. You sell yourself to Balak to curse Zion.

Balaam, we will labor with you. We will spank you properly; we will lash you; we will scarify you; we will fight you; but we hope before you get the length of hell that we shall convert you. (Amen.)

Let me tell you in all your false prophets, medical, theological, political, social—your day has come. Zion's day of triumph has come and Babel, the world, will be deserted by the people of God. There will not be acres enough in Zion City to hold them.

Balaam, I am sorry for you. I am sorry for the man who fights God. I am sorry for the Balaam people of the pulpit and of the press. But Balaam himself will one day have to stand and say, "How goodly are thy tents, O Jacob, thy Tabernacles, O Israel. Happy is the people whose God is the Lord." That is the people who have founded Zion.

Every one who believes in these truths and desires to give themselves wholly to God and carry them out, stand on their feet.

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. If there be any sin in me, give me power to repent, to confess, to forsake, to put it away, to make restitution for every wrong. Forgive me.

My Father, for the sake of Thy Son, the Lamb of God who taketh away the sin of the world, take me. Cleanse me. Heal me. Keep me. Make me pure; self-denying, surrendering all time, talents, gold, silver. May I withhold nothing. May I serve Thee and be subject to Thy servant whom Thou hast sent to rule in Zion, for Jesus' sake. Give me grace, humility, faith, hope, love, wisdom, knowledge and every needed gift.

Bless the Overseers, Elders, Evangelists, Deacons, Deaconesses, Messengers of Zion, Seventies, Juniors and Seniors; Zion Printing Works, and every printer and every writer; Zion Home of Hope for Erring Women, Zion College, Zion Land and Investment Association, Zion City Bank, and every institution of Zion. Help us to stand by each other and by every institution of Zion. Help us to bring forth the crowning stone of Zion Temple, and to establish Zion City, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Voices—"Yes."

General Overseer—Will you live it?

Voices—"Yes."

General Overseer—Then come to the Lord's Table tonight and sit at the Lord's feet. Take the Lord's Supper. Go forth in the Lord's Spirit humbly day by day to prepare for Zion.

Sing the last hymn, "Blow Ye the Trumpet, Blow."

The Choir and congregation then sang this ringing Jubilee Hymn with hearts and voices full of the joyous jubilee spirit.

When the chorus was sung—

The Year of Jubilee is come,
Return, ye ransomed sinners, home—

the entire audience, at the General Overseer's request and led by him, waved programmes, hats, handkerchiefs and hands in time to the stirring music. The Stars and Stripes, Union Jack and Zion flag were also waved as the chorus was sung.

With each repetition of the words, the enthusiasm became greater until, at the end, Central Zion Tabernacle presented a wonderful, a most inspiring scene. There was power and praise in that enthusiasm.

The meeting was then closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus 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 people then separated for an hour or two and in the evening reassembled for the Lord's Supper.

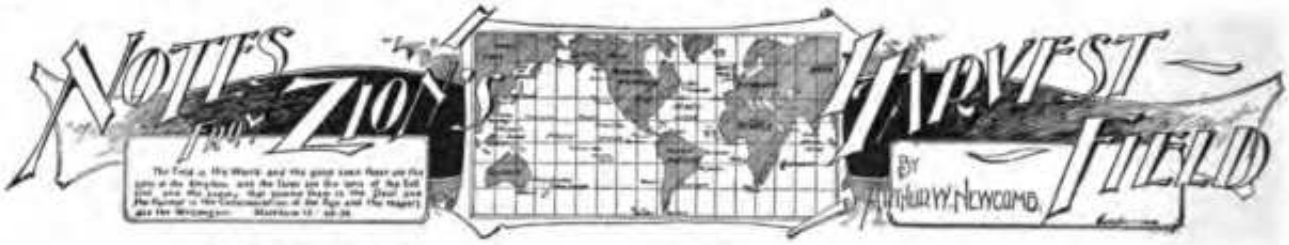
About one thousand five hundred, in spite of the intense heat and the long services preceding, gathered in communion about the Lord's Table.

After a few remarks, the General Overseer gave the right hand of fellowship to one hundred and fifty candidates, receiving them into the Christian Catholic Church in Zion in the Name of the Lord Jesus.

The sacrament of the Lord's Supper was then administered by the General Overseer, assisted by Overseers, Elders, Evangelists, Deacons and Deaconesses.

Thus, near to the midnight hour, ended a day of great spiritual blessing and uplift.

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CHICAGO.

THE interest in the Conferences held following the Consecration of the Temple Site and Memorial Address on Founding of Zion City was most intense.

Most important Conferences with the stockholders in Zion's Financial Institutions and a few others were held by the General Overseer on the mornings of Monday, Tuesday and Wednesday, July 16, 17 and 18, 1900.

On Monday evening, July 16th, Deacon Daniel Sloan gave the very handsome and interesting stereopticon lecture on Zion and her General Overseer and Zion City, which he has been delivering in the Gatherings and Branches of the Christian Catholic Church in Zion in Pennsylvania, Ohio, and Michigan, and will give in other States.

Central Zion Tabernacle was well filled, and all who attended were very highly pleased.

On Tuesday afternoon, at three o'clock, the General Overseer took charge of the Regular Divine Healing Meeting in Central Zion Tabernacle.

A very large audience was present and heard with gladness the General Overseer's powerful teaching.

After the Word and will of God concerning sickness and healing had been presented in such a way that "faith came by hearing," the man of God took up the heavy task of praying for the hundreds of sick ones who were seeking healing.

Throughout the long hours of the afternoon and evening, among the sick and sorrowing, God's Messenger went with the solemn words, "In the Name of the Lord Jesus, in the Power of the Holy Spirit and in accordance with the Will of God our Heavenly Father," praying the prayer of faith. Thus eight hundred were prayed for. The service lasted until eleven o'clock at night. The Spirit of God was with His servant in this great toil, and many hundreds were very bountifully blessed, spirit, soul and body, through his faithful prayers.

At three o'clock on Wednesday afternoon the General Overseer spoke to a very large audience at Central Zion Tabernacle, on the subject of "Believers' Baptism by Triune Immersion a Seal of a True Church." At the close of this address he proceeded to the Baptism of the largest number of candidates ever baptized in the baptistry at Central Zion Tabernacle on any one occasion—one hundred and sixty-five. The service was full of quiet power and great physical and spiritual blessing to those baptized and to the large company of spectators.

According to the regular programme, this should have been the last service of the Series connected with the Consecration of the Temple Site, but on Thursday morning, July 19, 1900, the General Overseer conducted a special Ordination Service at Zion's Hall of Seventies. At this service the Ordained Officers of the Church and a few of the close friends of those to be ordained were present. All enjoyed very deeply the confidential "family talk" of the General Overseer, keenly entering into the spirit breathed forth in the loving words.

The officers ordained were:

Elders—

WILLIAM DAVIES TAYLOR.
GEORGE MILLER RADER.

Deacons—

JOHN GRAHAM LAKE.
GEORGE LITTLE HELMS.

Deaconesses—

HELENA DRUEY.
REBECCA LOCKE YOUNG.

This meeting ended one of the most blessed seasons of consecration, praise, prayer and conference ever held in Zion.

The thousands of the members and friends of Zion who were so highly privileged as to be present, felt the wondrous spiritual power and inspiration of the days of assembling together. They grasped something of the mighty import of the acts which were accomplished, and went to their homes better and stronger, more enthusiastically in Zion, and more fully determined to go forward fearlessly in the great work in which even the humblest may have a part.

Throughout all these Conferences and meetings the toils of the General Overseer were very great and would have broken down any man working in merely human strength; but God was his strength and he came through well and strong, to such a degree that he has been toiling night and day, in business matters and at his editorial work, since the close of the Conferences.

Vineland, New Jersey.

Rev. Isaac Leonard, Elder-in-Charge.

Elder Leonard, the most aged Elder in the Christian Catholic Church in Zion, being eighty-one years old, has been doing valiant work for the Master in Vineland, New Jersey, and on Lord's Day, July 15, 1900, celebrated his first Baptism by Triune Immersion, administering the ordinance to eleven persons.

He writes as follows concerning the blessings God gave at that time:

Yesterday was a glorious day for us.

In the morning we had a melting time. We were all Juniors, led by Mrs. Young.

At 3 P. M. we met at the water side, a beautiful place with shaded, grassy slopes on either side of the little lakelet where Brother Young lives. About 200 persons were present. It was my first experience in Triune Immersion.

Eleven persons in all, from the age of seventy-four years down to two little girls of six years.

Good impressions were made and others will follow soon.

We were a little surprised at the close to have Brother Young, a ruling Elder in the Presbyterian Church, step down into the water and ask for Baptism.

Marinette, Wisconsin.

Rev. Daniel Bryant, Elder-in-Charge.

Elder Bryant makes the following interesting report regarding the pushing of Zion Literature in connection with his work with the Branch of the Church at Marinette, Wisconsin, and Menominee, Michigan:

We are concentrating our efforts on LEAVES OF HEALING.

Everybody in the mission is selling.

The last two weeks we sold 100 copies each week.

This week we have ordered 200 copies.

Last Saturday night our forces started out in a heavy rain and in a little while sold sixty-six LEAVES in the saloons of Marinette, my wife and her sister selling twenty-nine.

Our meetings are blessed in the presence of the Holy Spirit.

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By Rev. O. L. TINDALL, M. A., B. D., Principal Ministerial Training Department.

"ARE ALL TEACHERS?"

The apostle asked this question in connection with the gifts, when he was speaking of the gifts and callings of God. He put this calling of teaching on a par with Apostles, Prophets, Gifts of Healings, etc.

The Church has not generally so recognized it. While they have said a minister of the Gospel should have a special call by the Holy Spirit, as well as by the Church, no such question has been asked of one who was entering the profession of teaching.

This has been a great mistake, for nothing can be of more importance than teaching.

Teaching lies at the foundation of everything else. The man who would be an apostle must be a teacher. A prophet has to be the mouthpiece of God to the people. He must know how, in fitting terms and simple language, to communicate his Message to the people, or else how shall the unlearned and the unbelievers be convinced?

The man who has the Gifts of Healings must know how to instruct the people.

The gift of teaching is the gift of gifts. To do this successfully a man must have the Word of Wisdom and the Word of Knowledge.

God does not take an ignoramus and by a supernatural power make a teacher out of him. The folly and fanaticism of many have supposed that God would do that. God could do that. He made a teacher for a short time out of Balaam's ass. He has used angels and asses. But that has only been where necessity required it, and where other material was wanting.

Many suppose that the apostle referred only to teachers in religious or spiritual work, to men who were to teach the Scriptures. But is this true?

We believe the question is quite as appropriate to the man or woman who goes into our public schools.

"Are all Teachers?"

We may extend the question: Are all teachers who are able to pass a first-class examination in the books? Does a thorough knowledge of the text-books or of the subject necessarily make a teacher?

We say most emphatically No. As we call to memory the many teachers we have had, from the old log schoolhouse in the woods when we went barefooted and sat on long wooden slabs for seats and ran away at recess to swim in the creek, up through the village and city schools, the Colleges and Theological Seminaries, we are convinced that there is much more necessary than mere knowledge of a subject to make a teacher.

We believe God calls men to teach who have natural ability for that kind of work. We think of teachers, as is said of poets, they are "born, not made." We, perhaps, would change that a little and say they are both born and made.

But they must be born first.

All the polishing and sandpaper in the world could not turn a "nigger-head" or boulder into a shining, glistening marble shaft.

But take the "diamond in the rough" and your labor of rubbing and polishing will be rewarded.

Teachers are like lawyers. There are three kinds, or there are three things necessary to make a first-class all-round lawyer.

Some lawyers are good only for counsel. They stay in the office to be consulted. They know all the nice points of the law. They can tell you how to conduct a suit, what points to make in the case, what law to bring to bear. They can cite you to the cases which have been decided; they can give you the section, paragraph and all the references necessary.

But that is the end of their usefulness.

Before a jury they would fall flat. They need another man. And that is the way law firms do: they put up another man to plead the case and lay it before a jury.

That man must have another talent. He must have the art of manipulating the matter; he must know how to use the tools the other man manufactured.

He must be a caterer.

The grocery man can furnish the food, but does not know how to serve it up and put it in a palatable shape for the guests.

This man must know his men as well as his books, and know human nature. He must be a discerner of spirits. He must read the minds of his jurors. He must know when he has them won to his own views. He must make them listen. He must not put the food so high up in the rack the cattle cannot reach it. He must not give them too much. He must win them.

Another thing a lawyer must know—and a teacher also—and that is, he must know how to question his witnesses and cross-question them.

Many a lawyer wins his suit at this point. Many a teacher loses his in the same place. He does too much talking. The student learns his weakness and he does the asking. He makes the teacher imagine that he has an inquiring mind, and the teacher does all the reciting. The class escapes that unpleasant task, especially when the pupils have neglected to prepare their lesson.

A good teacher should have the wisdom of the judge, the gift of the jury pleader, and the art of the cross-questioner.

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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Dreecher, Private Secretary

GOD IS our Refuge and Strength,
A very present help in trouble.

ZION realizes this. Zion prays for deliverance in all times and all kinds of trouble. God hears and answers.

The testimonies recorded on this and other pages prove the above statements.

In the midst of multifarious duties, the General Overseer of the Christian Catholic Church keeps uppermost in his mind and heart the petitions for prayer which are coming to Zion in an incessant stream, and he prays in faith day and night.

The people are being blessed spiritually, physically and temporally, as these testimonies will show.

Readers of these pages will notice that in the issues of June 16 and July 14, 1900, we recorded testimonies of members of the Christian Catholic Church living in North Dakota who had witnessed how God had heard and answered prayers for rain in that community, where there had been such a long drouth, after they had sent in a request for prayer to the General Overseer of this Church.

This week we give three letters containing testimonies to bounteous rain received in the communities of the writers, after the General Overseer had prayed.

Other letters and extracts are given herewith telling of God's deliverance from physical and other troubles.

Let them praise the Name of the Lord.

Prayer for Rain Answered.

CANDO, NORTH DAKOTA, July 14, 1900.

DEAR GENERAL OVERSEER:—I just received a letter directed to my wife, stating that (in accordance with her request) you had prayed for rain in this community on July 1st.

In answer, I will say that on July 5th, about 2 A. M., it commenced to rain and, with hardly an hour's intermission, it rained until July 6th at daybreak, raining in all between six and seven inches, actual measure; for which we thank God and give Him all the credit.

This section of this country is the only place where there is any crop in North Dakota, according to report, and there would have been comparatively nothing here had it not rained now.

Humbly yours in Christ, M. J. KELLOGG.

Children Blessed. Needed Rain Given.

LAKE PRESTON, SOUTH DAKOTA, July 9, 1900.

DEAR BROTHER:—The 27th of June we wrote you for prayers in behalf of our three small children, who are afflicted with whooping-cough.

I believe God heard and answered prayer, for they are getting along nicely. We have not been up one night yet with them and do not expect to be.

We also asked you to pray God to send us a rain. This was on June 27th, and on Monday night, July 2d, we had a grand rain, followed by three others Tuesday and Wednesday nights and Thursday afternoon.

We believe in your prayers and teaching.

Please pray God that my husband and myself may stand just where God would have us. We pray God will be with you unto the end.

Earnestly yours, MR. AND MRS. A. J. HUGHES.

Babe Blessed. Rain Given.

CRYSTAL, NORTH DAKOTA, July 4, 1900.

DEAR DR. DOWIE:—On June 22d I sent in a request for prayer for my little baby Esther.

She had sore eyes for nearly a week and was very sick with fever.

Her eyes became better immediately, before the letter got there, and about the time it reached you and you prayed, she was healed of everything.

She is as hearty as she can be.

I am so thankful to God for answering your prayers.

I give Him all the glory, and my daily prayer is that you and your wife and dear family may be spared for many years.

I also sent a request for prayer for rain, and about the 26th it clouded and rained showers, passing from the north over to the south, and rained again on Sunday, not very heavily; but it stayed cloudy for three days and has done a great deal of good.

I thank the Lord He hears prayer for temporal wants as well as spiritual.

I thank Him for His dear Messenger whom He has sent us, who has taught us how to live and how to pray.

I pray daily for Zion everywhere, that the Devil and all his workers may never be able to destroy it.

I remain, your Sister in Christ, (MRS.) ALEX. ROBERTSON.

Wife Blessed in Confinement. Husband Healed When Very Sick.

TUPELO, MISSISSIPPI, July 3, 1900.

DEAR FRIEND AND BROTHER:—I received your letter stating that I had been received as a member of the Christian Catholic Church in Zion.

When I sent my application for membership, I also sent a request for prayer in time of confinement, which would occur in a short time.

Since then God has most graciously blessed our home with a fine, healthy little girl, born May 12th, without the aid of physicians or drugs.

I called in a neighbor lady, who is a devoted Christian, and I also had a colored woman to attend to the baby for me.

When my babe was four days old, I sat up most of the day.

When she was a week old, on Saturday, I was going around in my room doing light work, and on Monday following I took up general housekeeping.

I am so thankful to God that I have been able to do all of my own work ever since. My family consists of seven: my husband, myself and five children.

For the last month we have had a great deal of company, but have not had to hire any help yet.

I sincerely hope to have God as my Helper from now on.

One week ago today my husband came up from the field with a very severe attack of cramp colic. I called in some of the neighbors. They seemed to think he was very ill, and I know myself he was in terrible agony.

I thought of what the Bible teaches us to do in case of sickness: to send for "the Elders of the Church" and let them pray the prayer of faith.

Oh, I am so glad it does not say, "Let him send for a physician and take all the medicine he would advise you to take."

I called in the Rev. L. G. Boggan. He came and prayed for my husband, and as soon as he had finished the prayer, my husband said, "I am a well man, and I would like to have my dinner."

He did eat, and wanted to eat more, but we thought it best for him not to eat too much solid food right then.

He had suffered at least one and a half hours, and it seemed like he could not live much longer without the help of God.

When Brother Boggan arrived, he told me he had sent a telegram to you for prayer in behalf of my husband. You had just about had time to receive the message when the misery ceased, and it has never returned since. I know that God answered prayers in his behalf.

Enclosed find $—— for the spreading of the True Gospel.

Yours in Christ, (MRS.) ANNA LEDBETTER.

Healed in Answer to Elder Jenson's Prayer.

WAUPACA, WISCONSIN, July 11, 1900.

DEAR DR. DOWIE AND BROTHER IN CHRIST:—I feel it to be my duty as well as pleasure to give my testimony to the healing power of Christ.

I had heart disease over twenty years, and have been so bad at times I did not think I could live long.

I would go to a doctor and get help for a time.

Last winter and this spring I was taken worse and we thought I would die sure, but one day Elder Jenson was in to see my husband and he asked him to pray for me.

As soon as he laid his hands on me, instantaneous healing came; the Lord heard and answered; for which we bless and praise His Holy Name.

We love the Christian Catholic Church in Zion, our Elder and, although we never saw him, our General Overseer.

May God bless every one is our prayer.

Your Sister in Christ, (MRS.) DORA EWING.

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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.
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Baptized in Central Zion Tabernacle from March 14, 1897, to June 14, 1900, by the General Overseer	4117		
Baptized by Elders and Evangelists	1272		
Total baptized in Central Zion Tabernacle			5389
Baptized in places outside of Chicago by the General Overseer		120	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons		1354	
Total baptized outside of Chicago			1474
Total baptized in three years and three months			6863

Baptized in Central Zion Tabernacle by the General Overseer:			
July, 1900, Vol. 7, No. 12, page 383	57		
July, 1900, Vol. 7, No. 13, pages 414, 415	165	222	
Baptized at Ben MacDhui, Montague, Michigan, by the General Overseer:			
June, 1900, Vol. 7, No. 10, page 320		8	
Baptized in Central Zion Tabernacle by Overseer Speicher	18		
Baptized in Central Zion Tabernacle by Elder Stith	28		
Baptized in Central Zion Tabernacle by Evangelist Fisher	13		
Baptized in Central Zion Tabernacle by Elder Graves	8	67	
Baptized in Illinois by Elder McCreery		5	
Baptized in Indiana by Elder Hayden		9	
Baptized in Iowa by Elder Haight		12	
Baptized in Iowa by Elder Calbeen		4	
Baptized in Michigan by Elder Adams		5	
Baptized in Michigan by Elder Stokes		9	
Baptized in Minnesota by Elder Sindall		3	
Baptized in Minnesota by Deacon Crane		7	
Baptized in Minnesota by Elder Excell		4	
Baptized in New Jersey by Elder Hammond		19	
Baptized in Ohio by Elder Bouck		3	
Baptized in Ohio by Elder Fockler		5	
Baptized in Ohio by Elder Moot		3	
Baptized in Ohio by Elder Reiff		3	
Baptized in Ohio by Elder McClurkin		11	
Baptized in Ohio by Elder Basinger		1	
Baptized in Wisconsin by Elder Bryant		8	
Baptized in British Columbia by Elder Simmons		4	
Baptized in Canada by Deacon Hope		1	124 413
Grand total baptized since March 14, 1897			7276

The following-named one hundred and sixty-five believers were baptized in Central Zion Tabernacle, Chicago, Wednesday afternoon, July 18, 1900, by the General Overseer:

Adler, Louise ..... Spencer, South Dakota
Alexander, D. B ..... Winnebago, Illinois
Anderson, Mrs. Anna ..... Wayne, Nebraska
Anderson, Miss Myrtle A ..... Zion Home, Chicago, Illinois
Arndt, Charles F ..... Lake Mills, Wisconsin
Bailey, Mrs. Annie J ..... Oregon, Illinois
Barker, Mrs. Jane S ..... 40 Salamonie Avenue, Huntington, Indiana
Benson, Mrs. Anna ..... Greenfield, South Dakota
Berg, Mrs. Alida M ..... 208 Cleveland Avenue, Chicago, Illinois
Berg, Charles G ..... 208 Cleveland Avenue, Chicago, Illinois
Bevier, Samuel G ..... Onekama, Michigan
Boggan, Mrs. Ida B ..... Tupelo, Mississippi
Boggan, Lucian G ..... Tupelo, Mississippi
Bowen, Mrs Emily F ..... Putnamville, Indiana
Bowen, Richard H ..... Putnamville, Indiana
Bower, Joseph J ..... Y. M. C. A., St. Joseph, Missouri
Breaw, Mrs. Fredrica ..... Adeline, Illinois
Brent, Mrs. Mary A ..... 25 Altamont Avenue, Mansfield, Ohio
Britton, Thomas ..... Gilford, New Hampshire
Brooks, John V ..... 505 Ogden Avenue, Chicago, Illinois
Brooks, Mrs. Mary ..... 505 Ogden Avenue, Chicago, Illinois
Brown, Mrs. Mary ..... Modena, Wisconsin
Chalobrine, Paulina ..... 2909 Wallace Street, Chicago, Illinois
Cherry, Charles ..... Washington, Iowa
Cherry, Mrs. Josephine ..... Washington, Iowa
Clark, Edmond ..... Fort Dodge, Kansas
Clark, Edward L ..... 12½ Harmon Court, Chicago, Illinois
Clauson, Mrs. Hannah ..... Dwight, Illinois
Clauson, John ..... Dwight, Illinois
Coddington, C D ..... 802 East Thirteenth Street, Des Moines, Iowa
Colwell, William E ..... Bervie, Ontario, Canada
Cook, Charles J ..... Binghamton, New York
Conn, Margaret A ..... 166 West Sixty-sixth Street, Chicago, Illinois
Cox, Mrs. Angeli ..... Louisville, Kentucky
Cox, Mrs. Honora S ..... 1604 Michigan Avenue, Chicago, Illinois
Coyle, William E ..... 275 Lincoln Street, Chicago, Illinois
Cunningham, George C ..... 32 Laurel Street, Concord, New Hampshire
Dahlen, Mrs. C. J ..... Ramsey, Illinois
Dailey, Ethel M ..... Sheffield, Iowa
Daubney, Miss Emily, Zion Home, Chicago, late of Beeston, Nottingham, England
Donohoe, Miss Margaret ..... Odel, Illinois
Earli, Miss Fannie ..... 5800 Jackson Avenue, Chicago, Illinois
Eckels, Miss Lizzie E ..... Washington, Iowa
Eckels, Miss Mary B ..... Washington, Iowa
Everett, Charles P ..... Benton Harbor, Michigan
Everett, Mrs. Elsie ..... Benton Harbor, Michigan
Fairweather, Mrs. Sarah V ..... 1475 Harvard Street, Chicago, Illinois
Falkner, Mrs. Euphemia ..... Tiffin, Ohio
Fisher, John M ..... Kincardine, Ontario, Canada
Fisher, Mrs. Sawlon ..... Vermilion, Kansas
Foley, Miss Ethel B ..... 11 Oregon Avenue, Chicago, Illinois
Foster, Alfred ..... Paw Paw, Michigan
Foster, Miss Neita ..... Paw Paw, Michigan
Fowlie, Mrs. Anna ..... Dwight, Illinois
Fowlie, George ..... Dwight, Illinois
Freise, Mrs. Jennie ..... 501 Wolfram Street, Chicago, Illinois
French, Miss Jessie M ..... 4440 Wallace Street, Chicago, Illinois
Geddes, Mrs. Sarah ..... Anoka, Minnesota
Givan, Eliza C ..... 1456 Olive Avenue, Indianapolis, Indiana
Godfrid, Nordgren A ..... 29 Vine Street, Chicago, Illinois
Gregory, Mrs. Margarette M ..... 7744 Reynolds Avenue, Chicago, Illinois
Gross, Mrs. Elizabeth ..... Goshen, Indiana
Grove, Mrs. B. A ..... Bascom, Ohio
Hansler, Mrs. Terrisa ..... 433 Monticello Avenue, Chicago, Illinois
Hanson, Miss Lizzie ..... 6042 Justine Street, Chicago, Illinois
Hardinger, Daniel ..... Westfield, Illinois
Harvison, William M ..... Cedarville, Ohio
Haunschild, Henry A ..... 818 North Tolman Avenue, Chicago, Illinois
Herrod, Mrs. Sarah L ..... 726½ Portage Avenue, South Bend, Indiana
Hobbs, Mrs. Sarah D ..... 4010 Langley Avenue, Chicago, Illinois
Hofer, Gottlieb ..... Bluffton, Ohio
Hood, Robert ..... Cedarville, Ohio
Horten, Mrs. Elizabeth ..... 18 East Sixteenth Street, Chicago, Illinois
Howe, Miss Anna M ..... 1029 West North Avenue, Chicago, Illinois
Howell, George W ..... East Lynn, Illinois
Howell, Mrs. Mary E ..... East Lynn, Illinois
Humes, Samuel J ..... Sault Ste. Marie, Michigan
Irwin, Mrs. Lydia L ..... Alliance, Ohio
Iwamoto, John Gabriel (Sojiro) ..... 4 Koganecho, Yokohama, Japan
Jenson, Gustave A ..... Waupaca, Wisconsin
Johnson, Mrs. Louisa ..... Hector, Minnesota
Johnson, William G ..... Kingfisher, Oklahoma Territory
Jones, Ellen P ..... Wolverine, Michigan
Kanagy, David E ..... 141 South Halsted Street, Chicago, Illinois
Kehman, Harmanus J ..... Dakota City, Iowa
Kelly, Mrs. Lucinda ..... 5638 Ellis Avenue, Chicago, Illinois
Kessler, Ella T ..... Logansport, Indiana
Kessler, Sylvia ..... Logansport, Indiana
Kest, Frank ..... 984 Eighteenth Place, Chicago, Illinois
Killoch, Miss Agnes M ..... 1615 Prairie Avenue, Chicago, Illinois
Klevrod, Mrs. Lotta ..... 1872 Armitage Avenue, Chicago, Illinois
Kobernusz, Mrs. Mary ..... Spencer, South Dakota
Kofoed, Mrs. Laura ..... Hinsdale, Illinois
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Lake, Jennie W ..... Sault Ste. Marie, Michigan
Lake, John G ..... Sault Ste. Marie, Michigan
Leach, Mrs. Emma A ..... Custer Park, Illinois
Leach, Miss Mabel ..... 219 Court Street, Kankakee, Illinois
Leary, Ellen M ..... Lawrence, Kansas
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Lepouce, Constant ..... Sherburn, Minnesota
Loving, John M ..... 402 West Front Street, Bloomington, Illinois
Loy, Peter S ..... Kingfisher, Oklahoma Territory
Madon, Mrs. Margaret ..... 149 Fry Street, Chicago, Illinois
Maloney, Mrs. Mary J ..... Cannonsburg, Michigan
Maloney, Miss Minnie ..... Spring Valley, Minnesota
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McCrimmon, Mrs. Elizabeth ..... Cudahy, Wisconsin
McLeod, Ina ..... 7121 May Street, Chicago, Illinois
McMaster, Mrs. Christina ..... 5203 Aberdeen Street, Chicago, Illinois
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Meeker, Mrs. Sarah R ..... Sumner, Iowa
Meyer, Ida ..... 1309 Twenty-first Street, Chicago, Illinois
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Patterson, Master Harry ..... 526 Van Buren Street, Chicago, Illinois
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Sperry, Mrs. Charlotte G.....Owatonna, Minnesota
Sperry, Willis.....Owatonna, Minnesota
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Thompson, Mrs. Elizabeth.....Hobart, Indiana
Thompson, Mrs. Katie.....Toronto, Ontario, Canada
Twomey, Carrie B.....25 South Seventh Street East, Salt Lake City, Utah
Van Gorder, Mrs. Lizzie.....Newton, Iowa
Van Horn, Harry.....41 East Sixteenth Street, Chicago, Illinois
Van Moos, Mrs. Carrie.....313 Cornell Street, Chicago, Illinois
Ware, Mrs. Emily.....Owatonna, Minnesota
Ware, Miss Harriet. 122 West Ninety-fourth Street, New York, City, New York
Watson, George E.....Burlingame, California
Wert, Mrs. Maria.....Downers Grove, Illinois
Westwood, Charles J.....2049 Ridge Avenue, Evanston, Illinois
Winchester, William.....141 South Halsted Street, Chicago, Illinois
Zechiel, Israel S.....South Boot Street, Marion, Indiana

The following-named five believers were baptized in Kishwaukee River, near Belvidere, fllinois, July 4, 1900, by Elder A. J. McCreery:

Brooks, John.....Herbert, Illinois
Daggett, Mrs. Julia N.....Belvidere, Illinois
Hough, Mrs. Maria A.....Belvidere, Illinois
Johnson, Miss Hannah V.....Cherry Valley, Illinois
Tupper, Miss Carrie Maud.....Belvidere, Illinois

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.

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REV. H. D. BRASEFIELD, Ph. B.,

Professor of Systematic Theology in Zion College, will conduct Divine Services in

ADELINE, ILLINOIS,

Saturday, July 28, 1900, at 2:30 and 7:30 P. M., and Lord's Day, July 29, 1900. at 10 A. M. Also at

MT. MORRIS, ILLINOIS,

Lord's Day, July 29, 1900, at 2:30 and 7:30 P. M.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, AUGUST 1st or 2d.

What God Says Must Come to Pass.

1. *Ecclesasticism must be broken up.*—Ezek. 34:1-10.
   Is not God tired of the preachers of today?
   Does not to be a true minister mean to be given to self-sacrifice?
   Why do most people stay away from Church?
2. *God's people must be delivered from apostate organizations.*—Rev. 3:14-22.
   Has not God in all ages called His true people out of corrupt organizations?
   What happens to those who hold on to their churches, despite God's call?
   Can a person have fellowship with Christ in dead and worldly churches?
3. *Formal religiousness must increase without love to God.*—2 Tim. 3:1-10.
   Is not true faith in God in great peril in these days?
   Do not people live for and love self more than God?
   Is there any power in the present-day preaching in churches?
4. *Persecution shall yet abound in evangelization through religious prejudice and hatred of men.*—Matt. 24:9-14.
   Was it not a religious world that killed Christ?
   Who have always persecuted God's prophets?
   Does not plain preaching today stir up murder in the heart?
5. *False Christs shall arise and false alarms concerning Christ's coming deceive many*—Matt. 24:4, 5; 23:28.
   How are people to be deceived ere Christ comes?
   Will these deceivers condemn sin or preach repentance?
   Who will not be deceived by these wonder-workers?
6. *Nations will unite to give their help to perpetuate a false religion which God will destroy.*—Rev. 13:1-18.
   Will not so-called Christian nations help the Devil's work on?
   Will not the Devil strive to get all civil power in his grasp?
   Will not commercialism be the power which will ally nations to each other?
7. *War, commotion, pestilence, etc., shall come as the beginning of trouble.*—Rev. 6:1-17.
   Is not peace yet to be taken from the earth?
   Will not the earth become more warlike as it becomes more wicked?
   Is not one trouble to succeed another in increasing severity?
8. *Combined capital in trusts will yet oppress labor more and more until anarchy will break out and rebellion ensue.*—Ezek. 7:1-27.
   Will not riches yet curse the rich?
   Does not slavery to soul-destroying fashions destroy the wealthy?
   Will not their overthrow come unexpectedly?
9. *Amid security and peace, Jesus will come and tribulation will begin.*—Mark 13:32-37.
   Is not the theme of almost all pulpits a message of peace?
   At what time does an expert thief come?
   What is it that will send people to sleep in the last day?
10. *Awful tribulation will follow the abominations which make desolation.*—Rev. 8:1-12.
    Who will be the reigning power that will be worshiped?
    When will the man of sin be revealed?
    Who will try to rob God of worship due Him?
11. *Jews must yet awake and mourn for crucifying the Son of God.*—Zech. 12:3-14.
    What land is it that will yet give nations great trouble?
    Will not God awaken His ancient people in due time?
    Who will God use as messengers to bring the Jews to repentance?
12. *The tribes of Israel must be reassembled and gathered unto the Lord ere He comes.*—Rev. 7:1-8.
    Where are the lost ten tribes now?
    Will not God reveal their identity in the tribulation?
    Will they not, reunited, be ruled over by the saints of Christ?

The Lord Our God is a Scripture-Fulfilling God.

SUNDAY BIBLE CLASS LESSON, AUGUST 5th.

How to Learn God's Ways.

1. *There must be natural simplicity.*—Matt. 11:25-27.
   Is it not best to believe what God says unhesitatingly?
   Who is it who sees what God has written?
   Is it faith to question what God has written, or obey?
2. *There must be transparent sincerity.*—Luke 11:33-36.
   Does a sincere man hide his faults?
   Does not a sincere man go where more light may be obtained?
   Does not a sincere man act on evidence, whatever the difficulty may be?
3. *There must be unfeigned humility.*—Micah 6:6, 7.
   Is there not much feigned humility?
   Can a man who is not humble hear God's Voice?
   Can a person be humble and be wrong in his life?
4. *There must be hearty submission.*—Psalm 86:8-12.
   How did you get to where you are in grace?
   What is necessary to your going further on?
   What is the cause of delays and hangings back?
5. *There must be loving obedience.*—1 John 2:1-5.
   Is not to walk in the light to get more light?
   Is it not best to always keep the face toward the light?
   Can a man who does not obey be righteous?
6. *There must be spiritual mindedness.*—1 Cor. 2:14-16.
   Must not the new man do the thinking?
   Must not the old man cease to govern the will?
   Must not the spirit ever keep one right with God?

God's Holy People are a Teachable People.

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ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

SATANIC ANARCHY MUST GO. THE RULE OF GOD MUST COME.

PANDEMONIUM IN CHINA.—The sensual Buddhist monks; the spirit-juggling Taoist priests; the Mohammedan troops, fired with fanatic zeal; the rabble, inspired by opium and rum to murder and plunder; and the Boxers, who practice their secret-lodge devil-worship and then fall into trances and appear literally demon-possessed and supernaturally strong, all have joined to kill native converts and missionaries, and have not spared even the ambassadors of the nations with their helpless wives and children.

The Deep Treachery of the heathen has again baffled and surprised the Europeans, who, despite all their faults, have learned from Christ something of the meaning of honor and truth (Jeremiah 9:3-9).

Yet Zion must say that these horrible scenes would not have come had Europe and America more fully obeyed the Lord Jesus. For if alcohol and tobacco, opium and pork, sexual license and greed of gold, the gambling habit and the secret-lodge worship of the Devil have fed the murderous instincts of the Chinese, we must admit that the majority of Westerners in China have also been corrupted hy these same evils. And the Westerner has sinned against far greater light and is, therefore, far more guilty (Matthew 11:20-24).

Reaping the Whirlwind.—Europeans nave taught the Chinese the use of all our modern devilish machinery of death used by armies and navies.

Europe has forced on China Romanism, a religion better in doctrine but no better in practice than Buddhism.

Spanish Romanist officials of Manila for many years swindled China out of millions of dollars by the widespread sale of lottery tickets, and the apostate Church shared in the spoils (Isaiah 1:23).

The oppression of the heathen by Romanist Chinese priests and bullies and the spirit of popery, evil in many respects, were described in Leaves of Healing of May 12th and 19th.

The tyranny of Rome, upheld by France and more or less by all other nations, has long been one of the chief causes of China's hatred of Europeans.

Another grievance felt by the more decent Chinese is England's forcing on China the East Indian opium (see Leaves of Healing, January 13 and 20, 1900).

Russia's aggression on the north for a century has been steady and resistless as a mighty glacier, while in the south France has found pretext for annexing vast territories.

Iniquity Framed by Law.—European and American settlements in the Orient, either by tax or license, make legal the opium-dens, grog-shops and houses of shame. In Shanghai the many Chinese harlots, not the white women, are subjected to regular and frequent examination by European physicians. These wretched women must each keep an official certificate of health. Our rulers thus legalize sin, disease and sorrow, and call it "protection" for American soldiers and sailors. But the Devil's protection does not protect, for statistics during four years show that an average of *one-fifth* of the British Army is unfit for active service because of venereal disease (Psalm 94:20).

America's Shame.—The United States Government wickedly claims to be unable to prevent the sale of American rum in the conquered territories. In the Phillipine Islands the amount of liquid fire imported from the United States is *more than thirteen hundred times greater* than it was two years ago.

"Trade follows the flag." But it is largely the trade in fire-arms, firewater and fiery rolls of nicotine poison (Habakkuk 2).

China's Deliverance will not be through any of the world-powers, or through all of them combined. Zion will obey them so far as their laws do not require unfaithfulness to Christ (Romans 13:1-7).

But the Powers cannot bring lasting peace. France is atheistic and in alliance with Rome. Russia rejects liberty of worship. She banishes Stundists to Siberia, having first taken their children away, to be reared in the Greek Church. Japan makes gods of her own stupid ancestors and is ruled by her own fleshly lusts. The Powers are fitly symbolized as ravenous beasts (Revelation 17).

Power, Righteousness, Wisdom—these are the three essentials of safe rule. All of man's governments lack one or more of these essentials. Some rulers can do good and will not. Some would do good, but cannot. Some can and would, but do not know how. But in Christ are full resources of wisdom, righteousness, authority (Isaiah 9:6, 7).

The Rule of God in the Lord Jesus Christ, returned to earth as King, and reigning through His Saints, is the hope of the Orient. In this shall be found the brotherhood of man, the true federation of the world (1 Corinthians 15:25).

The Saints Shall Rule.—That will not be Democracy. It will be Theocracy, the rule of the Father and of Christ the King through His chosen ones. They shall not be elected by themselves, but selected by Christ. Only those who now dare to *command* men, in Christ's Name, to repent and be holy, only those may have authority in the Millennial Kingdom. Read carefully the following Scriptures, showing that Christ's rule of righteousness on earth will be in and through His people: Psalm 49:14; Daniel 7:22; Matthew 19:28; Luke 22:30; Revelation 2:26; 3:21; 20:4.

Thank God that in the Christian Catholic Church in Zion there is Divine authority claimed by the officers, exercised by them, attested by the Lord in the signs following, and joyfully obeyed by the people.

Elder Viking cables, July 20th, that China is in chaos, but Shanghai yet safe. Keep praying for them. The foreigners in Shanghai, including the Japanese, do not number eight thousand. Even in the European settlement the Chinese outnumber the foreigners one hundred to one. And the settlement covers a large area, is unfortified, and hard to defend. Let Zion pray for all in China, both native and foreign, but especially for Zion's Messengers and for all who have Zion in their hearts, and that there may ever be an open door for Zion's manifold Gospel (1 Corinthians 16:9)

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 14. CHICAGO, JULY 28, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

GOD THE HEALER IN THREE GENERATIONS IN OHIO.

I WILL MAKE THEE (ZION) A JOY OF MANY GENERATIONS.

These three Witnesses, representing three generations, mother, daughter and granddaughter, have found Zion their Joy. With hearts united in joyful songs of praise to Zion's God, they tell their wonderful story.

The first to find in Zion her Joy was the daughter, Mrs. Hattie D. Fundom, whose happy face is pictured upon this page.

Healthy and hearty as she looks today, she was, over four years ago, a sick and suffering invalid, dying.

She had consumption in its last stages.

For years she had been treated by the so-called finest medical skill in the city where she lived.

But in spite of it all the "Great White Plague," mocking like a fiend, was slowly tightening its terrible grip upon her and dragging her down to the grave.

She was also suffering from kidney disease in one of its worst forms.

The marks of rapidly-approaching death were finally manifested in her body

The knell of human hope had been sounded.

Then it was that the glori-



MRS. HATTIE DICKEN-FUNDOM.

ous light of Divine Hope broke through the black clouds of despair.

One of God's lay messengers whom he had healed in Zion brought the glad news that in Zion God healed the sick as He had in the person of His Son, centuries before. Lifted up and strengthened by that Hope she made the journey from her home in Fostoria, Ohio, to Zion.

Upon her arrival in the city she sent a request for prayer to God's Messenger in Zion.

Instantly the answer came and the kidney disease forever left her body.

At that time she had not been in Zion Tabernacle and had not seen the General Overseer.

Three days later she went to Zion Tabernacle No. 2.

Dr. Speicher there prayed for her in the Name of the Lord Jesus, in the Power of the Holy Spirit and in accordance with the Will of God, her Heavenly Father, that she might be healed.

That prayer reached the Father's throne.

It was an appeal to Him to free His child from the power of the Devil.

Every condition had been fulfilled and, more loving and more willing to give good gifts than any earthly father, He

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instantly healed His suffering child. In a few weeks she returned home. She had gone out from that home after nine or ten years of invalidism.

Her relatives and friends had bidden her farewell, expecting never to see her alive again.

They expected her to be brought to that home a corpse.

Instead, she came home well and strong, praising God and telling to all she could reach the story of what God had done for her in Zion.

Her mother, Mrs. Jesse Dicken, almost an invalid from childhood, drank in the wonderful truth with grateful spirit.

She had hardly known what it was to feel well.

She had heart and stomach trouble very severely.

She often had sinking spells which seemed to take her to the very door of death.

She suffered from bronchitis and canker sore mouth.

She was troubled with constipation.

She was afflicted with rheumatism.

Doctors and medicine cost her a great deal of money, but she only grew worse.

Although a Christian up to her light, she believed the diabolical lie that it was God's will that she should be sick.

Yet she daily tried to defeat what she believed to be God's will by the use of drugs.

Such is the inconsistency of millions of people who have been deceived by that damning falsehood.

They pray that God's will may be done on earth as it is in heaven.

They know that there is no sickness in heaven, yet they say that they believe that it is His will that they should be sick on earth.



MRS. JESSE DICKEN.

But when her daughter was healed in Zion, this Witness saw that it was God's will that His children should be well if they would but make their lives right and trust Him only and fully.

She came to Zion, where she heard God's Word concerning this fearlessly taught and preached.

Faith came by that hearing, so that when the General Overseer laid hands upon her and prayed the prayer of faith she was instantly healed of many of her diseases, only one remaining to be healed gradually.

Her daughter now writes that the last disease is now perfectly healed, and that her mother is now, after a long life of sickness, made entirely whole.

God's healing power was also manifested to the third generation of this family.

About three years after mother and daughter were healed, the baby daughter and granddaughter was attacked by that deadly foe of the children, cholera-infantum.

She was soon dying.

The physician who was called to attend her said that she could not possibly recover.

To the trained nurse who cared for her it seemed that death must quickly come.

Then a message was sent to the General Overseer, requesting him to pray for the little one.

God heard the prayer of Elder Bouck, who prayed in the General Overseer's absence, and, as soon as it was offered, the healing touch of the Holy Spirit was felt in that suffering babe's body. In a very short time she was as well as ever.

Both nurse and doctor acknowledge that only God could have saved the baby from death.

Thus God has redeemed His precious promise to make Zion the Joy of all generations.

Thus has He manifested His love, His power, His willingness to heal.

Thus He vindicates His Messenger in Zion, against all enemies, by daily and hourly answering his prayers and those of his helpers.

These Witnesses tell a Story which cannot be denied or disputed.

They were all delivered from the very grasp of death.

They now go forth, on the wings of the Little White Dove, bearing their Messages to the three generations which they represent.

They tell the old, bending under the burden of years, that "at eventide it shall be light"; that God will "renew their youth like the eagles'."

They tell those in the prime of life that it is God's command that they be strong, and that to those who trust Him, He gives of His unfailing health and strength.

They tell the babes that Jesus loves them tenderly, and is longing to bless and heal them today as He did in Palestine nineteen centuries ago.

May God bless the Message which these Witnesses bear, and may He, through it, make Zion increasingly a Joy to all generations. A. W. N.

WRITTEN TESTIMONY OF MRS. HATTIE D. FUNDOM.

FOSTORIA, OHIO, April 20, 1900.

REV. JOHN A. DOWIE, Chicago, Illinois.

Dear Dr. Dowie:—By request I write my testimony again.

Four years ago the 17th of this month I left for Chicago with the expectation of getting well or dying very soon, as I was in very poor health. Most of my friends thought I would not live to come home.

My cousin met me at the train. They thought it wrong that I should leave my home to come out to Chicago to die, as they thought I could not live more than two or three weeks. But a great many weeks have passed since then, and I am not dead yet.

I was sick for nine or ten years and took medicine nearly continually during that time.

I was treated by nearly all the doctors in our town and some at other places, and tried all kinds of patent medicines, but nothing seemed to benefit me any.

I would feel better for a week or two, and then I would be worse than before.

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One doctor remarked that my blood was as poison as paris green. I thought, "No wonder; with all the medicine I have taken I do not see how it can be otherwise."

I had heart, liver, kidney and lung trouble and rheum .tism.

The doctor said the valve of my heart was nearly closed up, and that caused awful pains and smothering spells.

My kidneys were in a terrible condition and I suffered intensely with pains in my back.

My spine was also curved.

For months before I came to Chicago I could not lie down in bed, as I could not breathe. I slept on four big pillows.

I had to cough so much that I did not sleep more than an hour and a half any night, and I could not sleep in the daytime.

My feet swelled quite badly before I came to Chicago.

One doctor said I should take a trip to California; that the change of climate might do me good.

Another one said the change of climate would do me good if anything would. They all tried to help me, but they did not succeed very well. Our doctor cupped my back and chest and put plasters on. He thought that would draw the disease away from my lungs. That did me no good. It made my back and chest so sore that I was afraid to get near any one for fear they would hurt my back. It was just like boils all over it.

I heard of Dr. Dowie through Mrs. Esterbrook. She had heard of my sickness, so she wrote me, telling me to go to Dr. Dowie.

She did not tell me much, only that she had been cured there and that the place was all right.

I did not know what she had been cured of or anything at all about Dr. Dowie, but I made up my mind at once that I would go and find out for myself.

My folks thought that I could not stand the trip, but I said I would try; and I stood the trip remarkably well.

As soon as I arrived in the city my cousin sent in a request for prayer for me, and I never had the kidney trouble after that.

This was Saturday, and on Tuesday I went out to Zion Tabernacle No. 2 That was about eight miles from my cousin's.

While there I had to cough so much that I went downstairs and stayed until after the preaching was over.



LUCY NELLE FUNDOM.

Then a gentleman came to me and gave me a ticket to the healing room. I went into the healing room and Dr. Speicher prayed with me. I felt that I was instantly healed, and in two weeks and a half my cough was entirely gone and I could sleep all night on one pillow.

Dr. Dowie was moving, so I stayed with my cousin until they were in their new Home. Then I went there and stayed three weeks. I was in Chicago six weeks, and when I came home my folks were listening to hear me cough; but they did not hear me cough, so they knew that a great change had taken place.

The next day after I came home was Decoration Day, so my folks wanted me to stay at home, as they thought I would talk myself sick again; but I would not do it. I had to tell about what I had seen and heard. I wanted others to know about it so all of the sick ones could go and be cured.

I have not been sick in bed but once since I was in Chicago, and that was a little over a year ago when I had the grip very badly.

I was also confined at that time.

The doctor was called to care for the babies. He said he knew four ladies that had the grip and were confined, and I was the only one that lived. He thought it a miracle that I lived.

The doctor said I would never get out of bed unless I took medicine.

I did not want to, but I did take four doses to please my husband. Then I was so sick they thought I would die.

I told my folks then that they did not need to ask me to take any more medicine, for I would not take any to please any one.

In four weeks I got up, and without medicine, either, and have not taken any since.

Your Sister in Christ, (MRS.) HATTIE D. FUNDOM.

WRITTEN TESTIMONY OF MRS. JESSE DICKEN.

FOSTORIA, OHIO, April 20, 1900.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

Dear Dr. Dowie:—I am very thankful that I have the privilege to testify to God's goodness toward us.

From my childhood I was a great sufferer. I hardly knew what it was to feel well. I was always ambitious and would not give up my work unless compelled to do so.

I had heart and stomach trouble very badly.

I would often have sinking spells and would get numb and cold.

I always kept whisky in the house, for they used a good deal to get me warmed up. (We have no use for whisky now.)

I had bronchitis and canker sore mouth, which none of the doctors could cure. They tried a great many different remedies, but without success.

I was also troubled with constipation.

The electric belt was recommended quite highly for rheumatism, so I tried that; but that did no good.

We had the best doctors that we knew of and also tried a great many patent medicines, so I have found that there is nothing in medicine for me.

I was often discouraged after taking so much medicine and being still no better, my disease rather growing worse every day.

I never could understand why I should be such a sufferer. I was trying to live as near right as I knew how, but I was never taught to trust God for my healing. I thought it His will that I should be sick.

I was converted and joined the United Brethren Church and tried to live a Christian life.

While I was quite poorly, our daughter, Mrs. Fundom, was also quite sick. She was sick nine or ten years, and the doctors and patent medicines did her no good.

Finally my daughter heard of Dr. Dowie, of Chicago, through Miss Mathers, now Mrs. Esterbrook, who was healed in Zion several years ago; and knowing her to be a truthful lady, my daughter was ready to go to Chicago as soon as she wrote to her, telling her to go to Dr. Dowie and not listen to what the people would say.

She did not wait to hear what any one said, but got ready and went at once.

We thought she was too weak to stand the trip, and had to cough so hard and could only talk a few words at a time; but she *would* go, and when she came home we could not keep her still, she so wanted every one that was sick or crippled to go to Dr. Dowie, as she thought every one could be healed.

She was so happy and we were all so glad to see her well again.

In July, 1896, my sister, Mrs. Garn, and myself went to Zion. We remained nearly four weeks.

During that time I heard the preaching and teaching. I began to see myself in my own weakness as I heard the true Word of God preached in its purity.

I believed Dr. Dowie to be a man of God, and when he prayed and laid hands on me I received a great spiritual blessing.

I knew I was healed of my many diseases.

I have one disease that I am not healed of yet

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I am getting stronger and feel better than I have felt for the past ten years.

We have no use whatever for pork since I came into Zion.

Your Sister in Christ, (MRS.) JESSE DICKEN.

MRS. DICKEN'S HEALING NOW COMPLETE.

FOSTORIA, OHIO, July 13, 1900.

REV. JOHN A. DOWIE, Chicago, Illinois.

Dear Dr. Dowie:—Sometime ago you wrote me, requesting me to write you when my mother received a perfect healing.

She feels now that she has been healed perfectly of the piles, which she has had for years. She has not been bothered with them for several weeks. They just gradually left.

She has been doing all of her housework, and the disease has not bothered her at all, and that is a pretty good test.

She has been gaining ever since she left the U. B. Church. She was not satisfied to be in a Church which thought the lodges and club rooms were all right, and to listen to a minister who was one of the leading members of the lodge.

On the 30th of May I wrote you, requesting your prayers for my father, who was very sick.

He was healed without the use of any drugs whatever.

A doctor in our place is a good friend of father's and wanted to give him salve to use for the disease that he had, but he would not take it, and he got well without any medicine.

We all thank you for your prayers.

May God bless you all.

Your Sister in Christ, (MRS.) HATTIE D. FUNDOM.

TESTIMONY OF MRS. H. D. FUNDOM TO HER LITTLE DAUGHTER'S HEALING.

FOSTORIA, OHIO, March 14, 1900.

REV. JOHN A. DOWIE, Chicago, Illinois.

Dear Dr. Dowie:—Sometime ago I wrote you that I would send our little girl's picture, and also my testimony.

On the 15th of August, last year, our babies both took seriously ill with cholera-infantum.

I was out in the country at the time I was sent for.

I did not realize that the babies were in so dangerous a condition. They grew rapidly worse until on Friday morning, the 18th, the little boy died.

Friday afternoon the doctor said the little girl could not live until morning. I told my husband we would send a message to Dr. Dowie asking him to pray for baby.

Dr. Dowie was absent, so Elder Bouck prayed. We also prayed at the hour appointed at home, and Lucy was healed.

Our doctor had us get a professional nurse to care for baby.

When the nurse came, I told her that I would not allow any more medicine to be given my child. Of course it was not her way of doing, but it was my way, and she was very kind and honest. She did not say anything more about giving baby any medicine.

She thought it would only be a few hours until baby was gone, but, instead, in a few hours she was much better.

At 6 o'clock in the morning I went to baby. She looked up and laughed.

I knew she was much better, as she did not know us for two days. I told the nurse that I was sure baby would live.

About 9 o'clock the doctor came. He took baby up in his arms and she began to laugh and play. He was wonderfully surprised. He did not know what had happened.

I said to him, "Baby is better."

He said, "Yes, she is much better." He told every one that came in that she was better.

I did not tell him right away what we had done. I wanted him to see for himself. He stayed nearly two hours, and when he was about ready to leave he asked the nurse if we had plenty of medicine. She said, "Yes," for she knew it was *all* here.

Then I told him what had been done. He said, "All right; I am very glad you could do something that baby would live. Now you take care of her, and she will pull through all right."

He said, a short time ago, that he did not see why the child did not die.

I give the nurse and the doctor much credit for the way they did, as I have never heard of them saying one word against the healing of our child.

Lucy is now nearly fourteen months old and weighs twenty pounds. She has never taken any medicine since she was healed.

I will send her picture so you can all see how nice she is.

I will send a note that the nurse wrote, stating the condition of baby.

Yours in Christ, HATTIE DICKEN-FUNDOM.

CONFIRMATION OF TESTIMONY AS TO HEALING OF BABY BY NURSE SIXX.

FOSTORIA, OHIO, August 27, 1899.

REV. JOHN ALEX. DOWIE:—By request of the mother, Mrs. H. Fundom, I state the condition of her infant on last Friday night, August 18, 1899.

I found the child in a precarious condition.

Temperature was 101–102½; pulse 122, and at other times very weak.

But between the hours of 3 and 4 A. M. Saturday morning, there was a decided change for the better, and the baby has continued to improve ever since. NURSE SIXX.

FIRST TESTIMONY OF MRS. FUNDOM.

Extract from Editorial Notes, LEAVES OF HEALING, Volume II, Number 35, page 558.

There are many glorious healings in the new Home. One of these is very beautifully set forth in a letter which has just come to hand as we write. It is a marvelous healing of hereditary consumption in its last stage.

FOSTORIA, OHIO, June 17, 1896.

DEAR DR. DOWIE:—It is nearly four weeks since I left Zion. I am in perfect health and am growing stronger every day.

I had been in declining health for at least nine years.

I came to Chicago the 18th day of April, in the last stage of consumption, with heart and kidney trouble very badly (my diseases were hereditary).

I coughed nearly all the time, especially at night; could only sleep two or three hours.

I could not lie down in bed for months; had to have three and sometimes four pillows under my head; could not breathe if I tried to lie down.

My feet and ankles were swollen so badly that I had to wear slippers most of the time.

My kidneys were in such a condition that my water was turning to blood (don't know what the doctors call the disease). I suffered intensely with my kidneys all the time.

I always called the best physicians we had in our town; have had Dr. Myers, Dr. Hoege, Dr. Henry Brayton, Dr. Squires, Dr. Beckwith and Dr. Fahnstock, all of Fostoria, and Dr. Brown, of Green Springs, Ohio. Dr. Brown was called the "Wonderful Doctor," as he had great success in doctoring people all over the United States.

One doctor did me about as much good as another.

I would feel better for a short time, and then I would get back where I was, only a little worse.

I also took a great deal of patent medicine, with the same result.

Finally no medicine took any effect, so my physician said a trip to the West would do me more good than any medicine.

Well, I took my trip as far west as Chicago.

One of the physicians said California would be the place for me.

I heard of Dr. Dowie through a friend of mine, Miss Berta Mathers, of Lemert, Ohio. She was healed last October.

I did not spend much time in thinking about going, but got ready at once and went.

I was very much disappointed when I arrived in the city, as Dr. Dowie was getting ready to move into the new Home at Zion, and would not take any more guests in the old Home.

I was fortunate enough to have relatives in the city that I could stay with until they were ready to receive guests in Zion.

I wrote to Dr. Dowie asking him to pray for me.

I got better at once; got strength enough that I could go to the Tabernacle, which was about eight miles from my cousin's.

The first time I went in the healing room there I was healed, and gained rapidly from that time on.

In about two weeks my cough was entirely gone, and then I could sleep on one pillow, and could sleep all night, too.

Was in Zion three weeks, and when I left I felt as well as I ever did in my life.

I praise God for my perfect and instantaneous healing.

I am only too glad to tell all of my friends about Dr. Dowie. Every one I see wants me to tell them all about that wonderful place.

Dr. Dowie, I thank you many times for what you have done for me.

May God bless all of you kind and good people.

Yours truly, (MRS.) HATTIE FUNDOM.

Truly God is a Wonderful Healer, and this Witness tells a wonderful story. Many who have recently come from Fostoria tell us of the deep impression which this lady's healing has made in that town. May God use her testimony to earth's remotest bounds.

Catarrh Healed in Answer to Prayer.

MONON, INDIANA, July 20, 1900.

OVERSEER PIPER.

Dear Brother:—I thank you for your kindness and letter of encouragement.

Lawrence began to improve about an hour after I sent the letter to you, and today he is up and dressed, playing around, and eats as when well.

I do praise the Lord for all He has done for us.

There have been several victories in Monon and Monticello this week.

I was healed of several diseases when in Zion the last time.

Tuesday, July 3d, when at the Tabernacle and you prayed for me, I was healed of catarrh.

Your Sister in Christ, (MRS.) L. K. VIRDEN.

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BEHOLD, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.—Jeremiah 51:25.

GOD is speaking, through the prophet, of a destroying mountain. It is the Devil's mountain, and it is made of evils which defile or destroy the spirits, the souls or the bodies of the people—these wonderful bodies which are made to be the temples of the Living God!

How the Devil seeks to defile and to destroy them!

The foundation of God's Temple, "which Temple ye are," cannot be laid on any of these evils.

There shall not be taken of this mountain "a stone for a corner, nor a stone for foundations." (Jeremiah 51:26.) "But Christ Jesus is to be the Headstone." (Zechariah 4:7.)

This Temple is to be prepared "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." (Zechariah 4:6.)

Zion Literature is going forth, filled with the Holy Spirit, to open the eyes of the people to see these evils which defile and destroy them.

Many persons have been blinded by custom and false teaching and they have not seen these things in the light of God's Word. "My people are destroyed for lack of knowledge," saith the Lord.

But this mountain is to be a "burnt mountain," burnt by the fire of the Holy Spirit.

Brought Out of the Drug Business Through Leaves of Healing.

The letter which follows is written to our General Overseer by a druggist in Kansas, who writes:

DEAR GENERAL OVERSEER:—I have been reading LEAVES OF HEALING off and on for over three years. While from the first I knew you were right, I would not give in to the truth.

Having been a Secret Order man, I could not help but see where you were right in your exposition of them.

When my wife would sometimes read the LEAVES to me, I would tell her it was not straight.

I had followed the drug business thirteen years—was well wound up in the Devil's business; but I saw where you were right.

I knew I would be lost if I did not turn to Zion.

I send under separate cover my certificate as registered druggist, also my lambskin or white leather apron (which is an emblem of purity). Bosh!

One a license to sell whisky and poisonous drugs; the other a protection from the law and an assistant to help the Devil along.

In making this most blessed move, I feel free and able to do everything as I should in God's sight.

We give this extract from a letter written to our General Overseer from Yorkshire, England. The writer says:

DEAR BROTHER IN CHRIST:—I am greatly pleased to write and tell you the way in which God is blessing Zion here.

We have a good Zion gathering and we keep increasing. We have had some cases showing the power of God to heal in our midst.

I am very glad that I came into Zion, as I am much happier now than ever I was in my life.

I was induced through reading A VOICE FROM ZION, entitled "Swine's Flesh as a Disease-Producer," to give it up, and God has blessed me in everything that I have undertaken.

I am the only converted one in our large family, but I am sure that if I am faithful to God He will use me in winning the others for Him.

I have received a great blessing through reading LEAVES OF HEALING and A VOICE FROM ZION.

I am distributing as much literature as I can get. We have to thank God that He is blessing the literature here. Everywhere it goes it is awakening the people to the Gospel of our Lord Jesus Christ for Salvation, Healing and Cleansing.

Much Blessing Carried to Japan by Leaves of Healing.

We quote from a letter written by a worker in Japan, who says:

We are just as happy as can be every day—all of us, thirty.

We continually thank God for raising up His servant, Dr. Dowie, and for being taught clearly our Father's blessed holy will.

So far as I know we have put everything right that we can, and we pray daily to be kept from all evil.

As fast as God teaches us we are obeying Him. I tell my three helpers and the children the substance of LEAVES OF HEALING, and it is food for our souls.

Lately God has healed in a few days a badly sprained wrist and ankle, a contagious eruption, the beginning of diphtheretic sore throat, and measles. The last was a fine case, but the girl felt well and ate as usual. Not one of the others took it. For all of which we thank our Father.

So far as we know all in our household are saved. The formerly demon-possessed girl says she knows that she is.

One of my girls exclaimed, when I told her of Dr. Dowie as the Messenger of the Covenant, "Why, I've been praying for two or three years that God would raise up a man like John the Baptist."

God has clearly shown that He would have my helper and me care for and train such waif children as He sends. We have thirty now.

He has also shown that we are to look to Him alone for support, as George Müeller did, and He will sustain us.

During my first three years in Japan I worked in the power of the Holy Spirit, and God greatly blessed the work He gave me to do. I lost that blessing for years, by trying to please the M. U. and to please man. But God has troubled me and brought me back and out of the Union and out of the Church. Praise His Name!

He is restoring the blessing, but not what I expect to have and intend to have, God helping me.

We, as a Mission in Zion, are not doing nearly what we desire to do in the way of scattering Zion Literature. We ask our readers to help us to do more. We believe that there is much money lying useless which would bring blessing to the givers if it were used in sending Zion Literature over the world. Will you not help us—you who desire to do good?

Leaves of Healing Helps to Break the Tobacco Habit.

In a letter from Kentucky to our General Overseer, the writer says:

DEAR DR. DOWIE:—It is with much joy and gratitude that I write this testimony.

We happened to get some LEAVES OF HEALING, and it has been a great help to me. My strength spiritually has been renewed and the Lord has heard my prayer in behalf of my wife. She has taken Jesus for her health and strength.

On the 23d of January the Lord showed her that He was her Healer and she received a great blessing.

On the 25th of January she gave up her tobacco and is free from it. Praise the Lord for answering my prayer.

Pray that my wife may continue in faith.

I want to give my own experience also. I was a great slave to Tobacco, Satan's Consuming Fire. After I was converted in January God saved me from the tobacco habit, and I thank Him.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending July 21, 1900.

5472 Rolls to	United States.
1767 Rolls to	Various Foreign Countries.
1461 Rolls to	Hotels of Switzerland.
1188 Rolls to	England.
712 Rolls to	Hotels of the World.
156 Rolls to	India.
Number of Rolls for the week,	10,756
Number of Rolls reported to July 21, 1900,	610,362

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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	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, 1807 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 860. Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1807 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, JULY 28, 1900.

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EDITORIAL NOTES.

"ARISE AND THRESH, O DAUGHTER OF ZION:

FOR I will make thine horn Iron,
And I will make thy hoofs Brass:
And thou shalt beat in pieces many peoples:
And thou shalt divide their gain unto the Lord,
And their substance unto the Lord of the whole earth."

WE HAD scarcely Turned the First Sod after the Consecration of Zion Temple Site, ere a series of most determined, Satanic attacks upon Zion begun. They raged in the press of many cities and of Mansfield, Ohio, and culminated a week ago in the murderous and horrible outrage upon one of our faithful Elders in that city.

AS IN THE wondrous Prophecy of Micah, the enemies of Zion assembled against her, saying, "Let her be defiled, and let our eye see its desire upon Zion."

"BUT THEY know not the thoughts of the Lord,
Neither understand they His Counsel:
For He hath gathered them as the Sheaves to the Threshing Floor."

WE REGRET that we had to make a "Threshing Floor" of this issue of LEAVES OF HEALING, but the task was imposed upon us and we do not dare to shrink from it.

WE HAVE threshed out the whole story of diabolical hatred and persecution of Zion in Mansfield, where, by the grace of God, we are determined to hold the Fort, come what will.

LAWLESSNESS is at work because of corrupt city officials, corrupt doctors, corrupt churches and corrupt Secret Societies.

OUR WORDS on a recent occasion in Central Zion Tabernacle have found a very complete fulfilment in Mansfield.

WE SAID (LEAVES OF HEALING, Volume VII, Number 11, page 330), in an address delivered on July 1, 1900:

When the Masons are pushed to the wall they are going to fight like the Devil. The order is Antichristian, and has the mockery of resurrection, which is not the Resurrection of Jesus Christ, but of that mythical Hiram Abiff; not by the means of God, the Holy Ghost, but by means of King Solomon.

The Masons have a god who is "the Point Within the Circle," the horrible symbol of Phallic worship, the most disgusting of beastly forms of Baal-worship.

It is time some Voice rang out throughout the world to show that the altars of Baal must fall.

There is no mistake about this being a real thing. You are right up against it. Unless the Church of God and wise, far-seeing men will take up this matter, institutions, no matter whether imperial, republican, or any other form, will fall before the Knife of the "Boxer" or the Sword of the Mason.

I mean what I say. I say what I mean. I know that what I say is true. The Conspiracy which today is deluging China with blood, is only a conspiracy of the same form that may any day deluge Europe and America with blood.

THERE is no difference. The murderous spirit of the Boxers at Pekin and in other parts of China is far more excusable than the murderous spirit of the Masonic Mayor who left our Elder to the mercy of a pack of ignorant and howling human wolves, thirsting for the blood of an innocent man; tearing, like so many wild beasts, every strip of clothing from his body; torturing him

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by blows and pinches, and unmentionably shameful exposures in the broad daylight in that Ohio town, just a week ago.

IT WAS NOT the fault of the cowardly Mayor that the mob did not complete its work of crushing the life out of an innocent man, against whom there was no criminal charge whatever.

We have commented in our prelude of last Lord's Day upon the utter folly of supposing, even though the charge were true, which it is not, that "abusing all religions" is a criminal offense.

WITH THE spectacle of notorious infidels going up and down throughout the land, continually abusing and vilifying and misrepresenting every form of the Christian religion, especially, and still left unmolested, it is a farce to make such an excuse for the disgraceful exhibition of lynch-law which was shown in Mansfield on this day week.

DOUBTLESS there are thousands of good citizens in and around Mansfield who deeply deplore the lawlessness which our pages so fully set forth. We cannot doubt that these will rally to the support of the Evangelist who has so nobly held the fort every hour since Elder Fockler was driven away from Mansfield by Mayor Brown, whose duty it was to have protected him at all cost.

TO GOD, first of all, and then to every decent, law-abiding citizen, and to every true Christian in and around Mansfield, we appeal.

We have directed the Rev. W. Hamner Piper, Overseer-at-Large, with Elders Gerald F. Stevens, A. W. McClurkin, A. McFarlane and E. B. Kennedy, to proceed on Friday night to Mansfield. They will coöperate with Elder Fockler, if he is able to return from Canton, and Evangelist Fisher, in holding a special series of services next Lord's Day.

ZION CAN take no backward step at any point.

Zion has no armor for her back, for we have never read of a Christian's "backplate."

Zion has a Breastplate of Righteousness.

Zion has her Loins girt about with Truth.

Zion has on her Brow the Helmet of Salvation.

Zion has on her Feet the Preparation of the Gospel of Peace.

Zion holds high the Shield of Faith.

Zion goes forth with a drawn Sword which is sharper than steel; that "Sword of the Spirit, which is the Word of God," which is "sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

Zion's Sword is Mighty, and will cleave the way through not only the contemptible rabble of the little Ohio town, but through the Hosts of Hell in the great Cities of the World, and through these Hosts in every Nation.

ZION WIELDS no weapon but her one great Ever Victorious Weapon, the Sword of the Spirit, which is the Word of God.

YET, AT THE same time, Zion has the right to claim, as did the Apostle Paul, protection by the Civil Magistrate.

But even while we appeal unto Cæsar, we do not rest upon Cæsar, nor shall we go backward one iota, either at Cæsar's bidding or upon Cæsar's advice.

THE KINGDOM of God is come!

The Kingdom of the World, although it appears to stand, is decayed at its roots, and will speedily fall.

NOTHING can better illustrate the necessity for a Zion City, and the coöperation of all who are in Zion, than such scenes as those at Mansfield.

THE EDICT OF NANTES and the Massacre of St. Bartholomew in France drove out the noblest and the best of that now decaying Nation. Large numbers of these were manufacturers of textile fabrics, and laid the foundations of the splendid manufactories of England, which have so long supplied the world with fabrics and useful goods of every kind in all parts of the world.

THE ONLY result of the Edict of Anarchists like Mayor Brown and Red Hartman, even if they could succeed, would be the rapid settlement in Zion City of tens of thousands of the best citizens of all the places where Mob Law is encouraged by the authorities, who are traitors to their oaths to maintain Law and Order, and to faithfully defend the lives, property and freedom of every citizen.

SOON WE shall have the joy of welcoming thousands of Ohio's best citizen's within Zion City.

We give the enemies of Zion in that and every other State fair notice that, in the Name of the Lord, we shall send Messengers of Zion to command *all* men *everywhere* to repent.

THE TIMES of Ignorance God overlooked.

The Times of Knowledge have come.

God can no longer overlook wilful, impenitent wickedness.

God has appointed a Day in which He will judge the world in Righteousness, by Jesus Christ His Son.

That Day of Judgment has begun.

That Day of Judgment will continue.

That Day of Judgment will end and Christ will be Victorious, and every enemy shall be put under His feet.

THE RULE of the people, by the people, for the people, means Anarchy, red ruin, and the breaking up of laws.

The Rule of the people by God and for God, means Divine Peace at all times and the establishment of God's Law of Life, and Light, and Love, and Liberty.

ZION HAS been established by God to extend His Kingdom and prepare for the coming of the King Himself.

THOUSANDS of copies of this issue will be sent to Mansfield, with our Elders, God willing, on Friday midnight, and they will be distributed, as far as possible, in every house of that city.

We love all, and send to all the Message of God's Everlasting Gospel, beseeching every one who reads these pages to submit himself to God, wherever the words may reach him, in Mansfield and all over the earth.

TIMES OF great blessing are being experienced in Zion at Headquarters and throughout all her Branches. Good tidings reach us continually from far distant countries on every Continent, and in many Islands of the Sea.

Great interest is being taken in our proposed visit, God willing, to Europe, Northern Africa and Syria.

Long articles are appearing in the newspapers of Great Britain and Ireland, and other European Continental Countries. Many of them contain simply a résumé of the false statements of the American press. Some of them are manifestly the pure inventions of the imaginations of the writers, and others are careful attempts to state the truth before their readers.

Chief among the latter is a long introductory article upon ourself and the Christian Catholic Church in Zion, in the *British Weekly* of London, England.

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There are, of course, numerous errors, but the writer has, so far as we can see, endeavored to be fair. Such criticisms as may be offered by well-meaning writers, we desire and are bound to treat courteously and kindly.

We fear no investigations and no fair criticisms. If we cannot bear both, then we have no right to exist. But we give all our critics, friendly and otherwise, due notice that it is not our intention to spend our time in correcting their errors, or in administering chastisement for their offenses.

Our mission is to proclaim, as the Messenger of God's Covenant, that glorious Redemption for Spirit, Soul and Body, here and now, which Christ came to bestow upon every penitent and every honest, faithful suppliant at the Father's Throne.

OUR VISIT to Europe will be too short to permit of wasting an hour of our time in needless controversy, and we shall regret exceedingly if we are under any compulsion to protect Zion against malicious attacks.

Multitudes of sin-stricken and disease-smitten sufferers are looking eagerly for our coming, and hope to get clearer light to lead them on the Road which leads to God, and to find in Him Salvation, Healing and Holy Living; to find through Zion's teaching a Real Triune God, a Real Triune Faith, and a Real Triune Baptism; for these are essential for the blessing of a Real Triune Man.

TO DO THIS will be our one great aim, and only in this way can Zion fulfil her mission.

The Christian Catholic Church in Zion will doubtless everywhere pray that our desires may be realized, and that multitudes may press upward and through the Beautiful Gates of Salvation and Healing and Holiness, and Triumphant Entry into Heaven, which it is the Mission of Zion to throw wide open in all the lands.

AS OUR READERS may suppose, we are greatly pressed with the business of our office as General Overseer, and with the final instructions to the responsible Officers in all Departments.

WE EXCEEDINGLY regret to inform the thousands of our subscribers to the new fortnightly paper, THE COMING CITY, that the machinations of our bitter enemies in the Chicago Postoffice have been again successful in consigning our new paper to the Third Class, thus imposing upon us an unmerited penalty of from ten to fourteen times the postage which we should pay.

This decision comes at a time when we are unable to get down to Washington in person, to get it reversed, as we did in connection with LEAVES OF HEALING.

But we shall not discontinue THE COMING CITY, although we have withheld it until the case was decided.

We have now in the course of preparation our second issue, and we shall send it forth as a ten-cent paper, for each copy will have to bear an unjust postage of three cents for the present. Our plan is, therefore, to mail the paper, and ask our subscribers to send us an additional fifty cents for the thirteen numbers which we propose to print in the present form.

WHEN WE RETURN from Europe, we shall, God willing, alter the form of the paper and, probably, publish it more frequently. We shall then again demand its entry at Second Class rates. Meanwhile the Chicago Postoffice has a short-lived triumph, which will not be for the best interests of the political party which rules there at present. This conduct will disgust tens of thousands of Zion voters who four years ago voted for that party. They are beginning to ask many questions as to how to vote next fall.

WE SHALL make THE COMING CITY the vehicle for many important communications concerning what we see and hear in Europe, in many departments, and especially in all matters pertaining to the establishment and good government of cities. We hope, also, to gather much useful information concerning industries which we are preparing to establish in Zion City.

ZION CITY BANK will soon issue a circular inviting subscriptions for $400,000 of Zion Lace Industry Stock.

We have determined not to go forward with the Incorporation under the laws of the State of Illinois, but to establish the Industries on the basis of an Agreement between ourselves and the Stockholders, as in the case of Zion City Bank and Zion Land and Investment Association. These organizations have worked so well and so profitably that they are even now, although yet in their infancy, among the most marvelous of the Financial Institutions of Chicago.

Subscriptions to the stock of these two latter institutions are continually coming in in large amounts. We are finding no difficulty whatever in financing every engagement into which we have entered. Indeed, we are almost ready to announce a very important transaction concerning a local home and habitation in Chicago for the numerous offices which are rendered necessary by the growth of all our Institutions.

WE MAY SAY for the information of our friends who are greatly desiring to enter into association with us in Zion Lace Industries, that we shall issue stock at $100 per share, guaranteeing a minumum interest of six per cent for the first year, and an almost certain dividend for six successive years of one per cent annual increase, making the dividends to increase, therefore, to twelve per cent.

As our Zion Lace Factory is already in existence in Nottingham, we are able, even there, to make a profit at this ratio, and with the many advantages which will be in our favor in manufacturing in Zion City, we are certain to be able to make these dividends, all being well, and at the same time to give a very bountiful share of the profits to our employees.

We call attention to Cashier Barnard's announcement on page 425.

We frankly tell our many friends that this first issue of Zion's Lace Industry Stock of $400,000 will be very rapidly subscribed for, and that all who desire to enter into coöperation with us in this splendid Industry had better send in their applications as soon as possible.

Copies of the Agreement will soon be ready, but they are on the same principle as the other Agreements in the other Institutions, the only difference being the increased dividends, which will doubtless be realized at the ratio which we have stated.

IN THIS connection we may be permitted to mention the beautiful wedding at Central Zion Tabernacle last Tuesday evening, of our beloved sister, Miss Mary A. Dowie, late of Adelaide, South Australia, to Deacon Samuel Stevenson, late of Beeston, Notts, England, who will be the manager of Zion Lace Industries in Zion City, as he is now, through the agency of his brothers, at Beeston.

More than three thousand members of the Church and friends of Zion quietly gathered. They preserved most perfect and beautiful order as Zion Choir entered at 8 P. M., singing the Processional, "Love Divine all Loves Excelling." Immediately thereafter, Deacon Samuel Stevenson and Mr. A. J. Gladstone Dowie came down the center aisle and ascended the gracefully decorated platform, where they were speedily joined by our daughter, Miss Esther A. Dowie, followed by Miss Mary A. Dowie and her sister, our dear wife.

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It was our delight to perform the ceremony which made these two "no more twain but one flesh" and to know that they were united in heart, for in the very fullest sense of the word the marriage was one of love, and in no sense one of convenience.

The beautiful hymns of the Choir, "O Perfect Love" and "The Voice That Breathed O'er Eden," were listened to with breathless interest. When all was over and the Bridal Party had retired, the beautiful Recessional, "Saviour, Again to Thy Dear Name," was sung by the Choir, as in the same order they passed out, with ourself.

At the end of all, we heard the voice of one kind friend say as we passed into our room, "It was perfect from start to finish." This was the verdict of all.

Deacon and Mrs. Samuel Stevenson have crossed Lake Michigan to our summer home, at Ben MacDhui, on White Lake. They will return to the city in time to attend our closing discourses on Lord's Day, August 5th, and be present and speak a few words at the Farewell Meeting on Monday, August 6th, and to take part with us in our final Reception at Zion Home on Tuesday evening, August 7th.

As our readers are aware, we shall leave Chicago, God willing, on Wednesday, August 8th, for New York, from whence we hope to sail in the *Graf Waldersee* on the morning of Saturday, August 11th.

Fuller announcements of these farewell services will be found on this page.

BRETHREN, PRAY FOR US.

FAREWELL SERVICES AND RECEPTION.

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

Being about to make, God willing, a long-promised visit to Europe, etc., will conduct his Farewell Services in Central Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, on **Sunday, August 5, 1900,** at 11 A. M., 3 and 7:45 P. M.

A Farewell Meeting will be held in Central Zion Tabernacle at 7:45 P. M., on Monday, August 6th, when short addresses will be delivered by Dr. and Mrs. Dowie, Deacon and Mrs. Stevenson, Misses Esther A. Dowie and L. Gaston, Messrs. J. A. Gladstone Dowie, Ernest Williams, O. L. Sprecher, Carl F. Stern, David F. Robertson and the Rev. H. E. Cantel, who form the European party.

The General Overseer and Family will receive from 7:30 to 10 P. M., on Tuesday, August 7th, at Zion Home, 1201 Michigan Avenue, in their Private Drawing Room, all Members of the Church and Friends of Zion who desire to bid them God's blessing on their way.

Zion's Choir of over One Hundred and Fifty Voices will help at all these engagements.

CHRIST IS ALL AND IN ALL.

NOTICE TO ZION TRAVELERS.

Friends of Zion going to Europe and other parts of the world are respectfully informed that an Agency has been established to secure rates, accommodations and protections for first, second and third class passengers to and from all parts of Europe, etc.

Arrangements have been made with the principal steamship and railroad lines to book passengers to and from all parts of the world, at the lowest possible rates.

For rates, maps and full information, apply to David F. Robertson, Special Agent for THE COMING CITY, 1201 Michigan Avenue, Chicago.

WE OFFER FOR SALE

$400,000 Zion Lace Industries Stock

SHARES $100 EACH

Interest payable Semi-Annually, at the following rates:

First Year, - - -	6 Per Cent
Second Year, - - -	7 Per Cent
Third Year, - - -	8 Per Cent
Fourth Year, - - -	9 Per Cent
Fifth Year, - - -	10 Per Cent
Sixth Year, - -	11 Per Cent
Seventh Year, - -	12 Per Cent

STATEMENT

Estimated area occupied by Industries, 50 to 80 acres

Estimated number of hands employed at the end of five years, ... 50,000

Estimated value of property at the end of five years, at least $5,000,000

In view of the fluctuations in the value of stocks listed on Stock Exchanges, caused many times by manipulation of unscrupulous men, we believe the careful investor will appreciate the value of this stock, which cannot be purchased except through this Bank.

ARTICLES OF AGREEMENT MAILED UPON APPLICATION

Stock may be subscribed for by addressing applications to

ZION CITY BANK

Long Distance Telephone South 1007 **CHICAGO, ILLINOIS**

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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 KINGDOM OF GOD IS COME.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, July 22, 1900. Prelude: Elder Fockler Nearly Killed by a Mob at Mansfield, Ohio. Sermon: The Kingdom of God is Come.

REPORTED BY S. D. AND E. W. AND A. W. N.

A WONDERFUL MESSAGE; a Message to the entire Church of God throughout the world; a joyous and yet a terrible Message, was delivered from the platform of Central Zion Tabernacle on Lord's Day, July 22, 1900. The Message was a proclamation of the coming of the King and the establishment of His Eternal Kingdom upon the earth.



It was the proclamation of the supremacy of that Kingdom and the absolute submission of all kings, men and nations to its rule.

This startling proclamation, one of the most important of the steps leading to the long-looked for "consummation of the age," was delivered with great humility and yet with a dauntless courage and no uncertainty; an unwavering determination to fulfil God's purposes regardless of cost.

Zion's response to an appeal to hold up the hands of her consecrated leader, under God, was hearty, spontaneous and full of firm purpose.

As a prelude to this address, the General Overseer told his people the sad story of Mansfield's disgrace, her Mayor's culpability, Elder Fockler's terrible treatment at the hands of a mob of incarnate devils, and his almost miraculous escape from serious injury.

Deep was the indignation aroused in the hearts of all fair-minded people present that such a lawless act could occur in a so-called civilized community.

Zion's people in thousands arose to avow their determination to stand by Zion, her General Overseer, and all her officers, to the last drop of their blood and the last dollar of her possessions.

It was a sight to inspire courage and consecration in the worldwide and world-overturning work which God has called Zion to do.

Central Zion Tabernacle, Lord's Day Afternoon, July 22, 1900.

The services were 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.

The General Overseer then read in the Inspired Word of God in the Book of Revelation of Jesus Christ which He gave to His servant John in the eleventh and seventeenth chapters, closing with the prayer:

May God bless His Word.

Prayer was then offered and the announcements made by the General Overseer. Among other things he said:

The Mobbing of Elder Cyrus B. Fockler at Mansfield, Ohio.

Now a few words about a very important matter. I do not intend to speak all my mind about it, because it is written in the Good Book that "a fool uttereth all his spirit: but a wise man keepeth it back and stilleth it," or, as the old version puts it, "keepeth it until afterward."

You know I have sometimes kept things from you until after, and really it has kept you very much interested to know what I was going to say afterwards.

But I have some things to say today which I desire to say carefully and wisely, and yet at the same time with emphasis.

I wish these words to reach all concerned, and to let them know fairly and squarely how we are going to deal with this crisis.

In the City of Mansfield, Ohio, there is a miserable sinner who is Mayor of that city, named Brown.

Before we are through with him I think that Mr. Brown will wish that he had not touched Zion. I think that Mr. Brown, before he is through, will find that he has touched something which, unless he quickly repents, will be more effective in his destruction than dynamite or electricity.

He had better keep his hands off God's work

The man or woman who touches Zion will be hurt. Do you think that you could touch the Throne or Ark of God in anger and not be hurt?

Voices—"No."

General Overseer—Do you know that there were some

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people once who tried to touch the Ark of God? They perished.

Once there was a great king who thought he could burn incense, as if he were a priest before the Altar in the Temple of God. Do you know what became of him? Uzziah the King in a moment was struck with leprosy, "and was a leper unto the day of his death."

It will not do, Mayor Brown. The day has gone by for a miserable, wretched Masonic Mah-hah-bone like you in Mansfield to imagine that you can fight Zion with success. You cannot do it.

Mayor Brown is a very strong man, he thinks. He has riches. He fancies himself to be a very strong man, but he is an unclean man.

Before we are through with him, we may have to tell Mansfield and the world what kind of a man he really is in his personal character. We know what you are, Mayor Brown.

He is an enemy of God. He is an enemy of righteousness.

We have a very able Elder down there, a little man whose name is Cyrus B. Fockler. I will back Cyrus B. Fockler against Mayor Brown. I will back Zion against the lawless ones of that town. May God save them. I will back the truth of God against any lie or wickedness that they like to bring up.

The Beginning of the Persecution of Elder Fockler.

I ordained Cyrus B. Fockler last year in this Tabernacle and sent him to take charge of the Branch of the Christian Catholic Church in Zion at Mansfield. In the exercise of his duties as an Elder in that Church he prayed with the sick. He was praying one day with a child of one of our people, when the neighbors—the "they says," you know the "they says"—went to the Board of Health of Mansfield and gave the astounding imformation—

Did I say Health? I made a mistake. I should have said "Death."

Did I say Mansfield? I should have said "Devilsfield." There is not a man there of any account that I have seen yet, except those in Zion. Where were the *men* when the human brutes tore the clothes of a good man until he was stripped naked in the broad daylight on the public street? They were not *men*, they were murderous *devils*.

They went to the Board of Death in that Devilsfield which is called Mansfield, and told the Board of Death that there were some people living in "Devilsfield" who actually believed so much in God Almighty that they would not have a doctor.

Dreadful thing! Awful thing! To think that there were people actually living in Devilsfield who believed so much in God Almighty that when they were sick they would call upon God Almighty to heal them, and that they would not have a doctor!

"That thing must be stopped. It must be stopped," said the doctors who composed the Board of Death. It was an awful thing to think that there was anybody that could be born in Devilsfield without them, to think that there was anybody in Devilsfield that could be sick without them, and to think that there were any persons in Devilsfield that could die without the aid of the doctors. It was dreadful!

So the Board of Death sent a man to the homes of these people—a wretched fellow named Craig. I am sorry about that name. It looks awfully Scotch. I hope he was not born in Scotland. Dr. Craig was the health officer. He said to these people, "You have no doctor?"

"No," they replied.

"Well, I will take this case," he said. "You must have a doctor."

"Why must we have a doctor?" they asked.

"Because it is the law," he said.

A Health Officer Attempts to Force a Doctor Upon Zion People.

Mr. Calver stated that when the officer read the statute to him and his wife, he read in the words "deprive of medicine, which are not in the law.

It was not the law and Dr. Craig knew it was not the law The law does not compel you to have a doctor at all. The law allows you to choose what kind of a doctor you will have, or whether you will have a doctor at all. The law permits you to die without a doctor.

I think you will die, if you never get Divine Healing, a good deal more comfortably without a doctor than with one.

But he told them a lie. He said to them that the law said they must have a doctor. Now he lied; but that is not an uncommon thing with doctors, because a part of their profession is to lie.

Overseer Speicher—"They could not get along very well without it."

General Overseer—He knows. He used to be one. (Laughter.)

Elder Fockler went to the house, and they told him what the doctor said.

"It does not matter," he answered them. "That is not true. I can continue to come if you want me."

They wanted him, and when Dr. Craig came the next time they did not take his medicine. They told him to go away. He was very angry, and he said he was a public officer.

There are some people who, when they become public officers, go in for expansion. They expand to about thirty feet. Their heads, in their own estimation, arise prodigiously. Tremendous fellows they are when they have gone in for expansion; they get a worse disease than hydrocephalus.

This man told them he was a public officer. He told Elder Fockler if he used his influence to prevent them from taking that medicine that he would be interfering with a public officer in the execution of his duties, and he would be arrested.

Elder Fockler told him to go on about his business, and he told them to pray, and not take any notice of Dr. Craig or of his threats. He said such threats were all nonsense; and, if anything came out of it, we were quite equal to take care of them.

He went right on and did his duty. I do not think he did very much in the way of reference to Zion, except a little correspondence about that time. He knew his duty and went right on and did it like a true Elder of Zion.

The result was that a warrant was issued by this wretched Mah-hah-bone Brown, who is Mayor of Mansfield.

That Mayor lives in an abominable manner.

I do not care how many degrees you have as a Freemason, Mayor Brown. You are said to have thirty-three. I think you would be likely to have that number from the way you live.

I do not wonder at your hating Zion, Mayor Brown. I would hate Zion if I were living like you.

Illegal Arrest and Shameful Treatment of Elder Fockler by Mayor Brown.

Mayor Brown issued his warrant, arrested Elder Fockler and put him in prison. For what? For interfering with a public officer in the execution of his duty! Elder Fockler had interfered to the extent that his influence had kept them from using medicine for this child. Terrible offense!

The Elder was held. The friends wanted to get him out on bail. But Mayor Brown said it was too terrible a thing for bail at all. At first he declined any bail bonds that could be offered, but at last, when he was compelled to, he granted Fockler bail in the bonds of $7,500. (Laughter.)

A lawyer in Mansfield, named A. A. Douglass, after we won our victory, wrote these words to Elder Fockler on November 21st last concerning this incident:

When I consider the $7,500 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 $7,500 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.

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But I do not know any place where Zion has a branch in which we cannot find $10,000. We found seven thousand five hundred dollar bonds very quickly in Mansfield. We would have found fifty thousand, we could have found a hundred thousand, and we could have found a million dollars if they would have given us time; but we found the amount of the bond immediately, and he was set free.

When they had set him free, they began to realize the difficulty they were in. They had him up and tried before Mayor Brown, who bound him over to the Circuit Court. It was too great a case for the lower court, so they had to send him up where they try murderers. They counted him one for doing what Jesus and the apostles did, praying for the healing of the sick.

The fun of the thing was this, that the sick child got better and is still living. (Applause and laughter.)

Dr. Craig says that the child got better because of doctor's medicine. Dr. Craig knows better. That child got well because we continued to take care of it. The father of the child said publicly in Mansfield on November 22, 1899: "The officers came and frightened us into allowing them to give medicine to our child; but afterward we decided to trust God and threw the medicine away."

Mayor Brown was in great trouble. After he had gotten Elder Fockler committed to the Circuit Court and the bail bonds were continued, he began to find that he had bitten off a good deal more than he could chew (laughter), and a good deal more than he could swallow. He did the same thing yesterday.

They were not ready to bring this case before the Circuit Court. They postponed it again and again. Mayor Brown was not ready for the judgment seat of man at the Circuit Court, and I am afraid he will not be ready for the Great White Throne. But he will not be able to postpone the case there.

Money might help him to postpone the case before the Ohio Courts. Many lies can be trumped up in a court of law, but you cannot postpone the case when it is set for trial by God Almighty. That has to be tried.

Mayor Brown, you shall stand before God the Almighty and answer for your murderous deeds of yesterday and of the previous time, too, unless you repent.

Mayor Brown, without your permission, I will tell the whole story, and you will be a famous man after I am through; or, rather, an infamous man.

Zion Forces a Trial and Gains Complete Victory.

At last we forced them to bring the case to trial. Meanwhile the bonds of that awful murderer, Elder Fockler, had been reduced by Judge Wolfe to $200!

All of you who are readers of LEAVES OF HEALING will remember how Judge Wolfe flung out the case. It was not really tried. The Judge decided that there was no case and flung it out, scoring everybody concerned in the persecution of Elder Fockler.

Mayor Brown, you did not forget that, did you? Especially as we had a jubilee meeting down there on November 22, 1899. You did not like that jubilee meeting, did you, Mayor Brown?

Oh yes, you are angry! You know you have been getting very angry, especially lately. We have been sending down to Mansfield, as we have been everywhere, LEAVES OF HEALING. We sell 250 or more a week in Mansfield, and you see them, Mayor Brown. You see that Masonic Minister of Regeneration in the cartoons and he is very like you, because he drinks the same distilled damnation that you drink, and that gives exactly the same color to the nose. (Laughter.) It is a well-known color; all over the land it is the same color, a fiery red.

Mayor Brown got very angry because we have been dealing with Masonry lately, and certain other Antichristian abominations which Mayor Brown particularly favors. And yet, strange to say, Mayor Brown pretends to be a defender of religion. I will not say all I know, but keep a little until after. I feel almost upon the very verge of saying something that would give Mayor Brown much inconvenience. If you go on, what you have said in the ear in closets will be proclaimed upon the housetops. "Be sure your sin will find you out."

The time for judgment has come, Mayor Brown. You will be judged on earth as well as in heaven. You will be judged in Zion with many other outrageous sinners.

Mayor Brown has been saying to the rabble, because he is in close touch with the rabble, that it would be a good thing to drive Fockler out of town.

I will not enter into the alleged charges against Elder Fockler. If he is guilty of any offense against a righteous law, he ought to be punished, ought he not?

Voices—"Yes."

General Overseer—Should he not be tried by law?

Voices—"Yes."

General Overseer—Should he not be dealt with by law?

Voices—"Yes."

General Overseer—I know that Elder Fockler has committed no offense, and they know, for they do not dare to indict him for any offense.

But Mayor Brown told a number of persons that Elder Fockler ought to be driven out. We have witnesses. Mayor Brown, do you hear me, you miserable Ma-hah-bone? We have witnesses as to what you did say.

Mayor Brown went the length of saying that if any row should arise around Zion Tabernacle about Fockler that he, Mayor Brown, would not interfere, only they were not to kill the Elder.

That was an invitation, was it not?

Voices—"Yes."

General Overseer—It was an invitation to commit a crime.

Mr. Fockler was threatened with mob violence about two weeks ago. Just about that time he was coming up to Central Zion Tabernacle to attend the meetings and to go to Zion City to attend the Consecration of Zion Temple Site, like a good many others.

He did not run away from Mansfield any more than any of the Elders ran away from their stations.

He came to Chicago, but when he was going back I ascertained from Overseer Piper, whom I have appointed in charge of the American work generally, that there was some trouble there, and that the possibilities were that he might be in some difficulty with Mayor Brown. So I took the precaution, Mayor Brown, to write this letter to you on Friday last, which you received.

The General Overseer Warns Mayor Brown of His Responsibility.

Mayor Brown, you got it yesterday in your hands when Zion's attorney in Mansfield, Mr. Douglass, accompanied Elder Fockler and Evangelist Fisher and this letter was handed to you. It was written on July 20th. That was Friday. Mr. Fockler left by midnight of that night and presented this letter to the Mayor of Mansfield about noonday of yesterday:

ZION, CHICAGO, July 20, 1900.

TO HIS HONOR, THE MAYOR OF MANSFIELD, OHIO.

My Dear Sir:—Long articles in the Mansfield press, especially the *Shield*, have made me aware that abusive and threatening and utterly unwarranted language concerning the Rev. C. B. Fockler, Elder-in-Charge of the Christian Catholic Church in Mansfield, has been used with evident intention of stirring up the rabble to commit an assault upon our Elder, if not to destroy his life.

I wish to say that as General Overseer of the Christian Catholic Church in Zion I shall hold the authorities responsible for all damages to our property and all injury to our Elder in Mansfield.

I need not tell your Honor that it is the absolute duty of the authorities to protect both life and property, and if Elder Fockler has violated the law in any way, which he has not, it is in the power of those who hold a contrary opinion to take legal proceedings and proceed in an orderly way to his punishment.

We propose to obey all righteous laws.

We are peaceable and law-abiding citizens, doing good, and we shall certainly avail ourselves of the laws which punish malfeasance in office on the part of those whose duty it is to give protection when they are made aware of danger.

Trusting that you and the authorities under you will do your duty and maintain the rights of all, and prevent all mob violence, which is a digrace to a civilized community, I am

Respectfully yours, JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church in Zion.

That letter was presented to Mayor Brown at noonday yesterday. Mayor Brown, according to the report in this morning's *Tribune*, said to Elder Fockler, that "he was powerless to protect him, if it was his purpose in returning to Mansfield to incite people by the abuse of all religions, of city officials, Secret Societies, and in fact everything except Zion."

You say, Mayor Brown, that you are powerless to protect Zion's Elder. Then you had better resign your office. (Amen.) The man who is at the head of the police authorities of a city who cannot protect a simple, humble, straightforward citizen like Elder Fockler, who is not a smoker, nor a

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drinker, nor a liar, nor a thief, nor a bad man, but a good, faithful man of God, ought to step down and out. (Amen.)

Is that not right?

Voices—"Yes."

General Overseer—On the face of it, that is right.

But he was not powerless to protect. It was a lie, and he proved it was before the day was over.

But what did he charge Elder Fockler with doing? First he said that Elder Fockler, in his preaching, "abused all religions."

Mayor Brown's Charges Against Elder Fockler Examined.

I am sure that was not true, for I am sure that Elder Fockler never abused the religion of our Lord Jesus Christ as it is preached in Zion. That is a religion, and a pretty considerable religion, too.

Are there any infidels in Mansfield, Mayor Brown? Common report says that you are one. Common report says that you are an evil liver. Common report says that your religion is the religion of the Masons, the "point within the circle." Common report says that you have no use for any religion at all, except the Baal-worship of Freemasonry.

Mayor Brown, just let us talk confidentially. Mayor Brown, do you abuse all religions? You must, if you are a high degree Mason, because high degree Masons say they fight against all religion, except the religion of the phallic worship, the point within the circle. Is that not true?

Voices—"Yes."

General Overseer—Do you know it is true?

Voices—"Yes."

General Overseer—We have shown the whole world before vast audiences in this Tabernacle, from the testimony of scores of ex-Masons, that Freemasonry is "earthly, sensual, and devilish," and does not recognize the supremacy of the Gospel of Jesus Christ.

Do you tell me, Mayor Brown, that the infidels in Mansfield who abuse all religions; who strut up and down the street and tell you that they do not believe in the Methodists, or the Baptists, or the Congregationalists, or the Episcopalians, or Zion, or anybody or any religion—Mayor Brown, do you think that they ought to be killed? Do you suggest that they be driven out of town?

Supposing that Mayor Harrison attempted to imprison every infidel in Chicago who abuses all religion, would he be able to manage it? How many cells would he have to provide?

Did you know Robert Ingersoll, Mayor Brown, when he used to curse this earth with his countless blasphemies against God? Did he not lecture in Mansfield, and denounce "all religions"? Was he ever told by you to quit the town for doing so? Certainly not. He was the darling of such incarnate devils as you and Red Hartman.

The matter of fact is, that under the Constitution of the United States of America a man may speak in favor of all religions, or he may speak against all religions, or he may pick out a religion that he says is the best religion and stand for that. Has he not a right to do that?

Voices—"Yes."

General Overseer—Mayor Brown and *Mr. Tribune*, why do you say Elder Fockler has committed an offense? He has picked out a religion which he thinks is the best. He is preaching it, and he is saying that the others are no good. All right. Has he not a right to say so?

Voices—"Yes."

General Overseer—If a Roman Catholic priest rises up in this city and says, "I protest against all religions except the religion of Rome," would Mayor Harrison suggest mobbing him and all but killing him for that?

Voices—"No."

General Overseer—The priest has just as much right to say that in his church today as I have to say that the Roman Catholic religion is an apostate lie. He has a right to say what he thinks. If he thinks wrongly, all right; people have to judge about that.

If you stop a man because he abuses all other churches except the one to which he belongs, I think you will pretty nearly have to put the whole community into prison.

We say that we believe that ours is the very best brand of religion that you can get anywhere, and we believe all the rest are wrong. We do not say that they are entirely wrong, but that they are not as near right as we are. We are very kind to them, and we love them, and we tell them all kinds of good things.

We Say the Other Churches are Wrong, but Not Altogether Wrong.

I never said that the Roman Catholic Church was altogether wrong. If you say I said so, you say what is not true. The Roman Catholic Church repeats today that creed we repeat, and if they would only live up to it, what a glorious thing it would be.

It is not so much what the Roman Catholic Church refuses to believe as it is that it believes what it ought not to believe. It believes a great many more things than the Bible says.

If you could only get the Pope converted, what a glorious thing it would be.

I feel very kindly towards the Roman Catholic Church even when I belabor it.

There are a number of ex-Roman Catholics smiling up at me with their eyes, from all parts of this building. I used to spank them and spank them until I spanked Rome out of them. I see one sitting near here. When that daughter who sits by her side first began coming to Zion, the mother cried piteously. When her daughter was baptized, she came crying to me. I believe that she actually went to a Roman Catholic Church and burned candles and said masses that this girl should not be baptized and enter into fellowship with this Church. Yet I declare there is her mother sitting by her side today, and smiling as I tell this story. I baptized her, too. I baptized her sister, and her cousins, and the whole family of them. (Applause.)

I am sure that that sister would bear me witness that all the time she was a Roman Catholic I was kind to her. I had to spank her often, but I was very kind to her.

I do say I believe Zion is right, and that we have proved it. But is a man to be put in prison because he says that?

Voices—"No."

General Overseer—The next charge was that he "abused the city officials." If every one in Chicago who abused the city officials were to be put into prison, how many would be left out?

There is not a town in the United States where the city officials do not come in for a great deal of criticism. Even in Mansfield, I think, there are a good many people who think and say that some of the city officials are a very bad lot. I think so too, Mayor Brown, and have many good reasons for my opinion.

Secret Society Hatred at the Bottom of the Trouble.

They also say that he abused Secret Societies.

Ah! Is that the point, Mayor Brown? That is the "point within the circle" of your whole accursed wickedness.

The point is that this man Fockler told the truth, and spread Zion Literature about Secret Societies. That is the trouble, Mayor Brown.

Could there be a greater proof of the truth of our condemnation of Secretism than the fact that it dreads exposure?

If these Societies were good, and our exposures were false, they could well afford to treat them with pitying contempt; but when they seek to murder those who tell the truth about them, is it not clear that they are criminal and vile organizations, foes to the Church, the Home and the State?

Mayor Brown is the defender of the "Unfruitful Works of Darkness," which God's Word denounces.

The fact is that Mayor Brown immediately handed Elder Fockler over to the mob, yesterday.

Mayor Brown in broad daylight said, "I am powerless to protect you." What was that? Had he not a single officer?

Yes, he had plenty. Did he send an officer to protect Elder Fockler, or Evangelist Fisher, or our property? Not he. He sent Elder Fockler out into the street without protection, and I will hold him guilty, and the laws of the State of Ohio will hold him guilty, of malfeasance in office, and of being an accessory-before-the-fact of a horrible outrage, which would have been a murder but for the mercy of God.

No doubt Elder Fockler went down the street and registered at the Vonhof Hotel. He had not been there many minutes before a crowd of a thousand people were around that hotel howling for his blood. I read the various accounts that appear in the Chicago press this morning, and find that a man named Red Hartman, a well-known bad man, was leading the mob.

The Chicago *American* says:

A mob collected on the public square, marched to the hotel, and a dozen men led by a character named Red Hartman entered the hotel and

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literally threw him into the arms of the waiting mob. The police were powerless.

"Lynch him, get a rope, hang him," was shouted.

Diabolically Brutal Treatment of Elder Fockler by a Mob.

Then I grieve to tell you what happened. It is the disgrace of Mansfield.

These fiends dragged Zion's Elder through the streets. They tore his clothes from his body, and stripped him entirely naked, except for his shoes.

They were afraid to hang him, cowards that they were. Even afraid to do their own vile work, they did not know what to do for some time.

They were afaid to hang him, for there were witnesses there in the broad daylight who, under the high sun, could identify those who pulled the rope.

They were afraid of their own necks; the ruffians, the cowards, the liars, the brutes, Secret Society murderers.

They said, "We will take him to the gas works and tar and feather him."

They dragged him through the streets; that godly man who stood here only last Sabbath.

They dragged him through the streets; a man against whose character there is no charge.

They cruelly beat and tortured him, and then, when they got him to the gas house, Mayor Brown heard that they were about to murder him. As he was nearly dead, Mayor Brown hurried down all his police.

Mayor Brown found suddenly *that he could protect him*, and the fire brigade was called out. The mob had increased to four or five thousand people, and Mayor Brown thought it was time to try and drag him out half dead, and perhaps that would keep him from coming back again. But you are wrong in that, Mayor Brown.

So Mayor Brown sent down his police and firemen. They got him away and took him into the prison with Evangelist Fisher, for protection, nearly dead.

The Story by Telegrams.

The first telegram which we received was Mr. Fisher's, which said that Fockler was being mobbed by an enraged, howling crowd.

MANSFIELD, OHIO, July 21.

W. H. PIPER, 1201 Michigan Avenue.
Fockler being mobbed by enraged, howling crowd. Pray.
E. P. FISHER.

Very soon afterward this telegram, written a little later in the evening, came:

MANSFIELD, OHIO, July 21.

W. H. PIPER, 1201 Michigan Avenue.
Police rescued Fockler from infuriated mob of four thousand. All his clothes were torn off. Miraculously delivered from being tarred.
Authorities think only security from death from mob is to leave city immediately. Advise us.
We are in jail for present protection. E. P. FISHER.

These telegrams came while I was away from the Home, out at Zion City.

We had no time to answer them before we received another telegram:

MANSFIELD, OHIO, July 21, 1900.

ELDER PIPER, 1201 Michigan Avenue.
Come at once; they have mobbed him, and he may be dead by this time. Evangelist Fisher is locked up too.
(MRS.) NATHANIEL PLUCK.

Then we took certain action, and we got this telegram:

MANSFIELD, OHIO, July 21, 1900.

REV. JOHN ALEX. DOWIE, 1201 Michigan Avenue.
Fockler has left city under police protection. Mob dispersed, but feeling is bitter. Fockler's deliverance miraculous.
E. P. FISHER.

We went on praying. I went to bed early last night for me. I had only had two hours sleep, having been up all the Friday night. I went to bed at five o'clock on Saturday morning, arose again at seven, and went out to Zion City Site. I returned and went to bed about nine o clock at night. Overseer Piper awoke me to put these facts before me.

I prayed very earnestly and had prayed early in the evening. I had been praying, in fact, a good deal for Elder Fockler during the entire day.

This telegram was sent to Attorney Douglass:

CHICAGO, July 21, 1900.

ATTORNEY DOUGLASS, Mansfield, Ohio.
Wire my expense Fockler's and Fisher's whereabouts and condition.
WILLIAM HAMNER PIPER.

That has not been answered. (See telegram on page 438.) Another telegram was sent to Attorney Douglass:

CHICAGO, July 21, 1900.

ATTORNEY DOUGLASS, Mansfield, Ohio.
Please direct Mr. Fisher to come to Chicago at once.
JOHN ALEX. DOWIE.

Elder Fockler Internally Injured.

That telegram was handed to Evangelist Fisher, and we will see an answer to it presently amongst these. But I was greatly relieved at nine o'clock this morning to get this telegram from Elder Fockler.

CLEVELAND, OHIO, July 22, 1900.

JOHN ALEX. DOWIE, 1201 Michigan Avenue.
En route home; am internally injured; becoming difficult to breathe; pray.
CYRUS B. FOCKLER.

I may say that Elder Fockler has a home in Canton, Ohio, although he has been working in Mansfield. His wife asked permission to stay at that home until they could dispose of it. That had been given, and she has been staying there with the family. So he went to Canton.

I replied to that as follows:

CHICAGO, July 22, 1900.

REV. CYRUS B. FOCKLER, Canton, Ohio.
All Zion rejoices with you in your good fight at Devilsfield, and prays for your immediate recovery from injuries, for which we shall hold Mayor strictly responsible.
Ohio is deeply disgraced.
God will avenge His people and give them glorious victory.
Dictate a full report to stenographer. Send it to me immediately.
JOHN ALEX. DOWIE.

Now it appears that the message sent by means of Attorney Douglass had not reached Evangelist Fisher, who sent us a telegram which was received this forenoon, which reads thus:

MANSFIELD, OHIO, July 22.

REV. JOHN ALEX. DOWIE, 1201 Michigan Avenue.
All quiet here this morning. Strong reactionary feeling. Zion thankful to God for victory.
E. P. FISHER.

And then another telegram:

MANSFIELD, OHIO, July 22, 1900.

REV. JOHN ALEX. DOWIE, 1201 Michigan Avenue.
Douglass message received; excitement abated; no danger.
Fockler over telephone advises me to stay; also my desire; answer.
E. P. FISHER.

Zion's Immediate Arrangements to Follow Up Victory at Mansfield.

Now I may say I have answered in the following telegram:

REV. E. P. FISHER, Zion Tabernacle, Mansfield, Ohio.
You can remain until further orders.
Announce that I have directed Overseer Piper to conduct services with yourself in Mansfield next Lord's Day.
Fockler will also be there, if possible.
All Zion in Chicago sends love to Zion in Mansfield.
Do you?
Audience—"Yes."
General Overseer—
Christ is Conqueror. Read this telegram in Zion Tabernacle.

Now Overseer Piper has orders to report himself in Mansfield Saturday at the latest. I shall send down with him some Elders of Zion who are renowned for their piety and their peaceful dispositions, and their length of limbs and their soundness of wind. (Applause and laughter.)

I shall send Elder Stevens and Elder McClurkin, and I have ordered up Elder McFarlane from Marion.

With Evangelist Fisher down there, and these three officers, all of whom are over six feet, except Overseer Piper, and what he lacks in height he makes up in breadth, Zion will have a glad day.

Zion to Take Mansfield by Storm.

We will send them down, and, Mayor Brown, if there is any trouble next Sunday, and I hear of a hair of the head of one of our Elders being touched, I am much inclined to come in person with three hundred and fifty Zion Guards (applause), and special excursion trains of Zion people from Chicago, Cleveland, Cincinnati, Marion, Ada and Lima, Ohio. We can take the town, Mayor Brown, for Jesus, and give you some of "the old-time religion" which you and "Red Hartman" need so badly. (Applause.)

Mayor Brown, I do not want to go just now, because I have a good deal in hand here at Headquarters, as every one knows, and Mansfield is, after all, a very small place on the map of the whole world, which is Zion's parish.

I think I have done a good deal of fighting in my day, have I not? And it is quite time to let others get some knocks. I

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will be behind you. You do not think I am not going down because I am afraid, do you?

Voices—"No."

General Overseer—Not a bit of it. I want to go badly. But I think it is not always the part of a general to go into the front of a battle where he is liable to get shot.

But there are times when even a general or chief must go into the front; and I will tell you, Mayor Brown, if there is a hair of the head of one of our Zion people touched next Lord's Day, I may do what I have said, and you will have three or four thousand Zionites there to deal with.

I will call upon the Governor of the State of Ohio, as the Mayor is helpless, to see whether there is any law in that State.

Moreover, I shall write a personal letter to President McKinley, who is now in Canton, Ohio, where that bleeding Elder is lying. I will ask him to go and see the visible proof of what has been done within a few miles of his own home town, in spite of the laws of the State of Ohio, and the Constitution of the United States.

Is it not about time to subdue these anarchistic mobs? To what is this lawlessness going to come?

I hold in my hand what a Judge of the United States District Court says concerning the state of affairs in the State of South Carolina a few months ago.

A colored postmaster had his house set on fire, himself murdered. His children were shot and severely wounded. He tried to escape in the darkness of the night with his family. One little baby was shot dead at her mother's breast. The bullet entered her mother's breast and she fell fainting. She lives, I believe. But several of them were killed, and the postmaster, a good Christian man, and a good citizen against whom there was no charge, except that he had a black skin, was murdered. Some of the law-abiding citizens tried to get the murderers punished. They had a trial in April last in Charleston, South Carolina. I will read to you the result of that trial, and a portion of what the Judge said.

Terrible Indictment of American People by a Judge.

It is a terrible but just commentary on the state of affairs when a lawless majority rules:

SOUTH CAROLINA LYNCHING CASE.

CHARLESTON, S. C., April 23.—After remaining out all night the jury in the trial of persons accused of lynching the Postmaster of Lake City came into court at 10 o'clock yesterday morning, and the foreman announced that they found it impossible to agree upon a verdict.

Judge Brawley at once ordered a mistrial entered upon the books. The Judge made a strong speech in the course of which he said: "Sometimes I feel that the moral fibre of the people is growing weaker instead of stronger—that there is a growing deterioration in our race. Forty years ago who heard of negroes committing arson, assault, murder and burglary? Who heard of a lynching or mob violence forty years ago? Who ever heard of the humble home of a man being burned and his children butchered? These things indicate that the law is no longer respected by our people—the law has lost its sanction. What does that mean? It means anarchy; it means the disintegration of society. It means barbarism.

"The whole people have the government in their hands, and if they cannot enforce the law they confess their impotence. If they cannot govern the State with all the machinery in their hands without resorting to violent means, it is a confession of incapacity, and the sooner this is realized the better it will be for all concerned.

Is that not true?

Audience—"Yes."

General Overseer—That Judge is right. I have told you from this platform, and I tell it in the cartoon this week, which is based upon my observations of last Sabbath, that the rule of the people has failed.

May God bring in His own blessed Rule. (Amen.)

May God bless you. I like to tell my people the whole story about a thing. I like to keep you thoroughly informed. I like to put facts upon record. Zion is making history.

Mayor Brown, I am your best friend, if you will let me be. I want you to give up your evil life, which makes you hate Zion's Elder. I want you to break away from your Masonic companions, who make you to hate Zion's Elder. I want you to be a good man, and go to heaven; but, Mayor Brown, if you will do the Devil's work, I shall appeal to God, I shall appeal to the flag under which we stand, and I shall ask for your punishment, if it be necessary, Mayor Brown.

God will hear me, and the law will hear me.

I shall defend my little flock in Mansfield; my wounded, bleeding Elder. I shall stand by them with the last drop of my blood. My people will stand by them, and with the last dollar we possess.

Unanimous Determination to Stand by Zion in Mansfield.

We will stand by all who are preaching the Everlasting Gospel in Zion. (Amen. Applause.)

Is that so?

Audience—"Yes."

General Overseer—May God bless you. All who will stand by us, if it takes their last dollar, in this matter, stand. (About three thousand persons arose.) Thank God, it is the whole people. Will you promise before God you will pray for this man?

Audience—"Yes."

General Overseer—That you will stand by those whom we send down?

Audience—"Yes."

General Overseer—With our last dollar, if it is necessary?

Audience—"Yes."

General Overseer—May God defend the right.

Mayor Brown, that is the voice of 3000 people.

I want you to pray for me. I have many, many toils, and many trials, and I did not need this thing just now; but I will stand by Zion's Elder, even if I have to postpone going to Europe, for which I have been preparing for months, as you all know. (Applause.)

The tithes and offerings were then received, during the gathering of which Zion's White-robed Choir sang Simper's beautiful anthem, "Thy Barns Shall Be Filled." It was a fine selection, rendered with correct harmony and expression and with great spirit and unity.

LATER NEWS FROM MANSFIELD.

Since the foregoing prelude was delivered, the General Overseer has received letters and telegrams from Mansfield and Canton, Ohio, giving later news from the scene of conflict and additional information concerning the affair. In order to get the entire story together, we publish these in this connection.

He has also sent to Governor Nash, at Columbus, Ohio, a letter by a Special Zion Messenger, the Rev. E. B. Kennedy, B. A. That letter is also appended.

A letter of a private nature has also been sent by the General Overseer to President McKinley, who is at present visiting at his old home in Canton, Ohio. This will not be published.

In every possible way preparations are being made to secure a peaceful day at Mansfield next Lord's Day.

EVANGELIST FISHER'S ACCOUNT OF MANSFIELD'S DISGRACE.

MANSFIELD, OHIO, July 22, 1900.

REV. W. H. PIPER, 1201 Michigan Avenne, Chicago, Illinois.

My Dear Overseer:—This is the day after the battle.

As usual Zion rejoices over victory.

A mob variously estimated at from 3000 to 5000 with murder in their hearts against one man seems a decided disadvantage.

But one man with God has a great advantage. Every one is asking how he escaped death.

Two things seem to me to suggest the reason. First, of course and fundamentally, because God is with us; and, second, because of Zion's long arm, which, under God, was felt.

The Mayor of Mansfield awakened out of his stupid sleep when he read the vigorous lauguage of the General Overseer demanding protection. This, humanly speaking, saved dear Elder Fockler's life.

We applied the lash and they knuckled.

The Mayor with his own trotting team—one of the fleetest in town—drove Elder Fockler to a neighboring town last night, from which he took the train for Canton, Ohio.

The police could have scattered the mob when it was being organized, but they winked at it. They, however, fought like tigers when the fight was on.

Between the organization of the mob and the capture of Elder Fockler Mayor Brown had read the General Overseer's letter.

He published an appeal in the evening papers.

They were as submissive as lambs to me. I can appreciate now some of the satisfaction which the General Overseer exults in "when the saints shall judge the earth."

To see these miserable cowards cringe before God's servants is an impressive sight.

Elder Fockler bore up under it nobly. His presence of mind and gentleness of character caused favorable comment and deep sympathy. More than one hard heart was melted to tears at the spectacle. Many outsiders compared it to the persecution Christ endured, and it has awakened a deep interest in Zion which augurs well for the future.

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Elder Fockler lost all of his clothing except his shoes and stockings. They were torn into shreds. His watch, twenty dollars in money, etc., may be found.

I have just talked with him over the telephone, and he has suffered some internal injuries, I fear.

I left the protection of the jail last nigbt and find everything apparently quiet. I think there is no further danger. In fact, a strong reactionary sentiment has set in and from it Zion must receive benefit.

Yesterday's experience with the "Boxers" in Mansfield will prove a big advertisement for Zion.

Attorney Douglass has just delivered to me a message from the General Overseer, directing me to return to Chicago. The atmosphere has cleared and there is absolutely no danger; at least but little. I should advise that I be allowed to remain here for a time at least; if not, that some other officer be delegated.

I have had some lessons taught me which I consider very valuable. A conception of Zion and her work dawns on me which I thought I knew tbeoretically, but now have experienced.

May God bless you all. I am glad you sent me with Fockler.

Very Faithfully Yours, E. P. FISHER.

P. S.—I shall await further instructions from Headquarters.

I have not written the General Overseer. Kindly acquaint him with any facts you think he would be interested in.

I am sending under separate cover two copies of Mansfield papers which will describe in detail the affair more fully than I can.

The *News* article, as I remember it, is not far from the truth.

Will you kindly pass papers on to the General Overseer? E. P. F.

ELDER CYRUS B. FOCKLER TELLS OF HIS PERSECUTION.

CANTON, OHIO, July 23, 1900.

REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church,
Chicago, Illinois.

Beloved General Overseer:—Your telegram received. I will now comply with your request to give a report of the mob scene.

Evangelist Fisher, with my daughter Mary and myself, arrived in Mansfield at 11:45 A. M., and took a cab for the Vonhof Hotel, where we were assigned to a room.

We went to the dining-room and had dinner. After dinner I telephoned for my attorney, Mr. A. A. Douglass, to call at our room, No. 34.

In about half an hour he came and we had an interview of about fifteen minutes in length, in regard to business pertaining to the hall. I showed him the letter you gave me to deliver to Mayor Brown of Mansfield, and then said that I desired to deliver it at once, and that I desired to go to the postoffice to attend to my mail.

We (Fisher, Douglass and myself) then went to the postoffice, which is one block from the hotel, and transacted the business there; then we walked up Main Street through the square to the Mayor's office.

We found the Mayor in his office. I addressed him in a friendly way—shook hands with him and introduced to him Evangelist Fisher. I then delivered your message to him. He read it, and then my attorney, Mr. Douglass, said: "Now, Mr. Brown, do you intend to give this man protection?" The Mayor did not say whether he would or not, but did say something like this: "Well, he must be careful what he says."

Mr. Douglass then said, "Is this not a free country, where we have free speech?" Mr. Brown did not reply, and so we left his office, bidding him good day.

We immediately went down through the park, which is in the square, to Mr. Douglass' office.

As we passed through the park, the leader of the mob recognized us and made the remark, "There is Fockler."

Immediately the signal was given to the others who were in the park, and at once they began to congregate, with cries of "Fockler!"

Evangelist Fisher and I did not stop, but went on to Mr. Douglass' office. Mr. Douglass went up to the leader of the mob and remonstrated with him, warning him not to come to his office, and telling him that these men were his clients and were going to his office on legitimate business.

While in his office talking on business matters, we could see the crowd rapidly becoming larger. In about fifteen minutes we were through, and Mr. Douglass suggested that we could go out at the rear, so we did.

This led into Third Street, where at an alley we found a number of the ruffians standing watching. They at once gave the signal to the others who were standing on the street facing the park. They all then came rushing down the alley to Third Street.

We walked on at an ordinary gait to the hotel, with the mob following almost at our heels. We went directly to our room, and there silently prayed, and then consulted as to the best course to pursue.

We soon saw them filling the alley, climbing up on buildings, and heard them yelling in the street below.

We went out in the hall, where the proprietor of the hotel met us and said that we should not have come there, and that we had better go down the fire-escape the back way, We told him that we would do nothing of the kind, and that we were there as his guests and expected protection.

He went down and we were left alone in the hall. Evangelist Fisher said, "Now is the time that we need to rest in the Lord." I said, "Yes, and we will."

In a few minutes we heard some one coming up the hall, counting the numbers on the doors. As they came around the angle in the hall they met us. It was the man who boasted that he was the leader of the mob, known as "Reddy Hartman."

With him was a newspaper reporter and some other young men.

We talked with them probably five minutes. While we were speaking to them at the rear of the hall, where there is a fire-escape, they began to appear at the window, and soon were coming in to the number of about fifteen or more.

I asked them what they had against me and they said that I called those who used tobacco "stink pots," and that I said that we could smell the odor of tobacco on the girls who worked in the cigar factories as they passed us on the streets.

They also said that I called druggists "sorcerers." Evangelist Fisher tried to reason with them, showing them that this was Scripture.

They also said that I hypnotized, or put some kind of power over the people; and again they stated that I had belonged to the Order of United American Mechanics in Canton and had left them, and had spoken against Secret Societies; and other similarly foolish charges.

One of them asked why I did not preach as other preachers preached. They asked Evangelist Fisher if he was there to take my place. He answered, "I am here to do God's will."

The leader then drew out his watch and said to Evangelist Fisher, "We will give you five minutes' time to leave this city." Evangelist Fisher said he would do nothing of the kind, and he stood faithfully by me.

One then cried, "What is the use of talking any more?" Whereupon they seized me, and the entire number hustled me down the flight of stairs.

When we came into the main hall we saw the entire street filled with a sea of faces.

Some cried one thing and some another.

In a very vicious manner they forced me out into the street. Immediately three or four policemen began to try to protect me against the howling mob. They cried, "Let him speak!" I waited, raised my hands and waited for them to become quiet. But the moment I began to speak, they gave a yell, and in a moment or two there was a mad rush and I was separated from the police.

With vicious hands upon me I was forced to run about three-fourths of a mile to the gas house with the mob yelling.

My coat and hat were torn off me in front of the hotel, and when we came to the gas house they immediately forced me into the house and began to cry for tar, but failed to find any.

While inside they viciously tore my clothes from my body, ripping them into shreds, with the exception of the clothes from my waist down.

In a few minutes they hurried me out of the house into the back yard, and there, seeing a vat of tar, and thinking it might be soft, they threw me into it. But it was of a solid nature and bore me up, and I leaped out of it again.

They again seized me and took me to a pump in the yard and forced me under it and began to pump, supposing that tar would issue from the pump. But, for some unknown reason, they could not succeed in getting anything from the pump.

They then viciously seized me and hurried me to another pump and again began to pump, after forcing me under it; whereupon the engineer of the gas house came hurrying out and cried at the top of his voice, "Men, that will kill him."

But as they pumped again, for some unknown reason, nothing came from the pump.

The engineer then fought nobly for me, and assisted me in various ways, speaking kindly words to me through the entire following scenes.

The police, five or six in number, did their duty nobly so far as I could see.

I was then hurried back into the building, where scenes similar to the otbers transpired, and they demanded of me whether I would leave the city.

After a moment's hesitation, knowing that I could truthfully say Yes, I said I would, and the officers told them that I would leave.

But it was all to no avail. They still cried, "Kill him!" "Lynch him!" "Hang him!" etc.

The officers and the engineer, thinking it for the best, began hurrying me out into the yard, and I was hurried down to a three-foot stone wall, where there was a vicious fight for the possession of my body.

At this place all the clothing was torn in shreds from my body, nothing remaining upon my person but my shoes and stockings.

Some one of the mob took hold of my right foot and began with a rush to drag me from the police, but God helped me to keep in an upright position, and in a few minutes more my right foot was released. Then the officers saw that they could not force their way with the crowd, but succeeded in getting me up on top of the wall and inside of the yard.

At that moment the fire alarm was sounded and the hose cart with several other officers and firemen responded. The new recruit of officers came rushing to my assistance.

One of them drew his revolver and cried at the top of his voice, "Men, stand back or I will fire on you and shoot you dead." I then, with others, said to him, "Do not shoot—put down your gun."

A desperate fight then ensued for the possession of my body, in which the policemen and many citizens, among whom were some of the doctors of the town, and many others that I did not know, did all that they could to protect me and rescue me.

Some one passed the word to the driver of the fire wagon to drive close to the wall, which he did, and then, with a heroic effort on the part of the officers and citizens, the crowd was forced back and I was aided to get on the wagon and four officers jumped on, and the driver drove with desperate speed toward the city prison, the mob following with great speed and screaming all the way. We reached the prison only about two minutes before they did, and I was safely behind the bars with nothing on my body but a coat that had been handed to me after I got upon the wagon, from some one in the crowd.

The mob then climbed upon adjoining buildings and surged around the prison trying to catch a glimpse of me, but I kept myself in such a position that they could not see me, by direction of the officers.

A number of doctors, among whom was Dr. Craig, came in to see me. He shook hands with me and gave me an expression of his sympathy. He said that he felt that this was an outrage and a shame. I asked him in the presence of the people if he was not called to Bauer's home to see the child, and he said that he was. He also said that he had told the paper to correct the statement that no physician had been called.

Some one suggested that I had better have some clothes brought, whereupon I told them to send for a clothier, and when one came he took my measure and furnished me later with an entire new outfit.

I was then given a towel, soap and water and took a bath, and again attired myself with decent apparel.

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A few minutes later Evangelist Fisher was permitted to come in and see me. We praised God together for my miraculous escape from that frenzied mob, and then I dictated the telegram that was sent you.

In about half an hour a prominent business man from the district where the gas house is located telephoned the Mayor for God's sake to get Fockler out of the city; that the mob was organizing again for a desperate effort for the night to get possession of me from the prison. The Mayor and the officers advised me that it would be best to get out of the city, if possible, before night.

I said, "Have you not a militia or officers?" He said Yes, but talked lightly about it. I then said, "I believe that I am secure inside this prison." But they thought not, saying that the mob would be filled with liquor and would be in a terrible condition after night, as it was Saturday night. My attorney thought it would be wise to get out of their reach. I consulted with Evangelist Fisher, and consented that if they would give me safe delivery to some other station outside of Mansfield, I would go.

The Mayor at once ordered up his team of horses (which is considered the best trotting team in Richland County) and I was taken through the basement of the prison to an alley. When the team was brought, I was hurried to the carriage.

Mayor Brown, Officer Goodman and Mr. Douglass and myself got into the carriage, and the Mayor drove away.

About one hundred of the mob were there hooting and yelling as we left. The Mayor drove me to a station about sixteen miles away.

This drive gave me a splendid opportunity to lay before the Mayor the facts, and also that which Zion teaches and practices.

He seemed to be favorably impressed.

We arrived at Galion about 9 o'clock. There we took supper and transacted some other business, and at about 10 o'clock they started back, and I went to the Big Four depot and took the train for Cleveland, from whence I sent the telegram that I was injured internally, and wrote several letters.

I made inquiry and an effort to find where Elder Bouck resided, but failed. At 6:30 I took the train for Canton, and at 11 o'clock I arrived at my country home, where I met my wife and children. There the scenes were again related.

I had on my person, at the time of the mobbing, my gold watch, valued at about $35; a mileage book worth about $18; about $16 in money; a gold fountain pen and other things of value, and all my clothing was destroyed. I think it all amounted to about $90. It was all taken or destroyed, and none of it has yet been found, with the exception of some keys.

I am glad to say, beloved General Overseer, that my body is speedily recovering. Sometime after you must have received the telegram wherein I requested prayer, I felt greatly eased in my left lung, and have not been seriously troubled since.

My body is covered with many scratches and bruises and blood-shot spots, and I am quite sore, but I feel to praise God greatly for my miraculous deliverance.

Even some of my former enemies and my attorney stated that it could be nothing else than a miracle that I was saved from that howling mob.

Somehow my spirit seems to rejoice that I have been accounted worthy to suffer shame for Jesus' sake, and only trust that all this may add honor to His Name, and may assist to win a greater Victory for God and Zion.

I praise Him for delivering me from that frenzied mob, and am now still more willing to give my all for His cause.

I still desire the united prayers of Zion.

Thanking you for the past love you have shown me, I still remain your brother and servant of the Lord Jesus.

Faithfully yours, CYRUS B. FOCKLER.

LATER TELEGRAMS FROM MANSFIELD.

MANSFIELD, OHIO, July 24, 1900.

REV. JOHN A. DOWIE:—Situation growing more critical; whole city stirred; no protection from city; angry mob began to form last night against me, but failed to find me; sure to form tonight again; advise me.

E. P. FISHER.

CHICAGO, July 24, 1900.

REV. E. P. FISHER, Mansfield, Ohio.

Hold the fort.
We are praying for you.
Have wired to Mayor Brown.
God will deliver.
Stay by the flock, come what will. JOHN ALEX. DOWIE

CHICAGO, July 24, 1900.

MAYOR BROWN, Mansfield Ohio.

Rev. E. P. Fisher, Evangelist-in-Charge of Zion Tabernacle, Mansfield, informs me that there is danger from mob violence tonight.

I demand his protection by the authorities.

We shall never yield to mob law.

He will stay and minister to the members of this Church in Mansfield, come what will.

Your duty is to protect him at all risks. JOHN ALEX. DOWIE.

LETTER OF THE GENERAL OVERSEER TO GOV. G. K. NASH, OF OHIO.

CHICAGO, U. S. A., July 26, 1900.

TO HIS EXCELLENCY, THE HONORABLE G. K. NASH,
Governor of the State of Ohio, Columbus, Ohio.

Sir:—The bearer, Rev. E. B. Kennedy, B. A., Elder in the Christian Catholic Church in Zion, of which I have the honor to be the General Overseer, will present this letter to Your Excellency, and more fully explain the matters to which it refers.

It will probably be within the knowledge of Your Excellency that a very serious condition of practical anarchy prevails at this time in the City of Mansfield, Ohio.

Mayor Brown has confessed publicly his inability to preserve public order and to protect respectable citizens from mob violence.

The Rev. Cyrus B. Fockler, an Elder of this Church, and a man of unblemished character, has been ministering for some time to the Branch of this Church in that city.

Persecutions of various kinds have been for a long time suffered by him. The city authorities wrongfully arrested him upon a false charge, and Mayor Brown wickedly demanded no less than $7,500 bonds. When the case came before Judge Wolfe, in the Common Pleas Court, in November, 1899, it was at once dismissed and our Elder completely vindicated.

Mayor Brown has taken a personal part in this persecution and had bitterly reproached our Elder, and indeed had compelled him to spend a whole night in prison, refusing at first to take any bonds.

Our victory does not seem to have been forgotten by the Mayor, who has on many occasions spoken malicious words concerning Elder Fockler, and upon a recent occasion, of which we have proof, he said that the mob could "do anything they liked with Fockler, so far as he was concerned, only they must not kill him."

This willingness upon the part of the Mayor to permit mob violence was fully taken advantage of several weeks ago, when an attempt to do Elder Fockler a serious damage was only frustrated by the absence of the Elder from Mansfield, he having left to visit Canton, where his family lives, previous to his coming to Chicago to attend certain special meetings here.

After these meetings in Chicago were over, he returned to his post at Mansfield, by my direction, and I took the precaution of sending the following warning letter to Mayor Brown:

"ZION, CHICAGO, July 20, 1900.

'TO HIS HONOR, THE MAYOR OF MANSFIELD, OHIO.

"*My Dear Sir:*—Long articles in the Mansfield press, especially the *Shield*, have made me aware that abusive and threatening and utterly unwarranted language concerning the Rev. C. B. Fockler, Elder-in-Charge of the Christian Catholic Church in Mansfield, has been used with evident intention of stirring up the rabble to commit an assault upon our Elder, if not to destroy his life.

"I wish to say that, as General Overseer of the Christian Catholic Church in Zion, I shall hold the authorities responsible for all damages to our property and all injury to our Elder in Mansfield.

"I need not tell Your Honor that it is the absolute duty of the authorities to protect both life and property, and if Elder Fockler has violated the law in any way, which he has not, it is in the power of those who hold a contrary opinion to take legal proceedings and proceed in an orderly way to his punishment.

"We propose to obey all righteous law.

"We are peaceable and law-abiding citizens, doing good, and we shall certainly avail ourselves of the laws which punish malfeasance in office on the part of those whose duty it is to give protection when they are made aware of danger.

"Trusting that you and the authorities under you will do your duty and maintain the rights of all, and prevent all mob violence, which is a disgrace to a civilized community, I am

"Respectfully yours, (Signed) JOHN ALEX. DOWIE,
"General Overseer of the Christian Catholic Church in Zion."

The public press and the reports of Elder Fockler and our attorney, Mr. A. A. Douglass, of Douglass & Mennert, all agree in this, that Mayor Brown, after reading the foregoing letter, declared that he would not afford protection to Elder Fockler if he continued to preach as he had preached, etc., and declared himself incapable of protecting him from the fury of the mob in any event.

Elder Fockler then proceeded quietly down the streets to our attorney's office, but both of these gentlemen were insulted upon the way by a notorious man named "Red Hartman," who, it is well known, both to the Mayor and to all citizens, led the mob in the outrages which soon followed. When Elder Fockler left our attorney's office, he was again insulted and followed to the Hotel Vonhof, where, in a short time, led by this notorious person "Red Hartman," more than a thousand people assembled. After a little time, this same "Red Hartman" forced his way into the building and, violently assaulting Elder Fockler, dragged and pushed him down the stairs and threw him out of the hotel into the hands of the mob, which he continued to lead.

With threats of murder they proceeded to drag him through the streets of the city for more than half a mile to the gas house, where they tore every particle of clothing from his body and injured him severely. In a state of complete nudity, but for his shoes, he was again and again assaulted and the mob attempted to pump tar upon him, with only partial success.

Mayor Brown then seems to have come to the conclusion that there was danger that his permission to the mob to assault Elder Fockler would eventuate in his murder, and he therefore ordered the police to deliver him from the violence of the mob, which they could easily have done at the beginning.

This was only accomplished with great difficulty by the aid of the firemen, and Elder Fockler and the Rev. E. P. Fisher, an Evangelist of this Church who had accompanied him from Chicago, were both taken to the jail for protection. Subsequently Mayor Brown removed Elder Fockler from the prison and drove him across country to Galion.

The Elder is now at his home a little way out from Canton, suffering from the maltreatment of this cruel mob, who practically acted under the direct permission, if not instruction, of Mayor Brown.

Since these events, the Rev. E. P. Fisher, who continued in charge of Zion Tabernacle and the Branch of our Church in Mansfield, has been subjected to frequent insults and to the threats of the mob, who on one occasion sought for him at night but failed to find him.

Mayor Brown has absented himself from the city and left the mob practically in charge.

The police have, we are informed by Evangelist Fisher, in a letter received this morning, expressed their sympathy with the Mayor and the "Red Hartman Mob," and told him that he ought to at once leave the city.

This, Your Excellency, is a bare outline of the facts up to this point.

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I now desire to inform Your Excellency that I have directed the Rev. W. Hamner Piper, an Overseer of the Christian Catholic Church in Zion, the Rev. A. W. McClurkin, B. A., B. D., the Rev. Gerald F. Stevens and Rev. Archibald McFarlane, and the bearer, Rev. E. B. Kennedy, to proceed to Mansfield on next Lord's Day and to minister to the members of our Church in that city and to all who choose to come to hear them.

I submit to Your Excellency, therefore, under these circumstances, whether it is not time for the State to interfere for the protection of life, the exercise of liberty, the pursuit of happiness and the "right to worship God according to the dictates of one's own conscience."

I may inform Your Excellency that all the officers and members of the Christian Catholic Church throughout not only America, but in all parts of the world, are sober, God-fearing, law-abiding citizens, abstaining from the use of tobacco, liquor, swine's flesh, and everything that defiles. They desire only to do good to their fellowmen, and believe that God is able to fulfil His Covenant, "I am the Lord that healeth thee." Since "Jesus Christ is the same, yesterday, today and forever," and is, therefore, the Healer of His people, through prayer to God and faith in Christ our Lord, vast numbers have been healed in all parts of the world.

I humbly submit that whether these principles be accepted or not, they do not afford a ground for public violence.

If Elder Fockler, or any officer or member of this Church, has offended against any righteous law, we hold that he ought to be proceeded against according to law and punished as the law provides. But it is not even pretended in Mansfield that Elder Fockler has violated any law.

I therefore most respectfully demand of Your Excellency the protection of the State against the disorderly and anarchistic members of the community in Mansfield, beginning with the Mayor.

I know of no other way in which the officers and members of our Church can be adequately protected next Lord's Day than by the intervention of your authority, and I therefore submit these facts with the humble request that Your Excellency will take such action as you see to be fit and right to protect not only the members of the Christian Catholic Church, but many law-abiding citizens of Mansfield who are outraged by the anarchistic proceedings to which I have referred, and who have no remedy but in your intervention.

May I ask you kindly to state your pleasure to the Elder who presents this letter, and who will at once communicate with me by telegram?

I am, with much respect,

Faithfully yours, JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church in Zion.

THE KINGDOM OF GOD IS COME.

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, 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, for Jesus' sake, till Jesus come. Amen.

Next Lord's day I shall place a picture on exhibition here for you to examine.

It is a wonderful picture.

It is the most wonderful photograph that has ever been made.

Zion has some of the biggest things in the world, and it was therefore quite fitting that a member of the Christian Catholic Church in Zion should have worked for years, and at last have succeeded in making the largest camera in the world.

That is the property of our brother, George R. Lawrence, who has made the large flashlight of the interior of this Tabernacle when crowded to its utmost capacity on March 4th, last. That was the largest flashlight photograph in the world up to that time.

From that photograph the largest photo-engraving in the world up to that time was made, and was sent forth as a supplement to LEAVES OF HEALING.

The picture to which I refer is still larger. It is eight feet long by twenty-five inches deep, and all on one plate, and is a view of the Consecration of Zion Temple Site at the moment I was engaged in prayer. It is a perfect photograph with the faces of thousands of people recognizable. And they are nearly all bowed in prayer.

That picture made a profound impression upon me.

Now, Father, bless the words I shall speak.

TEXT.

The Kingdom of the World is become the Kingdom of our Lord, and of His Christ.

Beloved friends, as you will notice, I do not care to speak, in this ministry, as a rule, about the past.

I do not care to speak, as a rule, in my ministry about the future.

I desire to speak always, or nearly so, about the present.

In the eleventh chapter of the Revelation at the fifteenth verse I give you again my text:

And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the Kingdom of our Lord, and of His Christ: and He shall reign forever and ever.

"The kingdom of the world *is* become." That is the word. It is not shall become, but there is a point at which the "voices in heaven" will proclaim that the Kingdom of God has gotten the upper hand in the world. There is a time when there will be a proclamation in heaven to that effect.

The kingdom of the world is become the Kingdom of our Lord, and of His Christ: and He shall reign unto the ages of ages.

I believe that the Kingdom of the World is become the Kingdom of our God.

I believe that the proclamation the seventh angel is sounding in heaven is causing the voices to be heard ringing throughout heaven with that wonderful word, "the Kingdom of the World *is* become."

It is not that the Kingdom of the World has been wholly obliterated. I think that this word means that the Reins of Power have been taken possession of by God's saints. That is to say that Christ has been enthroned in this world in His True Church in Zion as the King of Kings and Lord of Lords.

The proclamation of this Gospel is especially the ministry of the Christian Catholic Church in Zion. Let me point out to you some proofs of this somewhat strange position.

When our Lord Jesus Christ came to this earth, He preached the Gospel of the Kingdom of God.

That is the Gospel.

It is not the gospel of the democracy.
It is not the gospel of the aristocracy.
It is not the gospel of the denominations.
It is not the gospel of the masses or the classes.
It is not the gospel of money.
It is not the gospel of pleasure.
It is not the gospel of sin and of sensuality.
It is not the gospel of intellect or the gospel of knowledge.
It is not the gospel of military power.

It is not the gospel of national supremacy for any one people; but it is

The Gospel of the Kingdom of God.

That is the Gospel.

Christ said that He came to preach it. Christ said that He came to establish it. Christ said that He laid the foundations of it. Christ said that He sent forth His apostles, His prophets and teachers to proclaim it.

Christ said that He had formed the Church.

Christ foretold by His apostles and prophets that His Church would almost perish, but that at the latter day it should be powerfully and fully restored. They foretold that "Times of Refreshing would come from the presence of the Lord." They taught that the heavens must receive Jesus "until the Times of Restoration of all things, whereof God spoke by the mouth of His holy prophets which have been since the world began." Moses prophesied that God should raise up in that latter time a prophet, like unto Moses himself, and, therefore, a mere mortal man, and not the sinless Son of God. That "prophet" was to be listened to "in all things": for he was to be the Messenger of God, who should proclaim to the people what they were to do. Moses declared that "every soul which shall not hearken to that prophet, shall be utterly destroyed from among the people."

I believe that time has come. I believe that Message is ringing out in Zion. I believe I have a right to say here in Zion today that "the Kingdom of the World is become the Kingdom of our Lord, and of His Christ."

While I claim no power as king, no power as the high priest, no power at all of my own, I claim the right to proclaim this great truth on this earth today: that the word has now been fulfilled which was uttered long ago, and was foretold long ago in that Revelation, that when the seventh angel sounded, the voices in heaven should be heard, saying, "The Kingdom of the World is become the Kingdom of our Lord, and of His Christ: and He shall reign forever and ever."

Do not confuse these "voices" with a later Voice. In the passage which I read to you later in the other chapter it was written that there was a Great Voice saying:

Hallelujah! for the Lord God Omnipotent reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto Him: for the Marriage of the Lamb is come.

I do not say that that passage in the nineteenth of Revelation refers to the same thing as this in the eleventh of Revelation. There are seven chapters between. There are a great many events between the coming of the Kingdom, and the

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establishment of the Kingdom. The two are altogether different.

It is one thing for the Times of the Restoration to have begun; it is another thing for these times to have reached their meridian and their completion.

They come when the Messenger comes, when the proclamation comes. They reach their ultimate when the King Himself comes.

The Messenger of the Covenant, John the Baptist, First Preached the Gospel.

I take as an illustration the truth that when Christ came the last time the preaching of His Gospel did not begin with His own preaching. That was not the first preaching of the Gospel. In the Gospel according to St. Mark you have the words written:

> 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.

Therefore, the Gospel itself declares that "the beginning of the Gospel" was not the preaching of Jesus Christ, but was the preaching of John the Baptist.

There is no question about that. That is the beginning of the Gospel. If the same analogy is to be applied to the beginning of the Times of the Restoration of the Kingdom of God, and the establishment of the Kingdom, it means that the Kingdom is begun when the forerunner proclaims it, not when the King has come. It begins when it is proclaimed by a divinely authorized and competent authority.

I will now take an illustration from ordinary life. Supposing that Queen Victoria were to die today.

A Tribute to Britain's Good Queen.

May God grant that she shall continue still to live. Her influence is great for the peace of the world.

That dear old lady, with all her faults—and who has them not?—is a true Christian. And there is scarce a throne in Europe today upon which her children or grandchildren are not sitting.

One of her granddaughters is upon the throne of Russia, the Czarina, the Empress of all the Russias.

One of her grandsons is the Emperor of Germany.

Her offspring are all over Europe, and she has a marvelous power of keeping the peace. When William, her grandson, does not behave, Grandma sends for him and talks to him. (Laughter.) He is then a good boy right away, for he loves Grandma, big man as he is, and powerful Emperor as he is. He like all her children loves the Queen. They almost adore her.

Throughout the British Empire that dear old woman is loved today as monarch never was loved, because her throne has been pure, and she has loved her people.

I am not a believer in monarchy; I am a believer in Theocracy. I do not believe in the rule of a king or president or any such thing. But although I am here to proclaim the coming of the King for the establishment of His Kingdom, yet I am glad to know there is one who loves the King of Kings, who is seated upon the throne of the British Empire.

How the Succession of a New King is Proclaimed.

If Queen Victoria should die tonight you would see a very strange scene.

Before more than a very few minutes had passed, the declaration would be made solemnly in the chamber of death that the Queen was dead. In a moment the high officers of state would turn about and salute the King. The heir-apparent would become the monarch in a moment, but before he had ever assumed the reins of power; before he had ever issued a proclamation of any kind; before he had committed a single royal act as the successor of his mother as the King of Great Britain and Ireland, Emperor of India and of the Colonies; before he had ever done one thing as the great ruler of 500,000,000 of people, a strange thing would happen.

There would issue from the Royal Palace, in peculiar garments, a number of men called heralds. The Chief Herald would march at the head, and they would go to a part of London called Charing Cross, or it might be to the front of the steps at the Mansion House, or it might be in front of the Bank of England. They would stand there with their long silver trumpets, and the Garter King at Arms would cause them to blow seven times. Then he would declare: "The Queen is dead. Long live the King." His proclamation would be the first legal proclamation of the reign of Albert Edward, the present Prince of Wales, as the King and Emperor of all the British Empire, Dominion of Canada and all the Australian Provinces, and all the British Possessions and Colonies of every kind over all the lands and seas.

It would not be because the Garter King at Arms was greater than the King, but because the law of England demands that his proclamation shall be set forth in a particular way. Only one man in all the kingdom can do it, and only certain heralds under his command can accompany him. That man is the man appointed by law and by centuries of custom as the Announcer of the death of the Queen and the reign of the new King.

The new King might call himself Edward VII, or Henry XIX, or by any name he chose. He might call himself Albert I. But by whatever name he chose to call himself, by that name he would be proclaimed by his Garter King at Arms.

Now somebody must proclaim that the Kingdom of God is come in the latter days. I ask you to pray God to help us to proclaim throughout all the world that the "Times of the Restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began,"—that these times have come, and that our eyes have seen it in Zion.

Will you pray that I may?

Voices—"Yes."

General Overseer—That is my Proclamation.

A Great Many Persons Will Say That is Presumption.

I am very much accustomed to that word. I was told it was presumption in me, when I was a little boy, to question the alleged decrees of God that men had been predestined to be damned from all eternity.

But I did question it.

One who used to sit on this platform knows that when I was seven years old I arose and said, "I wish this wicked theology were cast into an Ocean of Oblivion." I did not believe such a lie: that God Almighty had predestined men to be damned. No one could ever get me to believe such a lie.

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

I believe that "as in Adam all die so also in Christ shall all be made alive."

I believe that He who tasted death for every man has not tasted death for any man in vain. Here or hereafter He who has been lifted up for our redemption will draw all men unto Himself. I believe it, and I proclaim it. Christ is "the Saviour of all men, especially of them that believe."

I declare to you today that the King reigns, and that the King is coming. The dawning of His coming in that eastern sky is beginning to fill the world with light. From Zion's lofty heights you shall hear increasingly the watchman cry that the King is coming. One day we shall say, The King has come.

But the moment that the herald proclaims it, the world has become the Kingdom of our God, and I say this today.

It is a terrible thing to say, and I know I shall be greatly criticised for saying it. I know that by some it will be laughed at, and by some feared. Nevertheless, I proclaim, as far as this Voice to Zion and God's People in Every Land can reach, to every king and every emperor and every president and every ruler throughout this world, that *I, John Alexander Dowie, in the Name of God the Almighty in Zion, command them to obey the King!*

They must now listen to the Voice which rings from Zion, and bow before that Voice and say, *We will serve the King.* If they do not, they will perish.

That King, that Ruler, that Nation that will not obey Zion shall perish.

You say that the Bible says, "Obey *thee*."

Have you read who that "thee" is?

You think that "thee" refers to God. It does not. The sixtieth chapter of Isaiah makes plain who the "thee" is.

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Look at it before we pass, and take it to your home; read it, and see if it is not as I am about to say.

God's Glorious Promise to Zion.

Arise, shine; for thy Light is come.

Whose light?

Voices—"Zion's."

General Overseer—

And the glory of the Lord is risen upon thee.

Upon whom?

Voices—"Zion."

General Overseer—As you go on you will see what the Word says:

Thy gates also shall be open continually; they shall not be shut day or 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, and 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.

Now what is this Proclamation?

It is that the nation or kingdom that will not serve Zion shall perish.

You may read it God, but it is Zion. It is not God. It is God's own Zion. God's own established Church in Zion, His Kingdom.

That is a terrible thing to say. But John the Baptist, when he spoke, said, "If you do not do what I tell you, you will be damned." Was he right?

Audience—"Yes."

General Overseer—I say that when God establishes His Zion, every soul must obey.

"Oh," you say, "that is too much. We in the Methodist Church will never obey you."

I know you will not, because you have bowed the knee to Baal. You have taken the vow in the secret place to obey that god. Your Bishops, as your leaders, have. Your people have. The President of the United States has. He has bowed his knee to Baal, and if he does not obey Zion and cease serving Baal, he will perish. Not only the man, but this and every nation must eventually obey God as He manifests His Will in Zion.

You must stop bowing the knee to Baal. I do not expect the Methodist Church to obey any word that comes from Zion. They will not obey God's Word. Can you expect them to obey the "prophet" or Messenger of God?

Jesus said, "In secret have I said nothing"; while they maintain the righteousness of Secret Societies and the right of a man to bow, stripped naked, well nigh, and be a servant to one whom he knows not. He kneels there, and he proclaims his obedience to that symbol of god which is the symbol of Baal, the phallic mystery, the point within the circle, the disgusting, beastly, abominable worship of nature. He has forsaken God. But they are angry when you tell them so.

Was it wrong for Elijah, as the Messenger of God, to proclaim that if Ahab did not do what he told him that there should be no rain in the land for three years and six months?

Voices—"No."

General Overseer—Had he the right?

Voices—"Yes."

General Overseer—He was only a man, was he not?

Voices—"Yes."

General Overseer—He was a man as I am. John the Baptist was only a man as I am: for when God sends a Messenger He does not send an angel from heaven. He sends a man in whom He has placed the spirit of His Messenger.

I Believe I Am That Man, the Messenger of God's Covenant, the Prophet of Whom Moses spoke.

That is a great deal to say, but I believe I am. I have proclaimed it, and I proclaim it again.

I say the King is coming.

I proclaim, like the Garter King at Arms, that the old kings are all dead, and that the Kingdom of the World will soon disappear, and give way to the Kingdom of God and His Christ.

I proclaim the downfall of all monarchies; of all republics; of all churches.

I proclaim the Kingdom of God, the Eternal Theocracy.

I say that the kingdom or nation that will not obey this Proclamation from Zion when it is proclaimed to, and understood by, them, shall utterly perish.

How soon? I cannot tell you. I have nothing to do with it. I know it will be so. Many a tree which still stands in the forest is utterly dead and has been dead these many years. Men have passed it many years since it died, and they have looked up at its great, gaunt, naked limbs and have said, "It is strong still."

But one night there is a storm, and when they come the next morning they find it lying prone upon the ground. It has been dead a long time, but it falls in a single night.

Rome, accursed Rome, has been dead for a long time, and it still stands apparently stalwart and strong, but in one night its tribulation will come, and the fires of Babylon will go up to heaven.

Turkey, that seat of the False Prophet, Mohammed's power, has been dead for a long time; but still the harems of the Moslem defile the Golden Horn, and the Christian Church of St. Sophia at Constantinople, and the Dome of the Rock, the site of God's Temple at Jerusalem, are the scenes of the foul mysteries of Islam.

But "the Euphrates will dry up," and "the sick man" will die, and the Empire of the Caliph will speedily perish.

The Apostate Churches have gone to the Devil. Wesley said, speaking of his own, that if they gave up holiness of life they would only become "dung and dross." Though they stand apparently strong today, they are dead and withered, and they will fall.

The empire of Napoleon III was honeycombed in every direction. Men saw a strong empire and great armies, but when the forces of France were defeated at Sedan, the empire and the Emperor fell in one night and have never been resurrected.

The Fall of Babylon in a Single Night.

Belshazzar the King was the descendant of a line of kings.

One night he filled up the measure of his iniquity, when he took the vessels of the House of God and with a thousand of his lords drank wine and praised the gods of gold and of silver, of brass, of iron, of wood and of stone.

That night there came a writing on the wall:

"*Mene, mene, tekel, upharsin.*"

And the King saw, and the King feared, and the hearts of a thousand of his lords feared, as they saw that strange hand continue to write it out:

"*Mene, mene, tekel, upharsin.*"

"Tell me," said the King, when the writing was finished, "what it means. Astrologers, soothsayers, interpreters, tell me what it means."

None could tell until Daniel was sent for, and the King said, "I hear that you are a great prophet. I will give you a golden chain, and adorn you with a royal robe next to myself, and I will give you great possessions if only you will tell me what that means."

Daniel came and his face was ablaze with anger and indignation as he stood there and saw the vessels of God's House used by the filthy lords of heathen Babylon. He said:

Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. . . . And this is the writing that was inscribed, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end. TEKEL; thou art weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given to the Medes and Persians.

While Daniel had been talking, the armies of Cyrus had come under the water gate, as Xenophon, the historian tells us, and scarce had the words of Daniel left his lips before the forces of Cyrus rushed in and Belshazzar the King and most of his lords were slain and their blood mingled with the wine in the defiled vessels of the Temple of the Most High God.

That kingdom which had endured for centuries and centuries fell in a night.

You tell me that these Apostate Churches of Greece and Rome, of Germany, and England and America are strong? I tell you that they will perish in a night when the Time is come.

But my part is to proclaim that the King is coming, and to call men to Repentance, and to prepare Zion for the coming of her King. May God grant it.

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All who desire to be prepared, stand and tell God 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 Thy Holy Spirit that I may do right. Cleanse my spirit; help me to do right to any whom I may have wronged; to confess; to forsake sin. Give me Thy Holy Spirit. Prepare me for the coming of the King. Make me worthy of even the lowest place in Thy Zion.

Help me to hold up the hands of Thy Messenger that the words may go forth that the Kingdom has come, that the will of God shall be done, and that the kingdom and nation that will not obey shall perish. Give me grace to hold up the hands of every officer as well as of the General Overseer.

Now give me strength to overcome my own sin, and to do what I can to bring the world to the feet of thy Son our King, ere He shall come; for His sake. (All repeat the prayer, clause by clause, after the General Overseer.)

After the hymn "Go Forward" had been sung by Deacon H. W. Judd, the congregation joining in the chorus, the meeting was closed with the following

CLOSING PRAYER AND BENEDICTION.

Father, for Jesus' sake, with an ever deepening humility, with an ever purer faith, with an ever brighter hope, with an ever enlarging love, let us Go Forward, and let all we do and plan and think and say be pleasant in Thy sight. For Jesus' sake help us to establish cities for the King. Help us to establish lands where only the righteous shall rule. Oh Christ, come quickly. Come quickly, Lord Jesus; but prepare us for the coming.

The grace of our Lord Jesus, the followship of the Holy Spirit and the love of God our Heavenly Father, be and abide with you ever. Amen.

TELEGRAM FROM ATTORNEY DOUGLASS.

The following telegram, in reply to Overseer Piper, was received at Zion Home, Sunday evening, July 22d:

WILLIAM HAMNER PIPER, Chicago, Illinois.

MANSFIELD, OHIO, July 22, 1900.

Elder Fockler is safe at Canton, Ohio, and is with his family.

Evangelist Fisher is in Mansfield at Vonhof Hotel, and is perfectly safe.

Have been in communication with both of them all day. Will write you fully and freely in the morning. Everything quiet now. Terrible mob yesterday.

Elder Fockler not very seriously hurt. A. A. DOUGLASS.

God Delivers From Chills.

MISTON, MISSISSIPPI, July 16, 1900.

DEAR GENERAL OVERSEER:—A few weeks ago we wrote to you asking you to pray for our little girl, who had chills and fever.

The letter arrived there some time on Friday, the regular chill day, but she had no chill.

She has had a symptom or two since, but is now well.

We thank you for your prayers and praise the Lord for His mercy.

Yours in the love of Christ, EDWARD M. LEACH.

God Removes a Bullet in His Own Way.

From a letter written by D. W. Lehning, of the firm of Kelley, Stiger & Co., Omaha, Nebraska, July 2, 1900, we quote:

I desire to testify to God's goodness to me in preserving my life from destruction, as the result of a bullet fired from the revolver of some careless person trying to demonstrate his Fourth of July patriotism.

On May 19, 1899, God removed a 38-calibre bullet, without the aid of a knife or loss of one drop of blood, and without even a suggestion of pain, after it had been embedded in my hand for nearly nine months.

Healed of Mumps.

DEERFIELD, MINNESOTA, June 22, 1900.

DEAR GENERAL OVERSEER:—I would like to tell what the Lord has done for me.

A little while ago I had the mumps.

My head was swollen so that it was twice as large as it ought to be, and my mouth was swollen so that I could not open it to eat.

Some others here had the mumps, and it took some of them four weeks to get over it.

When it came to me I thought, "Why not go to the Lord with it?" I asked you to pray for me. Four days after the prayer was offered it was all gone.

I give God all the glory, and thank you for your prayers. May God be with you now and always, is my prayer.

Your Brother in Christ, WILLIAM H. BERGER.

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.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, AUGUST 8th or 9th.

God is Very Jealous.

1. *God is jealous of His identity.*—Deut. 4:14-24.
   Is not God wroth at images and crucifixes?
   Is not image-worship always corrupting?
   Can an image remind one of God?
2. *God is jealous of His Name.*—Ezek. 39:23-29.
   Can God fail in anything He undertakes?
   Will not God carry out every plan He has made?
   Must not God's Name ever be glorified?
3. *God is jealous of His Word.*—Psalm 138:1-8.
   Can the Word of God be broken?
   Can one twist it to his own destruction?
   Must not true worship be according to God's truth?
4. *God is jealous of His House.*—Matt. 21:12-16.
   What is the House of God ever to be?
   What happens when money-getting creeps into God's House?
   Is not God angry at church sociables, suppers, etc.?
5. *God is jealous of His law.*—Ex. 20:4-11.
   What is the basis of all civil law?
   Does it not define relations with God first, then with man?
   Does it not say sin always has penalties?
6. *God is jealous of His worship.*—Ex. 34:10-17.
   How natural it is to pray and live like others.
   Must not false worship be destroyed?
   Must not God be worshiped in His own way?
7. *God is jealous of His praise.*—Psalm 148:1-14.
   From whom does God expect praise?
   Will He give His glory to another?
   Must not all of His creation praise Him?
8. *God is jealous of His due.*—Matt. 22:15-22.
   Does the body with all its power belong to God?
   Does the soul with all its possibilities belong to God?
   Does the spirit with all its endowments belong to God?

The Lord Our God is a Jealous God.

SUNDAY BIBLE CLASS LESSON, AUGUST 12th.

Sacred Relations With God.

1. *God's people are not a divided-hearted people.*—Joshua 24:19, 20.
   What is necessary in serving God?
   Can one ever serve two masters?
   Dare one trifle with God?
2. *God's people are not a secret-oath people.*—Isaiah 65:16.
   Who only can execute eternal purposes?
   Does not all power belong to God?
   Is not what God wills to execute ever to be supreme?
3. *God's people are not a hidden-mystery people.*—Isaiah 45:18, 19.
   Does God will the death of any man?
   Is He ever in a compact to destroy lives?
   Does God work in the darkness of secret lodges?
4. *God's people are not a sinful-agreement people.*—Isaiah 28:18-20.
   Can unions which defeat justice stand?
   What happens when men clasp hands in covenants?
   What follows when men in confederations mock God?
5. *God's people are not a world-loving people.*—James 4:1-4.
   Can a Christian have power with God and love the world?
   Why are so many prayers unanswered?
   What does friendship with the world do?
6. *God's people are not a man-trusting people.*—Jer. 17:5-8.
   What results from trusting in doctors when sick?
   What comes from fellowship with unbelievers?
   Is not God's Way of getting on always best?
7. *God's people are not a wealth-relying people.*—Jer. 9:23, 24.
   Should one set his heart on property or money?
   To whom do all riches belong?
   What power will God give those who trust Him fully?
8. *God's people are not a self-counsel-seeking people.*—Prov. 3:5-8.
   What comes from relying on one's own shrewdness?
   What is it to trust fully in God?
   When ones gives God all the glory, what then?
9. *God's people are not a pleasure-loving people.*—1 John 2:15-17.
   What do the pleasures of the world do?
   What do the lusts of the flesh lead to?
   Do worldly pleasures shorten life?
10. *God's people are not a man-organized people.*—Isaiah 30:1-3.
    When men are in rebellion with God what do they do?
    Is not the Devil multiplying organizations with which to fight God?
    Are they not filled with the spirit of the world?

God's Holy People are an Anti-Compact 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.

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ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

CHINESE BOXERS.—OHIO BOXERS, AND THEIR SCHOOLS.

RIOTING in China has, among others, this excuse: misrule and poverty. It is a phase of the industrial problem. Temporarily steamboats, railways, American kerosene, etc., have thrown multitudes out of work. Famines are frequent.

Bad rulers have used the hungry Boxer Secret Society for bad ends. But in America there is no excuse for Secret Society mob rule. Riots against Christian Catholic preachers have disgraced Ontario, Minnesota, Chicago and Ohio.

Buckeye State Boxers have become notorious. They have trampled on law and order, attacking peaceable Christian Catholics in Orrville, in Bluffton, in Ada, and repeatedly in Mansfield, hunting them like wild beasts.

In Ada the mob showed a murderous spirit. The students boasted of their many riotous acts, and the Methodist Faculty of Ohio Normal University has never rebuked them, because it was well known that the students were supported by many members of the Boxer societies in Ada (Proverbs 11:21).

The silence of preachers and teachers in a time of rioting amounts to nothing less than *the teaching of anarchy and nihilism.*

In what schools has Mansfield learned mob law?

The G. A. R. School.—It claims to be a patriotic order, but it was designed as a preparatory school in which the soldier-boys might be trained for, and as an ante-room to lead them into Freemasonry. Our brave soldiers were deceived.

Members are sworn, under penalty of death, not to expose the "secrets." Therefore many of them will deny that in the lodge the Senior Vice-Commander says, "But remember, ever, that *traitors shall be punished!*" And then the whole Encampment responds, "The penalty of treason is *death.*" And that they do not mean treason against the country, but treason against the G. A. R. Society, is clear from the closing words of the obligation: "I do further swear, that I take this obligation on myself without any mental reservation or equivocation, under no less penalty than that of being treated and *punished as a traitor by this order.* So help me God and keep me steadfast." As if God helped men to keep lawless oaths!

Thus the intimidated candidate, with hoodwink over his eyes and a squad of armed men about him as he kneels before an open coffin, is schooled in the wicked belief that murder is right if committed by a Secret Society! (Proverbs 6:12-19).

No wonder that some of these misguided old soldiers had sons in the mob of cowards who dragged Elder Fockler through the streets of Mansfield, tearing off all his clothes.

A Full Course in Murder.—In Masonry murder is taught from the Entered Apprentice Degree, in which the candidate swears under no less penalty than to have his throat cut across, his tongue torn out by the roots and his body buried in the rough sands of the sea at low water mark, right on to the Thirty-third Degree, when he drinks wine out of a human skull, and the arms of a grinning skeleton enfold him after he has sworn: "Should I knowingly or wilfully violate the same, may this wine I drink become a deadly poison to me, as the hemlock juice drunk by Socrates. And may these arms forever encircle me. Amen." Every Masonic oath threatens death.

The bloody penalties of the Mystic Shrine, and of other degrees, are published in Leaves of Healing, May 26th, Volume VII, Number 5 (2 Corinthians 6:14-18).

Oddfellowship excludes the African and the Asiatic while hypocritically quoting the Scripture that God has made of one blood all the nations of the earth. It is a school of selfishness and intrigue, where Christians are out of place.

Oddfellowship, too often, encourages mob violence against any who expose the tricks of her mother, Masonry. The obligation, indeed, does not in words express any death penalty, and this catches some goody-goody people who shrink from the stiff oaths and penalties in Masonry. But the spirit of Oddfellowship is manifest when the candidate, blindfolded and in chains, is awed by the strange forms in masks, grotesque and hideous, and by the solemn words of Holy Scripture uttered in assumed sepulchral tones. He is brought up to what seems to be only a square box, but which, when uncovered and opened out, is found to be a coffin, in which is a skeleton or the appearance of a skeleton or corpse. Notwithstanding the lying explanation that the coffin teaches man's mortality, the effect on the candidate is plain. The coffin is a solemn threat.

It awes or frightens, and warns him that death ought to be his doom if he exposes the pretended secrets (Matt. 10:26-28).

The Improved Order of Red Men acts out a mass of wild-Indian horse-play which can have no other meaning than the death of any one who should reveal.

Good men join this order in ignorance and remain in it thoughtlessly, though the ritual is full of suggestions of murder. The Senior Sagamore rushes at the candidate with uplifted knife, but is interrupted by the Junior, who says: "Hold, Senior! Our warriors and braves have decided that the captive shall be tortured at the stake. Therefore prepare your keenest and brightest scalping knives, and your weightiest war clubs." Cruelty to captives is thus taught.

Even after the "pale-face" has given his pledge of honor that he will not irregularly "kindle a council-fire," the warriors "all rise suddenly and with uplifted clubs rush toward the pale-face" candidate. An object lesson in violence.

I will quote only one more sample of the I. O. R. M. drill and instruction in the fine arts of anarchy and assassination. In the Warrior's Degree, the Senior Sagamore cries: "Seize him! Seize him, I say, and with your weightiest clubs beat out his forfeit life. First bind him fast, and with your thirsty knives let forth the purple current from his veins and drink it quickly up. Seize him! I say, and let the unpitying torture rack his limbs." A brutalizing, bloodthirsty ritual.

And the Christian minister who poses in the lodge as "Venerable Prophet" blasphemously asks the "Great Spirit" to bless this murder-drill. But the great spirit who really receives his worship is that "spirit that now worketh in the sons of disobedience." (Ephesians 2:2.)

Secret Society Oaths are illegally administered, wrongly assumed and rightly broken. The unwritten teaching of the lodges is that they must oppose and persecute, if not destroy, all "traitors." But worse than the lodges as schools of anarchy are the churches which fail to stand for free speech and to denounce mob violence.

The Secrets are Exposed.—There are pamphlets giving genuine rituals, oaths, grips, and passwords of almost any one of the orders. Enclose stamp and inquire of the writer of this page, or see advertisement in The Coming City.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony meeting held in Zion Home, Saturday evening, July 21, 1900, was conducted by Overseer Mason.

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, Pennsylvania, Tennessee, Texas, Washington and Wisconsin.

The following foreign countries were represented:

Canada, China and England.

The meeting was then thrown open for testimony.

MRS. HOMER KESSLER, Logansport, Indiana, said: "In December, 1894, I came to Zion and stayed twenty days. I had partial deafness in my right ear for twenty years. I also had diphtheretic sore throat several times a year for thirty-two years. I received perfect healing the following January.

"I was an invalid for twelve years, and could not do my own work. Now I am able to attend to my housekeeping and do the office work for my husband. I praise God and give Him all the glory."

CARRIE H. TURNER, Cincinnati, Ohio, said: "Four years ago in May I was wonderfully healed of heart trouble, paralysis and other troubles. LEAVES OF HEALING was sent to me by a friend in Cincinnati. She told me to have Dr. Dowie pray that I might be perfectly healed. I did not think I could live. Dr. Dowie prayed, and I grew stronger. I was brought to Zion Home, and was here four days when I was perfectly healed. I have been kept in health ever since. I thank God and Dr. Dowie and Mrs. Dowie.

"Our boy was born with spinal disease. He was very nervous. He kept his hands, feet and head going all the time. We could not keep him still. When he was three months old Dr. Dowie came to Cincinnati. We had the General Overseer pray for the child and he was healed. He has been kept since.

"When he was about a year old he had stomach trouble, and Elder (now Overseer) Piper prayed for him twice and he was healed. In three months he gained thirteen pounds. We give God all the glory."

ELDER F. A. GRAVES, Zion Home, said: "Just one year ago tonight I had an answer to prayer that was very precious to me at that time. One year ago this week I attended the funerals of many in Minnesota. We buried thirty-two bodies in one grave—they were hogs, by the way.

"I finished my week's work and took the train for Chicago one year ago today. I was very hoarse. I bought my ticket in a whisper. That night I asked God to heal me. The next morning my voice was better, but not strong. It did not become strong until I got on the platform in Central Zion Tabernacle at three o'clock, Lord's Day afternoon. I made a speech, and I believe every person there was able to hear me.

"It was a week's experience such as I never passed through before. Elder Fockler is passing through such trials at this time. May God give him grace and wisdom, and the protecting care He gave me."

GOTTLIEB BINDER, 258 West Polk Street, Chicago, Illinois, said: "One year ago in February I was laid up with the rheumatism so bad that I could hardly move. A request for prayer was sent to Dr. Dowie, and Elder Haight came over and prayed for me. When the Elder prayed for me he said, 'In the Name of God you stand up and walk.' When he said this I got up and walked, and have been able to walk ever since. I had suffered off and on for thirty-five years, but since the time of my healing I have not suffered at all.

"I gave up tobacco, whisky, beer, wine and swine's flesh."

REV. L. G. BOGGAN, Tupelo, Mississippi, said: "Ten years ago I was converted under the preaching of the Rev. Sam Jones. I was taught that he who stole must steal no more, but I heard nothing about restitution until I read it in LEAVES OF HEALING. Two years ago I made restitution to the county for $200 which I had obtained wrongfully. It set all my friends against me."

DEACON JOHN G. LAKE, Sault Ste. Marie, Michigan, said: "Were it not for Zion I should be the most unhappy of men. I had a brother healed in Zion about four years ago, who had been an invalid for several years.

"I had a sister, Mrs. William Otto, of Wyandotte, Michigan, healed in Zion. She had five cancers. She had been in the hospital and had many operations. The Lord healed her. I have a sister present here tonight, Mrs. Moffat, who was healed when she was very low.

"My wife was healed in February, 1898, of heart disease. The disease developed gradually for five years. She was treated by a specialist, who said it was impossible for her to recover. The Lord healed her, and healed her instantly.

"About two months after that, my little boy was dying. We did not know how to pray the prayer of faith then as well as we do now. We had not made everything right, and the Lord did not answer our prayer. We went to Zion, and the boy was healed. He is now a healthy, happy boy.

"In our neighborhood there have been at least fifty-six cases of healing.

"Mrs. Janet Currie, living near Sault Ste. Marie, broke her limb at the ankle. The bone decayed and mortification set in. The limb was discolored, and her brother said it was swollen twice the size of a stove-pipe. It took two men to hold her in bed, she suffered so. The skin on the limb split open. The physicians were going to operate on her, but she decided that an operation would be useless. She heard of my sister and wrote to her. A time for prayer was appointed in Zion, and at the time of prayer she was instantly healed. She took a basin of water and washed the limb, and the old skin all peeled off. The new skin under it was perfectly formed, and the two limbs are exactly alike. The limb was absolutely made new.

"Another healing was the case of a little boy who had convulsions for forty-eight hours. He was kept in a nursery close to my home. He had been unconscious for four days. I made an appointment for prayer in Zion that night by telegraph. I also notified the members and friends in the neighborhood to pray. The child was instantly healed at the time of prayer, and is well today."

ELDER AUGUST ERNST, Zion Home, said: "We left the Pacific Coast about the middle of February. It was a great change in climate for us, but the Lord kept me and my dear family in health. We have not had any sickness since we have been here, except that I had an attack of the grip. An Elder laid hands on me, and I got up and went down to dinner.

"I read in LEAVES OF HEALING of the wonderful healings which took place through the General Overseer's ministry, but when I heard he was going to organize a Church, I was a little

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disappointed. I thought we had too many denominations already. Later on, through prayer, I was healed of sick headaches which I had for ten years. I found out more and more about Zion, and when I read the 'Organization of the Christian Catholic Church,' I began to change my views. But I thought I had a good Church where I was, and expected that Church to receive the doctrine of Divine Healing. But I was compelled to get out of that Church. God showed me that His people were being called out of the denominations into one true Church."

SAMUEL HUME, Sault Ste. Marie, Michigan, said: "I was a terrible slave to tobacco for thirty-five years. I began to go to a Gathering of the Friends of Zion in Sault Ste. Marie and received some of their teaching. I had tried many times in my own strength to quit the use of tobacco, but could not. One morning when I was praying, it came to me that I must quit tobacco. I did so, and the Lord has taken away every desire for it.

"I thought I was serving God before, but when I read the teaching of Zion and read the Scripture in its true light, I found I was far from serving Him aright.

"A short time ago our boy was badly hurt. He had two ribs broken. The doctors treated him and went home. In the morning one of the doctors came back and brought another one with him. They said he had two ribs broken and he was badly bruised internally. He was raving with pain. They left some morphine. I said to my wife, after the doctors had gone away, 'If you will agree to leave this boy in God's hands, throw away that medicine, and have nothing more to do with the doctors, the boy will get better.' She agreed to do so.

"I went to Brother Lake and we sent a message to Zion for prayer. In a short time afterward the boy went to sleep. When he awoke he was relieved and asked his mother for something to eat. He had no more pain, and inside of a week was perfectly healed, so he was able to go to work again."

MRS. JENNIE LAKE, Sault Ste. Marie, Michigan, said: "I was healed when I was dying. The physician said I would never be able to work if I did live. I have done much work since that time. Dr. Dowie and others prayed for me, and the Lord healed me.

"I received a wonderful blessing in Baptism Wednesday afternoon. It seemed that the new life poured through my body after I was baptized. Yesterday, when Elder Stith prayed for me, I was instantly relieved of rheumatism in my arms. I thank God most of all for the spiritual blessing I have received."

MRS. PETER MOFFAT, Sault Ste. Marie, Michigan, said: "One morning about five o'clock my little boy woke up choking with membranous croup. We sent a message to Zion for prayers. He was graciously healed.

"He afterward had a sunstroke and became unconscious. We had Dr. Dowie pray for him, and he was soon well enough to sit up and eat his supper. He was healed at another time of a very serious sore throat. Many of the children in our neighborhood had this disease and were in a terrible condition. My little boy was relieved in about two hours in answer to prayer.

"My husband fell from a scaffold and lay unconscious for some time. He was seriously hurt. In answer to prayer he was wonderfully healed, and was able to go to work the next day."

MRS. KATIE ANDERSON, Lamoille, Illinois, said: "Five years ago this coming fall I was healed of sick headaches. I also suffered much from other troubles. I had a goiter in my neck. It grew larger and larger. I could not get healing until I came here and Dr. Dowie prayed for me.

"Last spring I was very sick, and was healed in answer to prayer. It is through Zion that I live today. In the last three months, through the prayers of these dear people, I have received wonderful blessing and healing."

MRS. C. E. HEATH, Francesville, Indiana, said: "I have read LEAVES OF HEALING for two years, but I had found the dear Saviour long before that, and had been healed many times. When I read LEAVES OF HEALING, I knew it was true. I believe I would have died of consumption two years ago if the Lord had not healed me.

"I was thrown from a buggy and had my wrist and hand broken. In answer to prayer the Lord healed me.

"I had a little grandson living with me who had typhoid fever. He did not want the doctor. He was trusting the Lord for healing. The neighbors felt very hard toward me because I would not have a doctor. I gave the child entirely into the hands of God, and he began to get better. He was soon perfectly well."

Overseer Mason—Are you a member of some other Church?

Mrs. Heath—"I was, but I withdrew my name yesterday."

MARTIN COHN, Chicago, Illinois, said: "I am a living witness that Christ can heal. I was a morphine eater. I used morphine excessively. I tried the Keeley Cure, but it did me no good. Then Christ healed me. When God delivered me, He took away all desire for that drug.

"When I was young I fell from a horse and was ruptured. I suffered for thirty-five years. I went to a hospital, but got no help. I came to Zion, and the Lord healed me. I have had no trouble from it since.

"Christ took away my sickness and my unbelief. I was a druggist, but I gave up drugs. I did not believe in my own medicine."

Overseer Mason—This brother is a member of the Christian Catholic Church in Zion. Pray that he may have work among the Jewish people. There are tens of thousands of them in this city. Pray that God may lead us into that work.

MRS. SARAH GEDDES, Anoka, Minnesota, said: "I went to hear Dr. Dowie preach, in Minneapolis, twelve years ago. I had great trouble with my feet so that I could hardly walk. He prayed for me and I was healed.

"Two years ago I came to Zion, and while here I was healed of severe stomach trouble.

"My daughter was healed several years ago of spinal disease. God has laid it on my heart to open my house for meetings."

T. M. LEE, Chattanooga, Tennessee, said: "Last December I was taken with paralysis. My tongue, brain and side were all affected. I had some one telegraph to Dr. Dowie. I went into a stupor, when a lady who was praying beside me said, "Lo, I am with you alway." I arose in the strength of these words, and in a large degree my paralysis left me."

DEACON JOHN H. SAYRS, M. D., Zion Home, said: "When my wife and I left Cedarville, we prayed that the number of Zion members there should not decrease, but that others should take our place. This week two people came from there for the purpose of being baptized and coming into fellowship in Zion."

MISS ISABELLA FAULKS, Waupaca, Wisconsin, said: "My father has been sick for a number of years with nervous prostration. He belongs to Zion now, and is much better. He is able to come to the table with us."

MATILDA POWELL, Winterset, Iowa, said: "I had been a member of the United Brethren Church for twenty-seven years. I came out last May, and am now in the Christian Catholic Church in Zion.

"I subscribed for LEAVES OF HEALING and continued to read it together with the Bible. I found that they agreed."

The meeting was then closed by the benediction.

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Notes of Thanksgiving to Zion's God

Extracts From the General Overseer's Correspondence

Compiled by O. J. Streeter, Private Secretary

For our heart shall rejoice in Him,
Because we have trusted in His Holy Name.—Psalm 33:21.

SURELY there is no people who have greater reasons to praise God and rejoice in Him than Zion.

God is daily revealing Himself to them as the Saviour, Healer, Cleanser and Keeper.

The ministry of the General Overseer of the Christian Catholic Church in Zion is daily proved to be "from heaven." The answers to prayer are wonderful.

In the midst of bitter persecution God approves Zion, and continues to hear and answer prayer.

In no small sense Zion continues to "Rejoice evermore."

God Graciously Answers Prayer.

On July 13, 1900, the General Overseer of the Christian Catholic Church in Zion received the following telegram:

WINDOM, MINNESOTA, July 13, 1900.

JOHN ALEX. DOWIE:—Pray for Miss Lulu Kibbey; very sick.

O. C. KIBBEY.

The General Overseer prayed earnestly, and marked on the telegram, "Prayed 11:40 A. M., July 13, 1900."

The following letter was received in Zion on July 18, 1900:

WINDOM, MINNESOTA, July 16, 1900.

MY DEAR GENERAL OVERSEER:—On July 13th, from 9 A. M. until about or as near 11:40 as I could say, my daughter, Lulu L. Kibbey, was in as much pain and suffering as severely as any one I ever saw.

Some of the time it would raise her head and shoulders.

The cords in her neck were drawn up so they stood out.

Her feet were so sore she could not bear to have them touched.

Some of the time she could hardly breathe and the clothes that touched her felt as though they had pins in them.

We prayed for her, and she would have relief for a moment and then the pain would commence again.

At 12 o'clock I was holding up her head and shoulders, and I said, "The healing power is here. I believe they are praying in Zion. Do you feel the healing power?" She said, "I do."

From that time until about 1 o'clock P. M. the pain left her and has not returned.

She is quite weak yet, but sits up some of the time.

We praise God for answering your prayer and for leading us to Zion.

I remain, yours in the Master's service, ORREN C. KIBBEY.

God Grants Speedy Recovery.

WINTERSVILLE, MISSOURI, July 18, 1900.

DEAR GENERAL OVERSEER:—The healing power came Thursday evening, July 12th.

I have had a wonderful blessing since writing you requesting prayer, the 11th.

I feel very thankful to God for His goodness to me, and I also sincerely thank you for your prayers in my behalf. I appreciate your kindness in every instance.

The people say, "You got well very quickly." "Yes," I say: "God never does a thing half way when we fully trust Him."

Your Sister in Jesus, HATTIE L. SPADER.

Praises to God for Rain.

HANCOCK, MINNESOTA, July 14, 1900.

DEAR GENERAL OVERSEER:—Having sent a request for prayer for rain on June 29th, I write to thank you for praying and to tell you of the Father's loving answer.

Part of Monday night and all of Tuesday night, July 2d and 3d, the welcome rain came down. Then a good shower came Wednesday afternoon, and rain again nearly all night of the 4th.

Long faces relaxed into smiles at the downpouring of the long-needed rain.

The unbelieving seem to be unbelieving still, declaring the rain would have come if the request had not been sent to Zion for prayer; but somehow I cannot believe it, for the clouds gathered so often, but always went over without leaving rain.

So I give God all the praise and the glory and keep on praying that God will open the eyes of the spiritually blind and put understanding in the hearts of His people.

I am giving out LEAVES OF HEALING here. Pray that some of the seed may fall on good ground.

Praying for all in Zion daily, and asking Zion's earnest prayers, I am

Yours for Christ's service, (MRS.) LETTIE WHEELER.

Healed of Congestion of the Lungs.

4602 WENTWORTH AVENUE,
CHICAGO, ILLINOIS, July 4, 1900.

DEAR GENERAL OVERSEER:—About three years ago I was taken sick with chills and fever and a severe cough.

The first few days I did not send in a prayer request. I thought my prayers would do.

Instead of getting better I grew worse.

At that time you were out of the city for a few days. I sent a prayer request to Zion Home.

I still grew worse.

Then I had been sick about a week. Shortly after, my little boy came in and seemed frightened about me, and said, "Oh, Ma, you are not sending for Dr. Dowie to pray for you enough."

Sunday morning I gave up. I thought I was almost dying.

Dr. Dowie came out and prayed with me. My fever and pains in the lungs left me when he prayed with me. I got better right along until I was entirely well.

Mrs. Dowie came and prayed and did all she could for me. She is good and kind to the sick.

I give God all the glory.

I thank God for Dr. and Mrs. Dowie. May God bless them.

I have charge of the nursery now. Pray for me, that I may be a blessing to these babies and the mothers.

I have many things to thank God for. (MRS.) IDA STREETER.

Much Blessing in Answer to Prayer.

Lola B. Corbitt, writing at Jeffersonville, Ohio, July 12, 1900, says:

I praise God for His wonderful blessings to me.

I wish to thank you for praying for me one month ago. I feel that God has answered your prayer. I commenced getting better in a few days and have gradually been gaining since. I have not suffered that terrible agony with my nerves since.

For a number of years my weight was 91 or 92 pounds. I had weighed 97½ pounds. I do not know my exact weight when I entered Zion Home the 4th of May, 1899.

When I returned to my home the first of June I weighed 104 pounds. One year from then I weighed 113½ pounds, and I now weigh 119 pounds.

Every one who sees me now remarks about my being fleshier, as I had all my life looked so very frail.

God Honors Faithful Trust in Time of Trial.

FOREST CITY, IOWA, July 16, 1900.

DEAR GENERAL OVERSEER:—Referring to our prayer request of the 3d and telegram of the 5th, asking you to pray for our little babe, and replying to your letter of the 9th, I am happy to be able to report that God has again very graciously heard and answered your prayer and ours.

As near as we can tell, about the time you prayed, or a little before, the child awoke from a troubled sleep and began laughing and playing and kicking up his little heels.

He did not show any signs of sickness or distress, although the looked-for action of the bowels did not take place until about 3:30 P. M. of the 7th.

As the movement had not yet come on Friday morning, we concluded that there must be something wrong on our part.

We telegraphed to Elder Cabeen to come up and examine us and anoint the child.

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As the message reached him too late for him to come that day, he replied that he would pray for the child at 3 P. M. We joined him in prayer at that hour. No action came, yet there were no signs of discomfort or bad effects.

We then began a very close and prayerful searching of our own hearts. We reconsecrated ourselves and the little one to God as fully as we knew how. I anointed the child myself in the absence of the Elder. Having done all, we simply rested our case in His hands and waited.

Deliverance came about 3:30 P. M. on Saturday, just eight days and a half after the last movement.

It was a severe test to our faith, hut by God's mercy and grace we have become much stronger than before.

We are very thankful for these additional manifesitations of God's love and mercy.

We shall always be thankful that through your teacbing He has brought us out of bondage to drugs and doctors and continual fear of death.

May God ever bless and prosper and keep you and all Zion everywhere.

Your humble servant in Jesus, J. H. PAXTON.

God Lifts Burden From Heart. Heals Wounds.

NEW PARIS, OHIO, July 12, 1900.

DEAR GENERAL OVERSEER:—Your letter of the 7th I received on the 10th.

Many, many thanks to you for your supplications for me at the Throne of Grace.

I must tell you some of my experiences.

I wrote to you on the 3d. About 11 A. M., on the 5th, which you say is the day you received my letter with request for prayer, I was busy about my housework.

All of a sudden I was spiritually blessed; everything seemed so pleasant, the aching heart turned into peace and joy, the sore wound healed, and I was praising God for the great deliverance, and with astonishment I said, "How is all this?" Then it seemed as a flash it came to my mind, "You wrote to Dr. Dowie to pray for you."

Bless the good Lord for His loving kindness. Oh, how great!

I said to my husband, "That load is all gone and the wound seems to be healed." Then he was made glad also. I did not tell him of the request for prayer.

When I received your letter and opened it, my husband took part of it to read, and it happened to be the letter in answer to my request for prayer.

So we rejoiced together and give God all the honor and praise for sending such a man of God to this sin-cursed world.

You said, "Your request for prayer we laid before God, and we continue to pray that He will bless and strengthen you."

On Monday, before I got your letter, I felt so well and strong I said to my husband, "I feel so well. I never felt better in all my life."

Love to you and yours. May God keep you as the apple of His eye.

(MRS.) ANN HUTTON.

A Son Healed of Measles.

807 EIGHTH AVENUE WEST,
ASHLAND, WISCONSIN, June 27, 1900.

DEAR GENERAL OVERSEER:—I wish to tell of God's goodness to me and mine.

On the 18th of June my little son Joseph was taken ill with measles, and on the evening of the 19th he suffered very much with a cough that came from his lungs.

He had a very sore throat. He would cry with pain whenever he coughed.

His father wanted to use medicine, but I said, "No, we will trust the Lord."

I had already written you asking you to pray for him. I continued in prayer for some time. The child went to sleep and the next morning his cough was nearly gone.

He coughed only three or four times during the whole day.

The measles came out fine.

Other children in our neighborhood had measles at the same time. The parents called in physicians and the little ones suffered much more than my little boy did.

It is good to trust the Lord for everything.

We thank you, dear brother, for your prayers, and the great God for healing. (MRS.) ELSIE P. DEMING.

Fractured Limb Healed by God.

TOLEDO, OHIO, July 19, 1900.

DEAR GENERAL OVERSEER:—I send my testimony that all readers of LEAVES OF HEALING may know how free the prayers of a righteous man are and that they "avail much."

May 20, 1900, our little boy, ten years of age, fell and hurt his leg and ankle very badly. We thought it was broken at first. He could only move his toes slightly, and that caused pain.

I said to him, "Hugh, trust God to heal you. Remember the little boy we read about in LEAVES OF HEALING who was healed of a broken limb in answer to his own prayers."

I prayed that God would heal him.

He went to sleep and rested well until about 1 A. M., Monday. Then his limb began to pain him very hard, so that all in the house were awakened by his cries.

Not having any help from my husband, my aunt and I prayed again. He went to sleep and rested until morning. Then he had a crying spell about every hour or two.

It was Hugh's wish that you should pray for him.

Leaving him in care of my aunt, my husband and I went to telephone to you.

When we came back I asked, "How is Hugh?" She said, "He has had two crying spells. The last one about 4 o'clock. He stopped crying suddenly and went to sleep."

I think it was about that time when you prayed, and again at 6 o'clock. He has had no more pain since you prayed. He kept gaining, for which we praise God.

The bone was very much fractured and enlarged and he limped.

Five weeks from the day it was hurt Elder Reiff prayed and laid hands on him.

Inside of a week he ceased limping and both limbs were about the same size.

We praise God for it all and thank you for your prayers.

It has been more than three years since I discarded all medicines. I have been healed many times by the Lord.

I am teaching my children to trust God with their bodies as well as their spirits and souls.

May God bless you and keep you on earth until Jesus comes, is my earnest prayer. Yours in Jesus, (MRS.) GEORGIS SAWYER.

A Gracious Answer.

408 VIRGINIA STREET,
MILWAUKEE, WISCONSIN, June 23, 1900.

DEAR BROTHER IN CHRIST:—Yours of the 21st came to hand yesterday.

I am happy to say Avory was perfectly healed. Wednesday evening, June 20th, he said he felt better.

Thursday morning when he arose from his bed he said, "I am well, perfectly well."

He has worked every day since.

All soreness and color are gone; for which he praises God and thanks you for your prayers for him.

Your Sister in Christ, MARGARET VAN EMON.

Healed of Rupture.

WEST LIBERTY, IOWA, July 6, 1900.

DEAR GENERAL OVERSEER:—I was sick, but now I am well.

I thank our Father in Heaven for the answer to prayer when you prayed for me in February.

I was miserable. I had pain in my right side and had a rupture. I always had to wear a truss or a support; could not go without it an hour.

I have not worn either for nearly three months, and it is not necessary for me to wear them. I do not think I ever will, for I believe God is able to keep as well as to heal.

I do not eat swine's flesh or take medicine.

I do my own work with ease. I remain,

Your Sister in Christ, (MRS.) S. SCHWEITZBERGER.

Running Sore Healed.

Writing at 1511 South Forty-first Avenue, Chicago, on July 2, 1900, Mrs. Mary Kohout says:

My mother, now sixty-five years old, had a running sore on her leg for twenty-seven years. It was of large size. Doctors said it would never heal.

Thank God it is healed. It was healed two years ago last March, through your prayers.

We thank you for your prayers.

May God give you strength, so that Zion shall win everywhere.

We shall forever praise the Lord.

God Heals Burns.

DANVILLE, ILLINOIS, July 24, 1900.

DEAR BROTHER IN CHRIST:—On the 15th I wrote to you to pray for my wife.

God graciously answered the prayer.

We thank you and give God all the glory.

My wife was badly scalded on the 15th. We asked God to take the fire out, which was immediately done, and the burn is healing nicely.

We feel that we cannot praise God enough, and thank Him that He ever sent you to America to teach us the Gospel. We hate to think of your leaving America. We will pray constantly for your safe return.

God bless you and yours.

Please pray for us. MR. AND MRS. D. L. STERNER.

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ZION CITY BANK.

BY DEACON CHARLES J. BARNARD.

THE test of confidence and loyalty to Zion is that men and women are willing to consecrate every power and every talent for the extension of the Kingdom of God.

MANY PERSONS do not realize that the concentration of money becomes a mighty power for evil when placed in the hands of ungodly men, and a mighty power for good when placed in the hands of godly men.

THE FACT that God's people in Zion are making a full consecration to God is proof that God honors the labors of our General Overseer.

WE REJOICE in the fact that during the Special Conferences thousand of dollars have been added to our constantly increasing deposits.

THIRTY-SEVEN new accounts were added in two days to our Savings Department.

WE WERE surprised recently to receive from a gentleman a large quantity of gold and silver which had passed through a fire. Zion City Bank not having been established, our brother would not trust the banks in his locality and very foolishly stored the money in his house, which was destroyed by fire.

We sent the coin, which was considerably melted, to the refiners, and have since received the proceeds, amounting to about two-thirds of its original value.

The brother has learned a lesson by this experience, and is now determined to place all his money in Zion City Bank.

WE THANK God that while there may be distrust in the minds of people regarding certain small banks throughout the country, Zion City Bank commands the entire confidence of hundreds of thousands of persons in this and other countries.

THAT CONFIDENCE has not been misplaced; for with a paid up capital of $154,000, which will be increased from time to time as our business demands it; hundreds of thousands of deposits; enjoying the confidence of some of the best bankers and business men, and with God for us, we shall go on growing stronger each day, determined to "guard the deposits" to the end.

WE DO NOT believe that it is right for God's children to allow ungodly men to care for their money or to transact their business for them, any more than for them to trust their bodily welfare to doctors and drugs.

THE LIES of the corrupt and disreputable press, carried about as they are by ministers of the Devil and parasites of society, are no longer believed. The Voice which speaks to Zion leads men and women to a better life, making them useful and a blessing to others. These men and women, finding employment, as they do now, we believe are saving more money than any other class of people in the world. They not only increase in knowledge and wisdom, but also in wealth.

WE HAVE scores of depositors who began their savings account with a very small sum. By constantly and regularly adding to their accounts they have been enabled to purchase shares in Zion Land and Investment Association or Zion City Bank.

THE ATTENTION of our readers living in or near Chicago is called to our Pocket Savings Banks. The Bank is nickel-plated, with combination lock. All sizes of coin from a penny to a twenty-five cent piece, or paper money can be put into it.

These Banks will be loaned to such of our present depositors as desire them, or to any person who wishes to get one and will deposit with us ten cents, credit for which will be given in a pass-book, and shall not be withdrawn until the Bank is returned in good order. In consideration of our loaning you a Bank, it is understood that you will deposit your savings with us at least once in two months, or more frequently.

Money deposited in the Pocket Savings Bank can be taken out only at Zion City Bank. When brought to us the Bank is opened and the amount is counted in your presence and placed to your credit on your pass-book.

You may hesitate to bring small amounts to a bank, but these Pocket Savings Banks you can have at your home, or carry in your pocket, where you can deposit any amount and at any time when convenient.

Interest is paid upon every dollar standing to your credit at the rate of four per cent per annum up to $500, and three per cent for over $500, and is credited to each account on the first of January and July of each year. Interest is computed from the first day of the month succeeding the deposit, if left with the Bank up to the next interest day.

Any deposit may be withdrawn at any time, except ten cents, which the Bank will retain until the Safe shall be finally returned in good condition, and the account closed under these rules, when the entire amount standing to the credit of the depositor will be paid.

For children this is one of the best plans ever devised for encouraging economy and frugality. Money once placed in the Safe cannot be taken out except at our Bank, where it must be deposited. At the same time it gives the child valuable business experience, and the first lessons of economy are more easily learned if the savings are for some fixed or definite purpose.

Laboring men or women who are able to lay aside a small amount daily or weekly will find these Safes the most convenient and effectual means of accomplishing that end.

We urge every man and woman in Zion to take one of these Pocket Savings Banks. Make it an invariable rule to drop some amount, no matter how small it may be, into it every day, and you will be astonished and delighted at the close of the month to find how much you have accumulated.

Nobody saves in large amounts. Everybody can save in small amounts put aside daily.

Do not hesitate; call and get one or more of them for yourself and children. They will help you to save money, and the use of them costs you nothing.

Depositors will please notice that any sums of money that they may not wish to deposit in the Deposit Savings Bank may be brought to the Bank and deposited on their pass-book the same as any ordinary savings account.

YOU CAN make money. Do not keep it in your house, for you are in danger of losing it by thieves. If you do not lose it in that way, still you are losing money because it is earning you nothing.

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You can save it by putting it in Zion City Bank, and it will be at work for you night and day, earning interest every hour. The interest will also earn interest.

WE OFFER for sale $400,000 of Zion Lace Industries Stock at par. Shares $100 each. Interest payable semi-annually at the following rates:

First year, 6 per cent; second year, 7 per cent; third year, 8 per cent; fourth year, 9 per cent; fifth year, 10 per cent; sixth year, 11 per cent; seventh year, 12 per cent.

Articles of Agreement will be mailed upon application.

THE GOLD standard law enacted by Congress gives parity to our currency. Whether the banker, merchant or wage-earner receives paper or coin, the brand of gold is fixed upon every dollar. The provisions of the act make it practically impossible for the government ever to have international bimetallism, or free coinage of silver at the ratio of 16 to 1.

We are quite sure that the majority of the people are satisfied with the settled condition of our finances.

WE CALL the attention of our readers to some statements made by Mr. Bryan, at Newton, Iowa, on August 10, 1896. He used the following language:

> The law upon which we base our fight is as sure as the law of gravitation. If we have a gold standard, prices are as certain to fall as the stone which is thrown into the air.

Mr. Bryan was wrong in this statement, for according to our most reliable statistician, Carroll D. Wright, prices of our commodities gradually increased. On October 1st, six months after Mr. McKinley became President, the price level had risen from 81.5 to 83.6, and in July, 1899, to 92.9. It is estimated that the price level will this year reach 100, which will show a rise of twenty-five per cent in four years.

AGAIN AT New York Mr. Bryan says:

> The gold standard encourages the hoarding of money, because money is rising. It also discourages enterprise and paralyzes industry.

Every one knows that when it became known that Mr. McKinley was elected, confidence was restored, money came into circulation, enterprises were started and industry received new life. Our farmers and our manufacturers are annually creating new wealth, so that the American people not only lead all nations in this broad field, but the rate of increase exceeds that of all the rest of the world.

The products of our manufacturers this year will not be less than $15,000,000,000, or more than three times the assets of all the national banks.

The amount of money in circulation on March 1, 1897, was $1,675,694,000, and on June 1, 1900, $2,074,687,000.

In 1896 the per capita circulation was $21.10. Three years after Mr. McKinley's election the per capita circulation had increased to $26.77.

During the four years from 1893 to 1896 of Mr. Cleveland's administration, our gold exports amounted to $201,003,000, but after three years of the present administration exports were changed to imports, the amount being $201,071,000, making a difference of $402,074,000 in favor of the present administration.

Our money market has become the easiest in the world. Russia borrows here $25,000,000. We bid to Great Britain, the world's capitalists, for $50,000,000, one-third of its recent war loan, at the moment new consols are floated.

Our government commands unlimited treasure at rates unknown to finance.

When we needed money to carry on the Spanish war, our people subscribed for seven times more than was needed.

Why should the people want to change from an administration under which our mills and factories have not only supplied the needs of our own people, but have exported millions of dollars' worth of manufactured articles, enriching the laborer as well as the manufacturer?

ZION'S MAIL SYSTEMATICALLY ROBBED.

A Warning to Those Who Send Money by Mail. Always Send by Postal Money Order.

Zion and the work of the extension of the Kingdom of God has lost thousands of dollars and a young man has had temptation placed in his way which led him to crime, which will doubtless end in a long term in prison, as a result of the carelessness or ignorance of many of the members and friends of Zion in sending money through the mails.

For months the financial and publishing departments of Zion at Headquarters had been receiving complaints from all parts of the country to the effect that either the writers had not received receipts for money sent in, or that they had not received literature ordered with remittances enclosed.

Finally the complaints became so numerous and so regular that it was decided that Zion's mail was being regularly robbed.

Deacon E. S. Anderson, General Recorder and Financial Secretary, began investigation, and found that many of the envelopes which came to Zion were slightly torn at the lower edge, showing that some one who had the handling of them was thus mutilating them for the purpose of determining whether or not they contained money.

The detectives of the Postoffice Department were then informed of the robberies and began work on the case. It was soon discovered that the theft was being committed at the Twenty-second Street Station of the Chicago Postoffice.

The detectives then began watching the employees at that station and very quickly observed a certain clerk, named Stephen Conforti, slyly tearing the lower edges of the letters addressed to Zion which passed through his hands.

He was not seen to abstract anything from them, so the next day a decoy letter containing currency was sent through the mail with the Zion address upon the envelope.

The guilty young man tore the envelope, saw the money it contained, and promptly fell into the trap which had been set for him. He slipped the "decoy" into his apron and in a moment was in the hands of the detectives.

Being caught with the stolen letter upon his person, he saw the uselessness of denial and prepared a written confession.

He stated that he had been robbing Zion's mail in this manner ever since January, 1900, and that he had stolen at least five letters a day on an average.

At a very conservative estimate he had spent on shameful dissipation and shameless women $2,000 which belonged to Zion and to God.

If those who mailed this money had taken pains to secure postal money orders, which are almost everywhere obtainable, this great loss would have been avoided and such temptation would not have been placed in the reach of this miserable postal clerk.

The publicity given, by the Chicago press, to the crime and arrest of Stephen Conforti has opened the eyes of unprincipled postal clerks all over the country to the fact that Zion's mail often contains paper currency, hence it becomes much more important that the friends of Zion everywhere should take great care that all money is so mailed that it will be impossible to steal it.

Postal money orders cost but a few cents, and are so safeguarded by the excellent system under which they are issued that loss or theft is practically impossible.

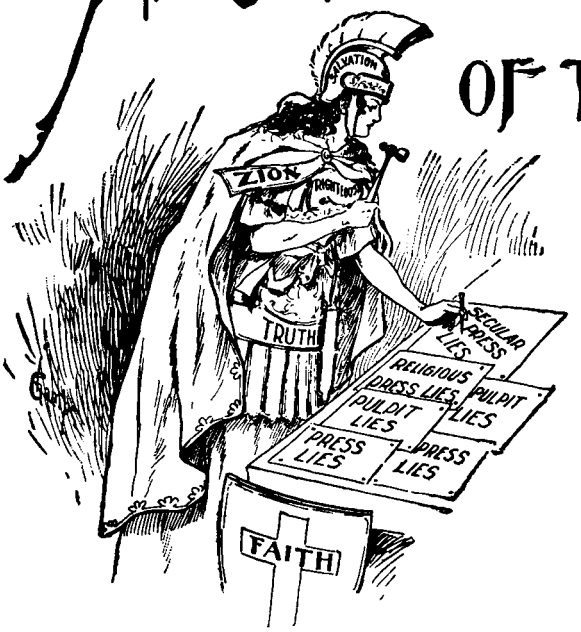
In localities where the postoffices do not sell money orders, it is usually not far to large towns, where the orders can be purchased.

In the rare cases, when it is very difficult to secure postal orders, express orders or bank drafts may be sent; but in that case the sender should inform the person to whom he sent the order or draft if he does not receive acknowledgment in the course of a week or ten days.

In most cases, however, the postal money order is the safest manner of sending money through the mail, and should be used, unless there is a very good reason for using some other means. Next in safety come express orders, bank drafts and checks. Never, under any circumstances, should paper currency, gold or silver be sent in letters, unless the cost of securing other means of transmission is greater than the sum to be sent.

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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.

Lie of the Chicago Sun Nailed Down.

June 16, 1900—A repetition of the exploded lie that the General Overseer attempted to steal from the estate of the late Martha Johnson.

Lies of the Chicago News Nailed Down.

July 7, 1900—A fancifully written article concerning the Consecration of Zion Temple Site, containing an alleged conversation between the General Overseer and an imaginary individual called "Sam."

July 14, 1900—A shameful and malicious article concerning the Consecration of Zion Temple Site, the first few paragraphs of which are devoted to an outrageous lie concerning Reginald Studd.

July 17, 1900—False statements alleging one Joseph Booth, who assaulted and robbed a young woman, to be a member of Zion.

Lies of the Chicago Post Nailed Down.

July 17, 1900—False statements alleging that Joseph Booth, who assaulted and robbed a young woman, is a member of the Christian Catholic Church in Zion.

July 24, 1900—Ridiculously false statments concerning Deacon Samuel Stevenson and his marriage to Miss Mary A. Dowie.

Lies of the Chicago American Nailed Down.

July 22, 1900—An almost entirely false account of the mobbing of Elder Fockler at Mansfield, Ohio.

July 24, 1900—Ridiculously false statement concerning Deacon Samuel Stevenson, alleging that he will be the leader of Zion City.

Lies of the Chicago Times-Herald Nailed Down.

July 15, 1900—Many false statements concerning the Consecration of Zion Temple Site.

July 25, 1900—False statements concerning Deacon Samuel Stevenson and his marriage to Miss Mary A. Dowie.

Lies of the Chicago Chronicle Nailed Down.

June 10, 1900—False statement alleging the Rev. S. A. Templeton to be an Evangelist of the Christian Catholic Church.

July 3, 1900—False statement concerning baptismal services conducted by Elder Hammond at Camden, New Jersey.

July 22, 1900—A distorted account of the assault upon Elder Fockler by a Mansfield, Ohio, mob.

July 15, 1900—Many spitefully false statements in an account of the Consecration of Zion Temple Site.

June 25, 1900—An alleged interview with Overseer John G. Speicher, which quotes the Overseer as saying that no union labor would be employed in the building of Zion City. Overseer Speicher never gave such an interview, the story being made of whole cloth.

July 25, 1900—False statements concerning the marriage of Deacon Samuel Stevenson and Miss Mary A. Dowie.

Lies of the Chicago Record Nailed Down.

June 30, 1900—False statement alleging that the Rev. S. A. Templeton, who was pelted with eggs at Corinth, New York, is an Evangelist of the Christian Catholic Church.

July 25, 1900—False statements concerning the marriage of Deacon Samuel Stevenson and Miss Mary A. Dowie.

Lies of the Chicago Journal Nailed Down.

June 16, 1900—False statement alleging that the General Overseer attempted to fraudulently obtain money from the estate of the late Martha Johnson.

July 17, 1900—A ridiculously false statement concerning baptismal service conducted by Elder Hammond, at Camden, New Jersey.

July 17, 1900—False statement alleging that Joseph Booth, who robbed and assaulted a young women, is a member of Zion.

Lies of the Chicago Tribune Nailed Down.

July 15, 1900—False statements in a mainly truthful account of the Consecration of Zion Temple Site.

July 22, 1900—A distorted account of the mob which assaulted Elder Fockler at Mansfield, Ohio, containing many false statements.

June 24, 1900—False statements concerning the death of Waterman Streets.

July 25, 1900—False statements concerning Deacon Samuel Stevenson and his marriage to Miss Mary A. Dowie.

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July 25, 1900—False statements concerning the mobbing of Elder Cyrus B. Fockler in Mansfield, Ohio.

July 26, 1900—False statement alleging that the General Overseer contemplated removing Zion City to Winthrop Harbor.

Lies of the Chicago Inter Ocean Nailed Down.

June 30, 1900—False statements alleging the Rev. S. A. Templeton to be an Evangelist of the Christian Catholic Church.

July 6, 1900—A spiteful article concerning the Consecration of Zion Temple Site, falsely alleging that the purpose of the General Overseer in conducting the services was to boom the sale of lots.

July 10, 1900—False statements concerning THE COMING CITY, alleging it to be an advertising venture not devoted to the dissemination of general news.

July 15, 1900—A long article describing the Consecration of Zion Temple Site, mainly true, but containing numerous false statements.

July 22, 1900—A distorted account of the mob which assaulted Elder Fockler in Mansfield, Ohio, containing many absolutely false statements.

July 24, 1900—False statements concerning Elder Cyrus B. Fockler.

July 25, 1900—False statements concerning the marriage of Deacon Samuel Stevenson and Miss Mary A. Dowie; also the utterly unfounded statement that Deacon Stevenson was to succeed the General Overseer as leader of Zion City.

July 26, 1900—A false statement alleging that the General Overseer contemplated removing Zion City to Winthrop Harbor.

Lies of Other City Papers Nailed Down.

Washington (D. C.) *Star*, May 25, 1900—An alleged dispatch from Chicago, repeating the lies of the Chicago papers concerning Mellie Logan and Zion's Conflict with the Methodist Apostasy.

Yokohama (Japan) *Mail*, June 19, 1900—An article entitled "Freemasonry," falsely setting forth the arguments of the General Overseer against this diabolical system.

Mansfield (Ohio) *News*, July 9, 1900—One of a series of almost wholly false and inflammatory articles concerning the Rev. Cyrus B. Fockler, Elder-in-Charge of the Christian Catholic Church in Mansfield, Ohio. In the light of subsequent developments in Mansfield the following paragraph, which appeared at the end of this article, will be of interest:

It is not known how long this state of affairs will continue, as the authorities are helpless; but suffice it to say that something should be done, and done quickly, to prevent this fellow from working further harm in Mansfield.

Columbus (Ohio) *Journal*, July 11, 1900—False statements concerning the death of the infant child of Charles W. Bauer, Mansfield, Ohio.

Mansfield (Ohio) *Shield*, July 11, 1900—False statements concerning the case of Mrs. Dell; also the following paragraph, which shows how the mobs which have disgraced Mansfield by their murderous attacks upon innocent people were incited:

Indignation against Fockler runs high in all quarters, and if he returns to Mansfield he is in danger of being treated to a coat of tar and feathers, which he richly deserves.

Mansfield (Ohio) *Weekly News*, July 12, 1900—Three articles containing lies concerning Elder Cyrus B. Fockler.

Mansfield (Ohio) *News*, July 13, 1900—False statements concerning Elder Cyrus B. Fockler and Zion in Mansfield, Ohio.

Mansfield (Ohio) *Shield*, July 14, 1900—False statements alleging that a number of Zion's people in Mansfield had withdrawn from Zion and were denouncing Elder Fockler in bitter terms.

Columbus (Ohio) *Journal*, July 15, 1900—Lies about Elder Cyrus B. Fockler.

Des Moines (Iowa) *State Register*, July 17, 1900—A shameful lie, calling the General Overseer the "prize fakir of them all."

Memphis (Tennessee) *Appeal*, July 17, 1900—Many wholly false statements, mixed with a little truth, concerning the General Overseer and Zion.

Toledo (Ohio) *News*, July 20, 1900—False statements concerning the insanity of Mrs. Frank Dell, of Mansfield, Ohio.

Grand Rapids (Michigan) *Herald*, July 22, 1900—False statements concerning Mrs. Dowie's summer home at White Lake, Michigan.

Mansfield (Ohio) *News*, July 24, 1900—False statements concerning an article in LEAVES OF HEALING about the trouble in Mansfield; also other false statements.

Lies of Country Papers Nailed Down.

Vineland (New Jersey) *News*, June 1, 1900—This sheet, while squirming under the lash of this department for lies printed concerning the General Overseer's mission in Philadelphia, Pennsylvania, reaffirms the whole mass of falsehood.

Burnettsville (Indiana) *Dispatch*, June 1, 1900—In a long editorial article, entitled "John Alex. Dowie," the editor puts together a most marvelous concoction of calumny, libel and abuse concerning the General Overseer, and blasphemy against God.

Bucyrus (Ohio) *Journal*, June 1, 1900—Brief local article in which the General Overseer is falsely called "Chicago faith-healer and sensation-seeker."

Marinette (Wisconsin) *Eagle*, June 2, 1900—A repetition of Chicago press lies about Mellie Logan.

Dexter (Iowa) *Sentinel*, June 8, 1900—False statement alleging the General Overseer could be convicted of malpractice.

Preston (Minnesota) *Times*, June 15, 1900—A spiteful editorial paragraph, falsely insinuating trickery and deceit on the part of the General Overseer.

Vineland (New Jersey) *News*, June 22, 1900—False statements alleging that the "followers of Dr. Dowie" are "blindly investing their money" in Zion City Bank; also falsely alleging that the General Overseer claims to have cut himself loose from all dealings with the business world.

Lie of Munsey's Magazine Nailed Down.

Munsey's Magazine, July, 1900—False statement alleging that the General Overseer said that the hottest place in hell was reserved for Stanley Waterloo.

Lies of the Religious Press Nailed Down.

The *Ram's Horn* (Chicago, Illinois), June 23, 1900—An editorial article in the *Ram's Horn's* usual malicious style, with its usual deliberate untruthfulness, concerning LEAVES OF HEALING and the United States mails, and the Mellie Logan case.

Revivalist (Cincinnati, Ohio), July 5, 1900—Lies concerning the General Overseer, clipped from an Australian paper called *Life and Light*.

The *Ram's Horn* (Chicago, Illinois), July 7, 1900—False statements alleging that Zion in foreign lands had received a severe shock as the result of the *Ram's Horn's* alleged exposures.

The *Ram's Horn* (Chicago, Illinois), July 14, 1900—A shameful and blasphemous cartoon which cannot injure Zion, but is an eternal disgrace to even that vile sheet.

Tract Series No. 1—Several pages of the most contemptible trumpery trash, entitled "Dowieism Exposed," by Isaac D. Bowman.

Field and Work (Bedford, Nova Scotia)—A leading article in a little paper bearing no date, containing many false statements concerning the General Overseer and his teaching.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Seven Thousand Three Hundred and Thirty-Nine Baptisms by Triune Immersion Since March 14, 1897.

Seven Thousand Three Hundred and Thirty-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 June 14, 1900, by the General Overseer	4117		
Baptized by Elders and Evangelists	1272		
Total baptized in Central Zion Tabernacle			5389
Baptized in places outside of Chicago by the General Overseer	120		
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1354		
Total baptized outside of Chicago			1474
Total baptized in three years and three months			6863

Baptized in Central Zion Tabernacle by the General Overseer:			
July, 1900, Vol. 7, No. 12, page 383	57		
July, 1900, Vol. 7, No. 13, pages 414, 415	165	222	
Baptized at Ben MacDhui, Montague, Michigan, by the General Overseer:			
June, 1900, Vol. 7, No. 10, page 320	8		
Baptized in Central Zion Tabernacle by Overseer Speicher	18		
Baptized in Central Zion Tabernacle by Elder Stith	28		
Baptized in Central Zion Tabernacle by Evangelist Fisher	13		
Baptized in Central Zion Tabernacle by Elder Graves	8		
Baptized in Central Zion Tabernacle by Elder Dinius	15	82	
Baptized in Illinois by Elder McCreery	5		
Baptized in Indiana by Elder Hayden	9		
Baptized in Iowa by Elder Haight	12		
Baptized in Iowa by Elder Cabeen	4		
Baptized in Michigan by Elder Adams	5		
Baptized in Michigan by Elder Stokes	9		
Baptized in Michigan by Elder Hayden	3		
Baptized in Minnesota by Elder Sindall	3		
Baptized in Minnesota by Deacon Crane	7		
Baptized in Minnesota by Elder Excell	4		
Baptized in New Jersey by Elder Leonard	11		
Baptized in New Jersey by Elder Hammond	19		
Baptized in Ohio by Elder Bouck	4		
Baptized in Ohio by Elder Fockler	5		
Baptized in Ohio by Elder Moot	3		
Baptized in Ohio by Elder Reiff	3		
Baptized in Ohio by Elder McClurkin	11		
Baptized in Ohio by Elder Basinger	1		
Baptized in Wisconsin by Elder Bryant	8		
Baptized in Wisconsin by Deacon Stockholm	18		
Baptized in Australia by Overseer Wilhide	11		
Baptized in Australia by Elder Wallington	2		
Baptized in British Columbia by Elder Brooks	2		
Baptized in British Columbia by Elder Simmons	4		
Baptized in Canada by Deacon Hope	1	172	476
Grand total baptized since March 14, 1897			7339

The following-named fifteen believers were baptized in Central Zion Tabernacle, Chicago, Wednesday, July 25, 1900, by Elder W. O. Dinius:

Beamish, Bessie....333 Hastings Street, Chicago, Illinois
Beamish, Edward A....333 Hastings Street, Chicago, Illinois
Beamish, Richard L....333 Hastings Street, Chicago, Illinois
Boyles, Mrs. Lucy S....1578 North Ayers Avenue, Chicago, Illnois
Corbin, Mattie....14 Sixteenth Street, Chicago, Illinois
Cornell, Alfred....Port Richmond, Staten Island, New York
Desarmeaux, Camil....680 North Hamlin Avenue, Chicago, Illinois
Heath, Mrs. Caroline E....Francesville, Indiana
Lee, Thomas M....Clinton, North Carolina
Root, Mrs. Julia R....Roxbury, Boston, Massachusetts
Shaeffer, Leonard....Mishawaka, Indiana
Smith, Mrs. Jennie D....Hoopston, Illinois
Tallman, Mrs. Amanda M....Canal Winchester, Ohio
Thomas, Mrs. Julia....6612 Vernon Avenue, Chicago, Illinois
Zorger, Miss Ella....Clinton, Illinois

The following-named eighteen believers were baptized at Auburn, Wisconsin, on Lord's Day, July 15, 1900, by Deacon J. W. Stockholm:

Betney, Mrs. Alice....Auburn, Bloomer Postoffice, Wisconsin
Betney, Louis....Auburn, Bloomer Postoffice, Wisconsin
Bowers, Albert, Jr....Auburn, Bloomer Postoffice, Wisconsin
Bowers, Albert, Sr....Auburn, Bloomer Postoffice, Wisconsin
Bowers, Etta....Auburn, Bloomer Postoffice, Wisconsin
Bowers, Frank....Auburn, Bloomer Postoffice, Wisconsin
Bowers, Joe....Auburn, Bloomer Postoffice, Wisconsin
Bowers, Mrs. Josephine....Auburn, Bloomer Postoffice, Wisconsin
Bowers, Mrs. Lillie....Auburn, Bloomer Postoffice, Wisconsin
La Belle, Mrs. Catherine....Auburn, Bloomer Postoffice, Wisconsin
La Belle, Charles....Auburn, Bloomer Postoffice, Wisconsin
La Belle, Frank....Auburn, Bloomer Postoffice, Wisconsin
La Belle, Mrs. Julia....Auburn, Bloomer Postoffice, Wisconsin
La Belle, Miss Kate....Auburn, Bloomer Postoffice, Wisconsin
La Belle, Mrs. Lucy E....Auburn, Bloomer Postoffice, Wisconsin
La Belle, Mrs. Selvia....Auburn, Bloomer Postoffice, Wisconsin
Nelson, Mrs. Eugenia....Auburn, Bloomer Postoffice, Wisconsin
Stockholm, Mrs. Albertina....Auburn, Bloomer Postoffice, Wisconsin

The following-named eleven believers were baptized at Vineland, New Jersey, Lord's Day, July 15, 1900, by Elder Isaac Leonard:

Case, Cynthia Maria....120 North Eighth Street, Vineland, New Jersey
Chambers, Mrs. Mary J....725 Almond Street, Vineland, New Jersey
Fichter, Frederick....Little Robin, Vineland, New Jersey
Fichter, Miss Lizzie....Little Robin, Vineland, New Jersey
Klapfer, Miss Eva....3128 Page Street, Philadelphia, Pennsylvania
Michael, Mrs. Grace A....Vineland, New Jersey
Pheiffer, Frederick,....Little Robin, Vineland, New Jersey
Pheiffer, Mrs. Sabina....Little Robin, Vineland, New Jersey
Vail, Mrs. Sarah....Wood Street, Vineland, New Jersey
Young, Mrs. Eva Lenora....Little Robin, Vineland, New Jersey
Young, Mrs. George T....Little Robin, Vineland, New Jersey

The following-named three believers were baptized at Jonesville, Michigan, Tuesday, July 24, 1900, by Elder M. Hayden:

Chupp, Miss Daisy....Jonesville, Michigan
Chupp, Miss Minnie Ethel....Jonesville, Michigan
Martin, Mrs. Sarah Ann....Jonesville, Michigan

The following-named two believers were baptized in Victoria, British Columbia, Lord's Day, July 8, 1900, by Elder Eugene Brooks:

Flesh, Charles....291 Johnson Street, Victoria, British Columbia
Flesh, Mrs. M....291 Johnson Street, Victoria, British Columbia

The following-named believer was baptized at Cleveland, Ohio, Lord's Day, July 22, 1900, by Elder R. N. Bouck:

McCabe, Frank E....291 Outhwait Street, Cleveland, Ohio

The following-named eleven believers were baptized in the Indian Ocean at Middle Brighton, Australia, Lord's Day, May 27, 1900, at 11 A. M., by Overseer J. Thomas Wilhide:

Anstee, Mrs. Lilian....Male Street, North Brighton
Anstee, Martha....Divine Healing Home, North Brighton
Anstee, Mern....Bent Street, North Brighton
Boote, Maud....185 Clarendon Street, South Melbourne
Berry, Frances May....Zion, North Brighton
Bullivant, J....Moe Postoffice, Gippsland
Day, Mrs. Susan....St. Andrews Street, North Brighton
McLean, James....Grant Street, North Brighton
Sawyer, George R....23 Clarence Street, Sydney, N. S. W.
Wheeler, Kate Maud....280 Amess Street, North Carlton
Young, Mrs. Rosina....Male Street, North Brighton

The following-named two believers were baptized by triune immersion in the Pacific Ocean at Brighton, Australia, May 30, 1900, by Elder John S. Wallington:

Jack, Mrs. Christina....Rutherglen, Victoria
Jenkins, Mrs. Hannah....Benalla, Victoria

Delivered From the Sin of Stealing.

A few weeks ago a member of the Christian Catholic Church in Zion, a mother, wrote to the General Overseer the following words:

It is with a sad heart I write you these lines concerning my dear boy.

Within the past two months he has seemed to be possessed with a mania for stealing from us when we send him to do shopping, by taking the change.

It seems to me he has not the power to overcome, for he makes such firm resolutions, yet does not seem able to keep them.

It does not seem that punishment by whipping has any effect.

I am praying God for wisdom. Will you pray for the child, that the Devil may be cast out; also that God may give me more wisdom and strength to do my duty as a mother?

On June 23, 1900, another letter was received from this mother, in which she says:

I desire to praise God for the blessing which my little boy has received.

I feel sure he was delivered from the Devil's power when you prayed for him, for since that time he has not only ceased to do the things which he had been doing, but without my requesting him he has been bringing to me all the pennies which he earns going errands.

So I believe the Holy Spirit has led him to restore. For this I praise God with all my heart.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 15. CHICAGO, AUGUST 4, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF CRAMPS, SPASMS AND THE MORPHINE HABIT.

THE MAN ON WHOM THIS MIRACLE OF HEALING WAS WROUGHT.

This man tells a wonderful story of the miracle-working power of God in Zion.

He tells the glad news of his wonderful deliverance from the galling fetters of disease.

He rejoices and praises God for his miraculous escape from the awful abyss of a living death, body, soul and spirit, a result of the morphine habit.

His voice rings with joy as he relates his freedom from the damning error of an apostate Church.

We rejoice with him.

Let all who love God and their fellowmen rejoice with him; for his story is but one of thousands.

It is but another proof that "The Lord hath founded Zion, and in her shall the afflicted of His people take refuge."

Samuel Oberholtzer's trouble began where all evil has its source, with the Devil.

That fiend, in the body of a horse, broke his hip and ankle.

God could have quickly and perfectly healed those broken bones, had the Witness only trusted Him.

He has healed many in Zion.

But the suffering man was deceived by the lie that the Christian must "do all in his power before calling upon God." He called for the surgeons, who treated him according to their so-called "exact science."

As a result, that broken ankle never healed.

For twelve years this victim of theological lies and surgical bungling suffered the tortures of hell from his injured limb.



SAMUEL OBERHOLTZER.

The shock of the intense pain undermined his nervous system.

He was attacked by cramps and spasms of muscles and nerves.

Then the surgeons, confessing their defeat, cut off the leg which they had ruined.

But the terrible nervous effects of those twelve years of suffering did not pass away.

Instead, the spasms and cramps grew worse until death would have been almost welcomed as a release.

But the Witness had not suffered from surgeons alone.

Doctors had treated him from the very beginning of his trouble.

Unable to cure the disease which caused his agony, they gave him morphine to ease the pain.

And the ministers who called to see him prayed God to "bless the means"!

What an insult to God!

What a farce to ask Him to bless a drug which destroys the body, kills the soul and

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damns the spirit! What blasphemy to ask God to bless a poison which makes its victim a drunken, enslaved and all but irresponsible liar, thief and murderer!

What a lie to teach that God can destroy the Devil's work by blessing the Devil's tools!

That lie is the invention and subterfuge of miserable cowards.

They are afraid to deny that God can, will and does heal.

They are also afraid to incur the displeasure of the doctors.

Hence the wretched traitors to both God and man attempt a compromise.

But God's anger is stirred against those who thus attempt to compromise His Eternal Truth with the Devil's lie.

He spurns their hypocritical prayers.

He demands that those who seek Him for healing shall fulfil His conditions.

He demands a perfect trust in Him, without the use of any human means.

He demands obedience.

Hence He could not answer the prayers of the apostate ministers who prayed for Mr. Oberholtzer.

The terrible drug morphine fastened itself like a serpent about its victim.

Year after year the hideous monster tightened its slimy coils.

In vain did the poor victim try to shake off his oppressor.

In vain did the doctors, alarmed at the result of their folly, try to destroy the power of the drug by the use of other poisons.

Body wrecked, nerves shattered, mind almost destroyed, and spirit going down to hell, this Witness was in despair.

The future seemed to hold naught but the madhouse and the grave.

Then the Little White Dove came into that death-shadowed home.

What a blessed hope it brought into the despairing hearts of this Witness and his wife!

It told them that God, their Father, was not glorified in the sickness of His children.

It told them that God, more than any earthly father, loved His children and longed to see them well, happy and useful in His Kingdom.

The Holy Spirit, that Heavenly Dove, opened their hearts to that glad Message.

Soon they rested wholly in God.

Soon, leaving all drugs, even the morphine, behind them, they came to Zion Home.

There Mr. Oberholtzer found pardon for his sins.

There he learned more fully God's Way of Healing.

When God's conditions had been fulfilled, the General Overseer laid hands upon him and prayed "in the Name of the Lord Jesus, in the Power of the Holy Spirit and in accordance with the Will of God the Heavenly Father" for his healing.

Instantly the promised healing came.

Instantly the terrible nervous effects of those fifteen years of suffering and morphine-taking passed away.

Instantly the desire for that drug, without which he had not been able to live for a day, passed away, never to return.

Saved, healed and made happy, he goes out on the wings of the Little White Dove to all the world.

His testimony shows the dismal failure of man's way of healing.

It shows also the glorious success of God's Way of Healing.

May God make the contrast clear, striking and convincing to many a weary sufferer.

May the Holy Spirit lead them to put aside the vain human "means," fulfil God's conditions and trust Him only and fully.

Then they will join in the glad song of praise which is arising in ever-swelling chorus from those whom God has saved, healed and cleansed in all the lands. A. W. N.

WRITTEN TESTIMONY OF SAMUEL OBERHOLTZER.

LAOTTO, INDIANA, July 23, 1900.

REV. JOHN ALEX. DOWIE:—I have been neglecting writing my testimony to blessing and healing by my good Lord and Saviour to whom I owe my spiritual and natural life.

Fifteen years previous to my healing, I was thrown from a vicious horse, which broke my hip and ankle.

That laid me up nearly a year.

My ankle never healed rightly.

At this time the doctors began giving me morphine.

My ankle would heal so I could walk and get around some, but at the least misstep it would break again, and then I would have another spell of suffering.

That continued for twelve years. Then I was obliged to have my leg amputated below the knee.

That gave me some relief, but all this time I was obliged to use morphine, for it was about the only thing the doctors could give to ease me so that I could rest day or night.

Then I took the grip; got better and had a relapse.

It turned into brain fever and laid me unconscious for two months.

When my reason returned I was reduced fifty pounds in flesh.

All this time the doctors kept injecting morphine into my blood to make me lie quiet.

I could not quit using it.

When I would have cramps of the muscles and nerves, I could not endure the pain.

The doctors experimented on me by preparations of strychnine, arsenic, cocaine and other poisonous drugs, thinking one poison would counteract the other and I could quit the use of the narcotics.

I was in despair. I had to take more and more.

My wife would have to get up three or four times in the night to inject the morphine into my system.

My mind was deranged.

What to do I knew not.

Doctors gave me no hope.

Our minister would pray for God to bless and sanctify those poisonous drugs for the healing of my disease. But God did not answer.

They did not know how to pray the prayer of faith.

At last a friend brought me three copies of LEAVES OF HEALING.

May God bless her!

My wife and I read them.

I got hope.

My wife wrote to Dr. Dowie, describing my case.

He replied the Lord would surely heal me if I would fully trust Him, but advised me to come to Zion Home to learn God's Way of Healing.

On the 24th day of June, 1897, I took the train for Chicago.

I got to Zion Home about 6 o'clock in the evening.

They were holding services, and Dr. Speicher took me into the healing room.

I heard Dr. Dowie teach and saw I was not a fit subject for healing.

I saw that I must have pardon first. On June 27th I filled out a request for prayer.

When Dr. Dowie prayed and laid hands on me, I received pardon and healing instantly.

I had left home without any morphine or medicine of any kind.

I had vowed to God that if He would pardon and heal me, and take away that desire for morphine, I would live a life devoted to His service and glorify His Name in time and eternity.

I received help before I left my home or I never would have gotten to Chicago.

I have not had any return of those cramps and spasms since, or any desire for morphine.

It is now over three years since God so graciously blessed me.

Satan has oppressed me. I have had some hard battles to fight.

I have never resorted to doctors.

The Lord Jesus Christ is my Great Physician.

Ever since I returned home from the Army I had been afflicted with palpitation of the heart.

In April, 1899, Elder Fletcher, of Wolcottville, Indiana, prayed for me for that trouble, while at my home.

After he left, Satan afflicted me for two days with palpitation of the heart. I never suffered so before in my life. I held on to God and overcame.

I have not had any symptoms of that disease since.

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I had an attack of pneumonia in February, 1900.

I sent to Zion a request for prayer in the evening at 9 o'clock.

I received healing instantly.

My wife and I were at Central Zion Tabernacle, Wednesday evening, June 27, 1900, and were baptized. We were graciously blessed.

I thank God and give Him all the praise for condescending to bless a poor being like me.

Yours in Christ, SAMUEL OBERHOLTZER.

TESTIMONY OF SAMUEL OBERHOLTZER WRITTEN TO ELDER D. S. FLETCHER.

We make the following extracts from a letter written by Mr. Oberholtzer to Rev. D. S. Fletcher, Elder-in-Charge of the Branch of the Christian Catholic Church in Zion at Wolcottville, Indiana. It bears the date April 1, 1899:

Seventeen years ago a vicious horse threw me and broke my ankle and hip.

Three years ago I had to have my leg amputated below the knee.

. . . . . .

About two years ago I was taken sick with brain fever and became mentally deranged for two months.

I had been a victim to the use of morphine since my injury, and in my sickness, two years ago, I was fed on morphine and other drugs.

When my reason returned I had lost over fifty pounds.

I had cramps and spasms, and had to take morphine day and night

If I did not, I would almost go mad.

I would have committed suicide, I believe, if I had been deprived of my morphine.

I could take a teaspoonful at a dose.

The doctors gave me up as a hopeless case.

One day a friend brought me three copies of LEAVES OF HEALING.

My wife read them to me, and I saw how sinful it was to take those poisons.

I prayed for help, but no help came.

I sent for the ministers, but they could not pray the prayer of faith.

I was dead drunk with morphine most of the time.

I read in God's Word, "Neither . . . drunkards shall inherit the Kingdom of God."

I became alarmed.

I could see no hope. Death and the insane asylum seemed to be the only alternatives.

. . . . . .

I vowed to God that I would not take any more morphine if He would forgive and heal me.

I started for Zion, leaving all my drugs at home.

I was partially healed on the way.

I heard the teaching for three days. It was all new to me.

I suffered great agony night and day.

I craved morphine.

I had never been without it for so long before.

On the third day, I sent in a request for prayer. Dr. Dowie laid hands on me and prayed for me.

I received blessing and healing instantly.

Then I was happy.

I went to my room and slept sweetly the rest of the day and all night.

I had not had such a night's rest for six months.

. . . . . .

I was a Lutheran.

I was taught in that Church that God made people sick for their good, and that the days of Divine Healing were over when the first apostles died.

During my sickness I gave my business affairs into the hands of supposedly trustworthy friends to settle up.

I had a store and dwelling and was making money.

But the supposed friends, the doctors and the money-sharks, arranged things to suit their interests, and today store and dwelling house are gone and I am not worth a dollar.

Acute Appendicitis Healed Through Prayer.

LOGANSPORT, INDIANA, July 9, 1900.

DEAR DR. SPEICHER:—I thank you for your prayers in answer to mamma's telegram of June 27th. Papa was away from home on a business trip at the time of my sickness.

Mamma said, had a physician been present, she had no doubt but that he would have pronounced my trouble acute appendicitis.

I am fully recovered and praise God for my healing.

Mamma and I are coming to the Temple Site Consecration.

Your young Sister in Christ, SYLVIA KESSLER (age 12).

ZION'S MAIL SYSTEMATICALLY ROBBED.

A Warning to Those Who Send Money by Mail. Always Send by Postal Money Order.

Zion and the work of the extension of the Kingdom of God has lost thousands of dollars and a young man has had temptation placed in his way which led him to crime, which will doubtless end in a long term in prison, as a result of the carelessness or ignorance of many of the members and friends of Zion in sending money through the mails.

For months the financial and publishing departments of Zion at Headquarters had been receiving complaints from all parts of the country to the effect that either the writers had not received receipts for money sent in, or that they had not received literature ordered with remittances enclosed.

Finally the complaints became so numerous and so regular that it was decided that Zion's mail was being regularly robbed.

Deacon E. S. Anderson, General Recorder and Financial Secretary, began investigation, and found that many of the envelopes which came to Zion were slightly torn at the lower edge, showing that some one who had the handling of them was thus mutilating them for the purpose of determining whether or not they contained money.

The detectives of the Postoffice Department were then informed of the robberies and began work on the case. It was soon discovered that the theft was being committed at the Twenty-second Street Station of the Chicago Postoffice.

The detectives then began watching the employees at that station and very quickly observed a certain clerk, named Stephen Conforti, slyly tearing the lower edges of the letters addressed to Zion which passed through his hands.

He was not seen to abstract anything from them, so the next day a decoy letter containing currency was sent through the mail with the Zion address upon the envelope.

The guilty young man tore the envelope, saw the money it contained, and promptly fell into the trap which had been set for him. He slipped the "decoy" into his apron and in a moment was in the hands of the detectives.

Being caught with the stolen letter upon his person, he saw the uselessness of denial and prepared a written confession.

He stated that he had been robbing Zion's mail in this manner ever since January, 1900, and that he had stolen at least five letters a day on an average.

At a very conservative estimate he had spent on shameful dissipation and shameless women $2,000 which belonged to Zion and to God.

If those who mailed this money had taken pains to secure postal money orders, which are almost everywhere obtainable, this great loss would have been avoided and such temptation would not have been placed in the reach of this miserable postal clerk.

The publicity given, by the Chicago press, to the crime and arrest of Stephen Conforti has opened the eyes of unprincipled postal clerks all over the country to the fact that Zion's mail often contains paper currency, hence it becomes much more important that the friends of Zion everywhere should take great care that all money is so mailed that it will be impossible to steal it.

Postal money orders cost but a few cents, and are so safeguarded by the excellent system under which they are issued that loss or theft is practically impossible.

In localities where the postoffices do not sell money orders, it is usually not far to large towns, where the orders can be purchased.

In the rare cases, when it is very difficult to secure postal orders, express orders or bank drafts may be sent; but in that case the sender should inform the person to whom he sent the order or draft if he does not receive acknowledgment in the course of a week or ten days.

In most cases, however, the postal money order is the safest manner of sending money through the mail, and should be used, unless there is a very good reason for using some other means. Next in safety come express orders, bank drafts and checks. Never, under any circumstances, should paper currency, gold or silver be sent in letters, unless the cost of securing other means of transmission is greater than the sum to be sent.

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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.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

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

Make 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 969. 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, AUGUST 4, 1900.

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EDITORIAL NOTES.

"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."

BEYOND all question, Zion is a fact.

HERE AND OVER all the world the "Messengers of the Nation," so far as they are represented by religious teachers and press writers, are making countless attacks upon Zion.

A worldwide discussion is raging as to who hath founded Zion and as to what the mission of Zion is.

WRITING on the eve of our departure for our long-promised visit to Europe and the Orient, we reaffirm the answer which long ago the Prophet Isaiah gave in the words which we have quoted.

NO MAN ever founded Zion: for Zion is that Everlasting Kingdom of God which endureth throughout all generations.

THE GOSPEL of Zion is the Gospel of the Kingdom of God. The Foundation of Zion is the Rock of Eternal Ages.

ZION is Imperishable: for Zion is Divine.

IT HATH pleased God to use us in the unveiling of Zion, and no one can be more surprised at the glorious sight than we are.

HELD IN bondage by Apostate Churches, Zion, the beautiful Kingdom of the Everlasting God, has been immured in the dark dungeon of Ignorance, and her beautiful form has been enveloped in the filthy garments of unclean organizations.

"FAIR AS the Moon, clear as the Sun, and terrible as an Army with Banners," Zion has leaped forth before the astonished gaze of all the nations, fresh, vigorous, beautiful and strong, ready for the conquest of the whole earth.

ZION HAS ushered in "The Seasons of Refreshing from the Presence of the Lord."

Zion has proved that the morning of that long-expected Day has come in which are clearly seen "the Times of the Restoration of all things whereof God spake by the mouth of His Holy Prophets which have been since the world began."

AS THE MESSENGER of God's Covenant in Zion, we are about to cross the Ocean and plant, with our own hand, the Standard of Zion amongst those ancient cities and nations where the Reality of the existence of Zion in the Kingdom of God has been lost sight of in the formation of so-called Churches which have usurped the place of that Everlasting Kingdom.

THE CHRISTIAN CATHOLIC CHURCH IN ZION has been given the glorious task of planting the Banner of the Kingdom of God high above the Flag of every Nation.

CHRIST OUR KING preached in His life, and sealed with His death, that Gospel of the Kingdom of God which brings an uttermost Salvation for Spirit, Soul and Body to every creature.

He never preached the Gospel of a Church.

He never preached the Gospel of a Creed.

He never preached the Gospel of a Democracy or human Monarchy or of an Oligarchy.

He preached the Gospel of the Kingdom of God.

Zion preaches that Gospel today.

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THE CHRISTIAN CATHOLIC CHURCH IN ZION is therefore not merely an Ecclesiastical Organization.

It is in itself an Army which conquers, a Power which rules, and an Organization which will eventually destroy every opposing force and subdue kingdoms and peoples and "make disciples of all nations," baptizing them with a glorious Triune Baptism into the Names of the Triune God.

Dead to sin, alive unto God, and endowed with Power for Service, Zion goes forward in Newness of Life, following where her Captain leads. Heartily oblivious to the scorn, contempt, criticisms, blows or threatenings, she goes forward under the Banner of Him who is the Ever-victorious Conqueror.

WITH JOY we grasp the Standard and carry it over the Ocean. With fearless confidence we shall unfurl it and demand obedience to the "King of Kings and Lord of Lords."

DIVINE AUTHORITY is greater than Power.
Divine Authority is greater than Opinion.
Divine Authority is greater than Tradition.
Divine Authority is greater than all forms of Human Organization.
Divine Authority carries with it Divine and Omnipotent Powers.
Zion is endowed with Divine Authority.

THE GIFTS of God are in her hand.
Zion speaks the Word of Wisdom.
Zion speaks the Word of Knowledge.
Zion speaks the Word of Faith.
Zion exercises the Gifts of Healing.
Zion exhibits the Workings of Powers.
Zion has the Spirit of Prophecy.
Zion has the Discernings of Spirits.
Zion speaks with Divers Kinds of Tongues.
Zion is an Interpreter of Tongues.

ZION MANIFESTS the Faith, the Hope, the Love which never fails.

BY THE Christian Catholic Church in Zion, God is establishing in the Power of the Eternal Spirit, through the Atoning Sacrifice of Christ, that Glorious Kingdom which will extend o'er all the earth "as the waters cover the sea."

IT IS GLORIOUS to know and realize in every fibre of one's being the Joy of Service in Zion, whether it be in leadership or in loyally following.

This Joy is our Supreme Delight, our Strength, our Inspiration, our Triumphant Song, as for a little time we leave these scenes where Zion first came up before our astonished gaze, out of the winter snows of 1893, beside the blackened, charred ruins of what had been called "The White City," the "World's Fair," beside the great unsalted sea of Lake Michigan.

Never can we forget the inspiration which came with that sight.

Although the Joy of 1894 was followed by the terrible year of the Persecution in 1895, it was succeeded speedily by the glorious establishment of the Christian Catholic Church in Zion in 1896 and by four years of toils and triumphs which have followed, until today we stand, by the Grace of God in the front of an organization which, though yet numbered but by tens of thousands, is the nucleus of that Ever-victorious Army of Zion which it is our joy to lead, under God, to fresh conquests during the months of our absence in the land of our birth and in the land where the Christ was born.

WE EXPECT to return to this land of our adoption, where we have consecrated the Sacred Site of a Glorious Temple and where the preparations for a Glorious City are going on before our eyes daily.

To this land of our adoption and to Zion City our heart will in our journeyings constantly turn, even when we stand on Zion's Hill at Jerusalem, as we trust by God's mercy we shall, at the dawn of the first day of the Twentieth Century.

IT WILL be hard to leave, even for a few months, the work at Headquarters on this great broad Continent.

But we know that we go by Divine direction.

We know that we shall be accompanied by Divine protection.

We know that, by the Grace of God, we shall return to fulfil our Divinely-imposed Commission in the establishment of Zion City and the organization of the Christian Catholic Church in Zion on so broad and comprehensive a plan that all the world shall wonder as it beholds what God hath wrought.

WE DO NOT expect that we can follow the Son of God in this Glorious War without receiving blows.

It may be that many will fall in the Glorious Conflict beneath the blows of not merely the Chinese "Boxers," but the American Masonic "Boxers" and other Secret Society demons. These have taken possession of millions of human bodies and are fighting for the establishment of that horrid primitive lie which is represented by "the point within the circle," that embodiment of the Dragon and the Beast and the False Prophet: for that Symbol embraces all the Kingdom of the Devil.

AS WE ARE about to leave, it has been given to us to see the beginning of this diabolic manifestation on a small scale in a little Ohio town where a vile man rules a vile mob and vainly declares that he will stamp out Zion.

He might as well declare that he will pluck with his puny fingers the stars from the skies or that he, vain boaster, worm of the dust, will hurl the Almighty God from the Great White Throne.

IT SEEMS to be a pitiful descent from such exalted conceptions of God's glorious Kingdom in Zion to this miserable conflict. But we remember that Jesus came down from the Mount of Transfiguration; from His Conference with Moses and Elijah; from the presence of the Eternal Father, who there proclaimed His pleasure in His Son, who there proclaimed to all the earth that it must "Hear Him"—we remember that from that glorious Scene the Christ came down to cast out a devil at the foot of that mountain.

AND SO WE proceed once more to another stage of the casting out of this miserable Brown devil who curses Mansfield with his unholy presence.

DURING THE PAST few weeks our Elders who have been holding the fort in Mansfield have realized the Truth of the words which the great Apostle Paul wrote to the Philippians:

To you it hath been given in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf.

IT IS NOT even pretended by this miserable Mayor Huntington Brown that our Elders have violated any law, Municipal, State or Federal. Yet he has handed them over to the cruel, sensual and demon-possessed mob, which has stripped them naked again and again in the streets of Mansfield; has covered them with filth, coated them with paint, bruised them with blows and exposed their nakedness to the light of day and to

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the mockery, taunting and tortures of thousands of wretched creatures who have lost all semblance of human feeling.

This disgrace has been wrought under the inspiration of the same unclean devils which inhabit their wretched Mayor.

THE STORY, which was told in brief outline in our last issue, is continued in this issue on pages 466 to 469, where our Assistant has given a synopsis of the events of the present week.

TO THE everlasting disgrace of that little city in Ohio, to the everlasting disgrace of the municipal and county authorities, and last, but not least, to the everlasting disgrace of the cowardly Governor of Ohio, last Monday night and Tuesday morning scenes were perpetrated which would have disgraced the "Boxers" of Pekin.

A CRUEL, howling mob, early in the night, surrounded the home of a widow lady, where four of our Elders were met with a number of our friends, praising and praying to God.

With oaths, and curses, and execrations they proceeded, all unhindered by the police, to a fierce attack upon the widow's little framework home.

Large bricks were torn up from the street pavement and hurled through the windows at the helpless women, children and Elders within.

Battering-rams pushed against the doors; and yet for many hours the mob was held at bay by the brave men within the little frail structure, which was all in darkness so that the mob might not see where to direct their blows.

It was not until the hypocritical police came upon the scene and pretended to take that home and our Elders into their possession, and demanded admittance in the name of the law—it was not until then that the door was opened by these hands which should have defended, and the mob was permitted to enter and wreak its vengence.

Two of our brave men, whose names will be in Everlasting Remembrance before God and in the hearts of Zion,—Evangelist Fisher and Elder McClurkin—fell into the hands of the mob.

They were dragged out of the house with blows, and oaths, and curses. They were taken to a place where they were stripped naked and painted thickly with blue, and then the buckets of paint were emptied upon their heads.

ALL THIS TIME the Mayor was feasting, laughing, drinking, enjoying himself at the "Mystic Club."

When the morning had dawned, he and his municipal officers and the Sheriff, after the mob had for hours worked their will with our brave and noble Elders, at last received them from their hands, whom he had the audacity to call "law-abiding" citizens.

All the material for washing off the paint and the persons to do it were there at the Mayor's side.

He and his had been waiting until the "law-abiding" citizens had finished their work.

BUT, AS OUR READERS will see from the reports in this issue, the Mayor, Sheriff and police made common cause with the mob, and demanded, without any reason therefor, that our Elders should leave the city, which they properly declined to do without orders from Zion at Headquarters. Chafing and fuming that these orders did not come, they at last roughly seized them and pushed them through the gates into the railway station and ejected them from that city.

OUR READERS will see in the accounts given, the course which we took at Ben MacDhui, where we were spending a few days, not in rest, but in doing work which we could not find leisure to do in the city.

DAY AFTER day we received at Ben MacDhui the chiefs of our various Financial and other Institutions. Night after night we spent in giving them directions concerning the work to be done during our absence.

The last of our visitors were our esteemed Attorney, Samuel W. Packard, and our trusted Deacon, Charles J. Barnard, who will exercise our Powers of Attorney. In their and others' company we returned to the city yesterday morning.

AFTER CONSULTATION with the Elders who had been ejected, and with several Overseers, and after full and prayerful consideration for many hours, we determined, with their full consent, and, indeed, with their expressed desire, to direct Overseer Piper, Elders McClurkin and McFarlane and Evangelist Fisher to return to Mansfield and conduct services next Lord's Day, notwithstanding the threats which the Mayor made in his speech to the "law-abiding" citizens who had rivalled the Chinese "Boxers" in their horrible outrage.

WHEN WE had reached this determination, we dispatched to the Sheriff of Richland County, to the Governor of the State of Ohio, and to the President of the United States, three long dispatches, which will be found on page 469.

We determined not to send any Zion Guards with them, and although hundreds and even thousands of our people would have come at our call, they and we felt it was best that they should go alone.

They will leave Chicago at midnight of this day, and we earnestly ask all the readers to whom these words shall come to pray for them in their work on the morrow; to invoke the presence and power of the Holy Spirit, who alone can melt the hard and refractory hearts of the mob in Mansfield, and convert these transgressors from their sinful way, which they will yet find so hard, and the end of which they will find to be death.

THE BRAVE OVERSEER and Elders know that they go forth as sheep in the midst of wolves, and that, from a human standpoint, their lives are in great peril. But the Zion spirit knows no fear. Death hath no Sting. The Grave hath no Victory.

WE COMMIT them to God, and to the Unseen Hosts of Angels.

We have claimed for them the protection which it is our right to claim from the highest authorities. They go forth, therefore, without fear as to consequence, knowing that while "to live is Christ," yet even "to die is gain." They are determined that Christ shall be glorified in their mortal bodies, whether it be by death or by life.

THIS HAS been our Joy, our Experience in long years of such conflicts in which God has given us the Victory.

We believe that certain errors of judgment which were made by some of our beloved Elders on a previous occasion, will not be repeated. They will realize that Christ hath given them power to tread on scorpions and serpents and over all the power of the Enemy, and that nothing shall in any wise hurt them.

We believe that they will return with joy like the Seventy of old saying, "Lord, even the devils are subject unto us in Thy Name."

But even though it were not so, "to die is gain."

A FEW DAYS ago when we were deeply distressed by the sad tidings, and yet had felt it our duty to direct the suffering

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Elders to remain at their post, some one said: "Oh, but the brethren may be killed."

We replied: "It might be a good thing for them to be killed."

OUR FRIEND was greatly shocked and startled, but we continued: "Would it not have been a good thing for Judas Iscariot to have been killed while he was yet a faithful apostle, rather than live to be a coward, a thief, a betrayer, a murderer?"

How many men have outlived their piety and their usefulness, for whom it would really have been a good thing to have died when they were true to God!

There are apostates from Zion for whom it would have been better that a millstone had been hung about their neck and that they had been cast into the midst of the sea, than that they had lived to sin as they have.

There are miserable blasphemers and horrible liars on the staff of the *Ram's Horn*, for whom it would have been better had they died, or never been born, than that they should live to be what they are today.

IT IS A good thing for a man to die when he lives for Christ, for then "to die is gain." Who can estimate the joy of the martyr?

BUT WHILE it might be a good thing for a man sometime to die, so far as we can see it would be a loss to others.

The presence of Paul in the body was a blessing to the Church, and his "desire to depart and be with Christ, which is far better," was held in check by the reflection that it was expedient for the Church that he should remain. And yet it was best that he should depart at last, for even the best and boldest man would be certain to outlive his usefulness if he were to live on with ever-diminishing powers for decades or centuries.

WE REJOICE that there is no fear in Zion. At the same time we are not willing to throw away either our own or others' lives. We do not fear that this will be the result in Mansfield.

MANSFIELD simply dare not kill an Elder of Zion.

THE NIGHT is far spent and indeed the daylight has come, as we dictate these lines. The lovely dawn of another day is in the eastern sky. With it there comes a reflection that on this day week we shall, God willing, be passing out under the Statue of Liberty at Bedloe's Island, steering for the Great Ocean.

OFTEN, when we have looked at the statue holding the Torch of Liberty seaward, we have thought that Liberty in the United States of America was somewhat like that Statue at New York Harbor, which held aloft its light for distant lands, but had no light for those behind it, who crouched under its dark shadows.

WHEN we see and hear on every side of the denial of the right of Free Speech, and the increasing tendency upon the part of those in the highest places to defer to the wishes of the mob, we feel that the day is not far distant when the people, to save themselves from anarchy, rapine, murder and robbery, will throw themselves at the feet of the Man on Horseback, the Military Dictator. He is ever ready to assume power, when good institutions and good laws are destroyed by the people whose fathers bled and died to win the liberties which these laws enshrine and protect.

BUT, AFTER ALL, God lives and Zion goes forward at God's command to the sure and certain victory which God has promised in many sure words of prophecy, throughout the ages.

ALTHOUGH we shall be absent from Chicago for some months, in the flesh, we will, to many readers, be just as much present as ever, in these pages. We trust, although there will be a brief interval, that in a very few weeks our editorial pen will be again regularly at work, and our Notes will appear in these pages.

We grieve that this work has not been better done, and that the records of what God has wrought in Zion are so imperfect; but those who are making history can seldom find time to write it, and that seems to be the case with us.

LET THE four words with which we always close these Notes be ever in the hearts of every true Christian reader in Zion.

BRETHREN, PRAY FOR US.

SPECIAL ANNOUNCEMENTS.

Zion Purchases a Magnificent Building for Headquarters in Chicago—Programme of Closing Days and Departure of General Overseer and Party for Europe.

On the eve of our departure for Europe we have the great pleasure of announcing to the members of the Christian Catholic Church in Zion and all Friends of Zion everywhere that the magnificent building which we have occupied since May 1, 1896, has now become our absolute property.

We have purchased outright, for the sum of Fifty Thousand Dollars ($50,000), the entire building, with all its machinery, furnishings, etc., known as Zion Home, Corner of Michigan Boulevard and Twelfth Street.

This building is of stone on two fronts, and is seven stories high, besides basement, and is of a most substantial fireproof construction. After May 1, 1901, it will be used almost entirely as an office building, and will be known as Zion City Building from that date.



ZION HOME.

The parlors of the Zion City Bank and the offices of the Zion Land and Investment Association, Zion Lace Industries, etc., will all be concentrated in this building, which was originally constructed on a plan more suitable for offices than for hotel purposes. As many of our readers know, this magnificent building, by its peculiar situation, occupies a most commanding position on Michigan Boulevard; it being the only building on the line of the Avenue from the Art Gallery at Adams Street to Twelfth Street, more than a mile distant, so that it appears very prominently to persons visiting the city.

The building was constructed at a cost of about $235,000 seven years ago, and when allowance is made for the electrical and heating plant, furnishings, etc., it will be seen that we have made a bargain of a very remarkable nature.

We hold the ground upon a Ninety-nine Year Lease at a rental of Ten Thousand Dollars ($10,000) per year, and the lease is made in a most favorable way to our selling it at any time, if we desire.

It gives us much pleasure to make this announcement, and we shall hope upon our return to make the building in every way adapted to its changed uses.

As already announced, Farewell Services will be conducted tomorrow, Lord's Day, in Central Zion Tabernacle, at 11 A. M., 3 and 8 P. M.

Monday evening, 7:45 Farewell Addresses by the party of twelve, etc.

Tuesday evening, General Reception by the General Overseer and his family, in Zion Home, Michigan and Twelfth.

Thursday, 10:30 A. M., departure of party by special car on Michigan Central Limited.

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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.

JUST as in the days of old when God's people were in bondage to the flesh in Egypt, He called them out to be a nation for Himself, so today He is calling out a nation to be joined to Himself in an Everlasting Covenant.

It is the same Covenant of Salvation, Healing and Holy Living which He gave to His ancient people (Exodus 15:26).

But now God's people are enabled to keep it through Jesus Christ, the Lamb of God who takes the place of the sacrificial lamb, which was only a type of Him.

This nation is to be a peculiar people. They are not to be of the world even as Christ was not of the world; but they are to come out and be separate and touch not the unclean thing.

Jesus said that the world should hate them, and revile them, and say all manner of evil against them falsely for His sake.

He commands them to rejoice and be exceedingly glad when this is done, because great is to be their reward when He comes.

Zion is a Nation whose King is God.

It will be composed of all nations and peoples and tongues who are willing to join themselves to the Lord in His Everlasting Covenant of Salvation, Healing and Holy Living.

The Lord Jesus, speaking to those who rejected Him, said: The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof (Matthew 2:43).

Zion Literature Much Blessed in England.

A gentleman in England writes:

I was pleased to receive the box of Zion Literature for distribution.

We have scattered LEAVES OF HEALING and pamphlets freely.

I got the addresses of several ministers, laymen, etc., and I sent a large number by post and otherwise to a great many people.

There was a Swedish sea-captain here before Easter; a good Christian man who had prayers with the crew every morning on board his ship. Four of them were converted during his visit to this port.

I gave him several copies of LEAVES OF HEALING and some of the pamphlets to take to Sweden.

He was delighted with the teaching and said it went right to his heart. He said he would subscribe for the LEAVES.

I see we have to wait until October before hearing the General Overseer. I shall reserve my holiday until he comes.

I am glad that Zion is marching on.

Zion Literature Upon the High Seas.

A letter from the sea-captain referred to lies before us.

He sends a remittance for the Zion Literature Free Distribution Mission. He also writes that they gave up the use of swine's flesh after reading the sermon of our General Overseer with regard to eating it.

Mrs. Blackmore writes from London:

I was much pleased to be able to be present at the ordination of Deacon Rush, at East Ham, and again on Tuesday at Croydon, where Elder de Ronden-Pos led the meeting.

Many are anxious to have Zion Literature, and God is blessing the people through it.

Just a case in point: One woman, after prayer, was able to walk downstairs without the support of banisters, as formerly.

Another, who fell downstairs, the doctor said so injured her spine that she would not be able to get up for a long time. She was healed at once and was able to be up the next day and attend to all of her home duties.

Another, suffering from internal and external ulceration, was saved and healed.

To God be all the glory!

Zion Literature in South America.

The following letter is from a lady in Chile, South America:

We receive LEAVES OF HEALING. The last one I just could not let alone, and neglected my other duties to read it.

The flashlight picture we have on the wall in the study, and it is a great sight to the friends here, for no one here ever saw such a large church.

We have received many mighty blessings, and we thank God for all

It one of us is sick, we pray and the pain suddenly ceases. I never was so free from pain in my life.

We had a very heavy rain all day yesterday, and the house leaked in many places. I found it raining on one of my beds. In lifting the bedstead I hurt my back very severely, and last night I suffered from it. I went to bed at the usual time, injured so badly that I was in an alarming state.

My husband was away from home and could not pray for me.

But the dear Father knew all about it, and when I told Him how bad I was, He sent me instant relief.

Our faith is stronger in Him.

We are living a life of persecution, but it is slight, so slight, compared with what our Saviour bore for us!

Zion's Message Accepted by a Man in Cuba.

The letter which follows is from a gentleman in Cuba to our General Overseer.

REV. JOHN ALEXANDER DOWIE.

Dear Sir:—I have been reading LEAVES OF HEALING. It has decided me that I ought to be a Christian—such a one as your books speak of.

I am praying to God that He will change me and make me what I ought to be; but I feel that I need some help.

Will you be so kind as to pray for me?

I think I would feel better and it would help to give me strength and to keep me steadfast.

I am tired of the old life. It has been all wrong from the first.

I had been thinking about this change for sometime before I read your books; but they have settled the question for good.

With the help of God I will live a Christian life from now on.

Please ask God to heal me all over in every way, and to make me what I ought to be.

Please write to me if you can find time.

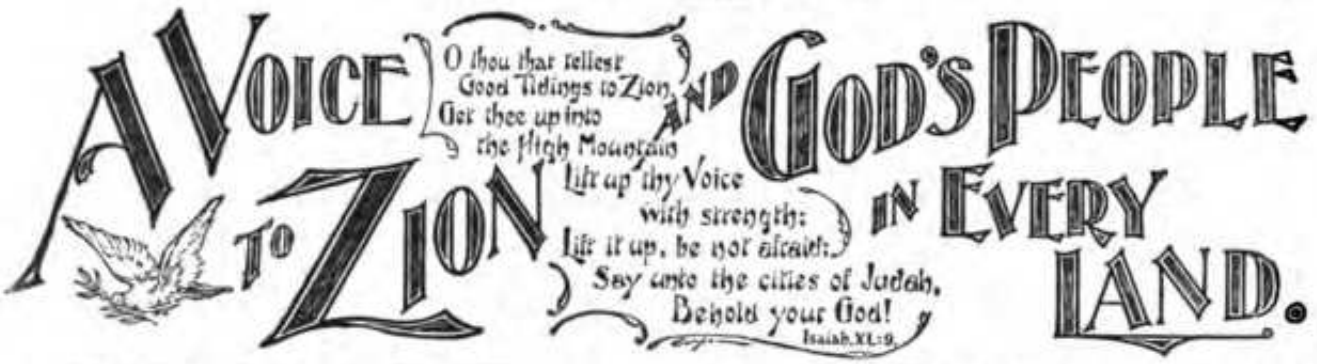
Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending July 28, 1900.

10,447 Rolls to	England.
5,354 Rolls to	United States.
1,128 Rolls to	Hotels of Switzerland.
473 Rolls to	Various Foreign Countries.
Number of Rolls for the week	17,402
Number of Rolls reported to July 28, 1900	627,764

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

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ALL-DAY PRAISE AND TESTIMONY MEETING.

Report of Meetings held in Central Zion Tabernacle, Lord's Day, Morning, Afternoon and Evening, July 29, 1900. Praise and Testimony.

REPORTED BY S. D. W. AND A. W. N.

THERE is never a "Testimony Sunday" in Central Zion Tabernacle when there are not many eager to testify to God's wonderful work in the Saving, Healing and Cleansing of their spirits, souls and bodies, and to many blessings received in consequence of the teaching and prayers in Zion.

The last Lord's Day in July, 1900, saw another manifestation of this great "cloud of witnesses." Central Zion Tabernacle was well filled at all the services. Throughout the day it rang with the oft-repeated but ever-striking and interesting story of Salvation, Healing and Holy Living in Zion, through faith in Jesus Christ, the Son of God.

The General Overseer was absent, being at Mrs. Dowie's country home, Ben MacDhui, on White Lake, near Montague, Michigan.

There he rested, waiting upon the Lord and receiving his strength for the toils, conflicts and preparations of the few days which shall elapse before his departure for Europe.

Thousands of hearts were raised to God in prayer, on this Lord's Day, petitioning the Father to guide, protect and keep the General Overseer and his family during their work across the sea, and bring them safely home again.



CENTRAL ZION TABERNACLE.

Prayers were also offered for Overseer Piper and Elders McClurkin, Stevens, McFarlane and Kennedy and Evangelist Fisher, in the midst of the devils at Mansfield, Ohio.

God's Spirit was present in the service, and great blessing was showered upon Zion in Chicago.

Central Zion Tabernacle, Lord's Day Morning, July 29, 1900.

The services were taken in charge by Overseer Mason, and opened by singing Hymn Number 318:

Am I 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.

Prayer was then offered by Elder Ernst. Preceding the reading of Scripture, Overseer Mason offered this

INVOCATION.

Father, direct my words. Bless the reading of the Scriptures and all that is said and done for Thy glory.

After the making of some announcements, the meeting was thrown open for praise and testimony.

Delivered From Fellowship With the "Unfruitful Works of Darkness."

E. W. Raber, 2307 State Street, Chicago, Illinois, said: "I have been told by some very intimate friends that if I left the Knights of Pythias it was my duty not to say anything about it. I was a member of the Methodist Church, and sat beside one of the leading pillars, Dr. Haman, who was then connected with the Wesleyan Hospital. When I heard the terrible oaths administered to the candidates in order to make the lesson impressive, I used to wonder how he could listen to it, knowing that he was, as I supposed, a good Christian man. I used to ask the question whether I was getting a little too good, or whether it was really a fact that a man could not be a Christian in a secret order. I stood it as long as I could, and finally found that I could not be a Christian and remain. I thank God for Zion, and I thank God that I was led out."

Healed of Lameness and Catarrh.

Master Walter Linn, 1456 Oliver Street, Indianapolis, Indiana, said: "I praise God I am a Christian boy. I gave my heart to God last summer a year ago. I had catarrh, and I came here. Dr. Dowie laid hands on me, prayed for me and I was healed.

"A year ago I got hit on the side of the knee. It swelled up and my aunt took me to the doctor. The doctor said perhaps it would have to be operated upon. He put it in a plaster-of-paris cast, and said I would have to go on crutches for a whole year. I was seven weeks on crutches. Then my aunt, Deaconess Jennie Paddock, came and brought me to Chicago. Dr. Dowie laid hands on me, prayed with me and, praise God, I gave my crutches up."

Overseer Mason—Have you used those crutches since?

Master Linn—"No, sir."

Healed of Hereditary Stomach Trouble.

Mrs. P. W. Zoller, 617 East Fifty-fifth Street, Chicago, Illinois, said: "Three years ago I was wonderfully healed of stomach trouble, which I inherited. Both of my parents were subject to it. I thank God for bringing my husband out of Secret Societies. I also thank Him very much for healing my daughter on several occasions, and for His keeping power. I thank God for the General Overseer."

Hereditary Weak Eyes Strengthened.

Charles E. Robinson, 1434 Michigan Avenue, Chicago, Illinois, said: "I am an ex-Methodist preacher, saved by grace when in the Methodist Church. I preached the best I

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knew. But I did not know near as much as I do now about God's grace. Zion was in my heart from the time I read the first column in LEAVES OF HEALING. I got six copies of LEAVES OF HEALING a year ago last March. I said to myself, 'That is the thing,' the moment I read it.

"Zion is in every part of our home.

"You see I wear glasses. I inherited defective eyesight from my mother, and they thought when I was a child that I was a fool, for it was impossible to teach me my letters. They did not know I could not see. By chance they got a large chart with the letters on, and then I learned them at once. Thereby they discovered that I was partially blind. I have been struggling on with poor eyes all my life until recently.

"I was in a temporary place, filling the position of a man who was off on sick leave. I had to work in a basement three or four days.

"A week ago last Tuesday I was called to occupy the same desk permanently. Then I said to myself, through the suggestion of the Devil, 'You cannot hold that place.' But I went down to that position in faith that God would enable me to hold that place, that my family might not come to want. There was a conflict between that hereditary Devil and me, which lasted Tuesday, Wednesday, Thursday, Friday and Saturday. Every few minutes my eyes would give out. The page would vanish. Then I would pray and my eyes would see again. Then they would be blind again and I would go to the retiring room and pray.

"The conflict left me so exhausted that I could hardly get home at night.

"Saturday night came and there was no relief. Still I held my position all the week.

"Sunday, Elder Stith prayed with me in the evening. Monday morning I went to work in that hole of a place by an electric light, and worked all day with perfect comfort until 5 o'clock at night, when I again had a little conflict. Tuesday, Wednesday, Thursday and Friday I worked all day without any trouble. On Saturday I had another conflict with the Devil.

"God has given to me the victory so far. The battle may be called over, for the victory is promised and the tokens of it have been given."

Overseer Mason—Here are two letters of testimony that are sent in:

Testimonies From Zion Home of Hope.

18 EAST SIXTEENTH STREET, CHICAGO, July 29, 1900.

DEAR GENERAL OVERSEER:—I have been in Zion Home of Hope for two weeks.

I was brought here by one of the Seventies, Mrs. Webb.

I was very sick and leading a sinful life.

I repented of my sins, we prayed, and I trusted God for my healing.

I have been baptized and am well and happy. Please pray that I may lead a useful life.

I thank you so much for opening this lovely and beautiful home.

ANNA A——.

Here is another of the same kind:

18 EAST SIXTEENTH STREET, CHICAGO, July 29, 1900.

DEAR GENERAL OVERSEER.—I came to Zion Home of Hope four weeks ago, brought by one of Zion's Seventies, Mrs. Eva Raymore, who was so kind to me. I call her Mother.

I was in a delicate condition, and did not know where to go. When we learned that I could come here, we knelt and thanked God for opening the way.

I was sick all the time before I came here. Now I am feeling well and happy.

We are so thankful that we can attend the meetings at Central Zion Tabernacle. I have been in the healing room once.

I desire to lead a Christian life in the future.

We thank you so much for opening this beautiful home, where we can be happy.

MINNIE B——.

Tumors Rapidly Disappearing.

Miss Eva C——, 18 East Sixteenth Street, Home of Hope, said: "When I came to Chicago I was full of tumors. I had three large ones; one on my head, one over my left eye and another on my back. I suffered great pain from them.

"When I was eight years old, my parents first discovered them growing. They took me to the doctor, and he said the only way for me to get better was for them to be cut away. My father refused to have any such thing done with me.

"A year ago I had a sister healed in Zion, and she advised me to come. Since I have been here my tumors have been leaving me. Mrs. Paddock has prayed several times, and now they are nearly gone. I suffer no pain at all from them. I praise God for it. I ask all your prayers that they may entirely go from my body."

Converted and Brought Out of Maccabee Lodge.

John F. Burgeson, Hector, Minnesota, said: "I used to belong to the Maccabee Lodge. Soon after joining I saw that it was not the thing to join, but as I had no other place to pass the time I kept on going and paid my dues. But last Sunday, while Mrs. Powers prayed for me, I promised God that I would never put another cent into so foolish a thing as that. I gave my heart to the Saviour and asked the Lord to help me to be steadfast."

Overseer Mason called attention to the pamphlets to be had of Mrs. Hattie Powers, 1432 Michigan Avenue, Chicago, giving the genuine oaths and penalties, grips, signs and tests of the Masonic, Odd Fellow, Pythian, Grand Army, Red Men and other Secret Societies.

He asked all in the meeting who had been set free from Secretism and had given up their lodges to show it by rising. Forty men and women arose.

Saved and Healed, Body, Soul and Spirit.

Miss Laura D——, 18 East Sixteenth Street, Chicago, said: "I was sent to Zion Home of Hope by Zion's Seventies when I was very sick. I was not able to help myself. I was not able to sit up a day at a time. Deaconess Paddock prayed for me, and told me that if I would put my trust in God I would be healed. I believed what she said. I did put my trust in God, and I thank God I ever did. I am well and feel strong."

Overseer Mason—You have repented and turned to God?

Miss D.—"Yes, I asked Him to forgive me, and He has forgiven me. I have been baptized and become a member of the Church."

Mrs. Anna H——, 18 East Sixteenth Street, Chicago, Illinois, said: "I have been healed several times. The last time I was healed of internal trouble. Deaconess Paddock prayed for me. I came to Zion Home of Hope about five months ago. I became a Christian and gave up my sins."

Converted and Delivered From Cancer, Liquor, Tobacco and Kidney Diseases. Wife Healed.

Dr. James Brister, 1635 Michigan Avenue, Chicago, Illinois, said: "My wife received a ticket for the healing room when Zion Tabernacle was out on Stony Island Avenue. She was a stranger in Chicago, and did not know the streets. I did not help her, and finally destroyed the ticket.

"I took her to Philadelphia. She did not get any better. We returned after five months.

"She finally listened to the persuasion of some of her friends and sought Zion again, and I did not interfere. While she was going she would tell me of the meetings and of the healings, but I had no desire to go. It did not interest me, although I had a good many diseases, among which were smoker's cancer of the throat and a love for liquor and tobacco.

"I came finally, on the 22d of May, 1898, and was instantly healed of cancer of the throat and saved from whisky and tobacco. But I was so full of the Devil that I did not get any healing of the greatest trouble that I had, and that was disease of the kidneys, until March of this year. One morning, while at prayers at the half-past six meeting in Zion Home, I received an instantaneous healing. I praise God for many blessings in more ways than I can speak of this morning."

Overseer Mason—Let all those in this room who have been delivered through prayer from tobacco and whisky without the aid of the Keeley Cure or anything of that kind, please arise. (Forty men arose). Thank God.

God's Grace Gives Healing and Strength.

Mrs. C. Matson, 158 Thirty-ninth Street, Cheltenham, Chicago, Illinois, said: "I was brought to Zion by a friend of mine a few years ago.

"I was born a Lutheran in Sweden. I have been a Methodist. I have been a member of the Salvation Army, but I thank God that I belong to this Church today.

"I am a washerwoman. I was sick and was getting worse. I trusted fully in God and found great grace to be saved and cleansed. I go out working every day now, and I am as strong

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can be, thank the Lord. May God bless our General Overseer and all who belong to this Church. I love you all."

Boys Perfectly Healed of Measles.

Mrs. Maria Thomas, 2358 Indiana Avenue, Chicago, Illinois, said: "God graciously delivered my two dear boys of measles within the last month. They came out strong and healthy, and have been strong in every way. God has blessed us so wonderfully. God has helped us. We have been having little cottage meetings in our flat, and God has been with us."

Overseer Mason—Now let us arise and give ourselves to God. I ask those who never have risen with us to arise now. Let us arise and pray together. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name give me Thy Holy Spirit. Teach me how to pray. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me a clean heart, so that I may speak clean words and live a clean life. Forgive my sins. Increase my courage; increase my faith. Shed abroad Thy love in my heart, to cast out all fear and make me more and more a blessing in Jesus' Name. Amen. (Al repeat the prayer, clause by clause, after Overseer Mason.)

The meeting was then closed by singing Hymn No. 190 and Overseer Mason 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.

Central Zion Tabernacle, Lord's Day Afternoon, July 29, 1900.

Overseer Speicher took charge of the meeting, which 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 vict'ry unto vict'ry
His army shall He lead,
Till ev'ry foe is vanquished,
And Christ is Lord indeed.

The fourteenth chapter of the Gospel according to St. Luke was then read by the Overseer-in-Charge, closing with the following prayer:

May God bless His Word.

Prayer was then offered by Overseer Mason.

The announcements were then made and the tithes and offerings received.

The meeting was then thrown open for praise and testimony.

INVOCATION.

Let the words of my mouth and the meditation of my heart, and the words of these who shall speak today and witness for Thee, 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 every coming time, till Jesus come, for His sake. Amen.

The Feast Spread in Zion.

I read to you today the story of a great wedding feast. The friends were invited to come and partake, and all the friends had some excuse. They would not come. The Lord then sent His servants into the streets and lanes and compelled guests to come to the feast. The feast had been prepared, and some one must partake of it.

That is Zion. That is the Kingdom of God. In the Kingdom of Heaven a great feast has been prepared, and the invitation is given, "Come, for the feast is spread. Come."

Who will hear the invitation? Who is ready to partake of the bountiful blessings which God has prepared for His people?

Nearly the whole world has turned a deaf ear to the invitation and has made all sorts of excuses. They do not want to come to the feast, or cannot come. They know they would be condemned if they did come. They could not get through the door with all their load of sin. They have not on the wedding garment.

Thank God, there have been some who have accepted the invitation, and oh what blessing they have received.

Christ has been breaking the Bread of Life to multitudes in Zion. They have been blessed spiritually and physically, and financially and every other way.

You saw the host which stood today, saying that they had been healed through faith in Jesus' Name. Others have been blessed in spirit, through the preaching of the blessed Gospel.

They are accepting the Word of God.

Here are several letters which have been handed in, which I will not read, but hand to the stenographers.

The following are the letters:

A Complication of Serious Diseases Yields to Jesus the Conqueror.

473 FULTON STREET,
CHICAGO, ILLINOIS, June 25, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—Praise God for the spiritual and physical blessings I have received through Zion's teaching.

My life was a burden to me for many years.

Many doctors treated me, but none could cure me.

Dr. N. S. Davis, of Chicago, said that my right lung was affected, that I had bronchitis and that I had not a drop of healthy blood in me.

Dr. Quinn, of Chicago, said I had catarrh of the stomach, nervous prostration and female trouble.

Dr. Farnum said that my lungs were weak, and that I had general debility.

I always had a very hard cough, and had hemorrhages of the lungs often.

I could never be out after sunset or I would have chills.

When Claudia Thomas was sick, I used to be there frequently. I knew all about her healing. Her parents kept at me all the time to come to hear Dr. Dowie's teaching, and trust God for my healing.

I was very stubborn for about a year. I thought if I would go there, maybe that I would leave my Church and go there altogether like they did. That I did not want to do.

They used to give me LEAVES OF HEALING, and tell me to read it prayerfully, and I would be sure to get a blessing.

They also told me to take the Bible to see if there were anything in the LEAVES which was not confirmed in the Word of God.

Slowly I came to do that.

In December, 1897, I took a little cold and grew very sick.

I sent for Mrs. Thomas to come, that she might send for Dr. Farnum to come at once, for I knew that I would have a hemorrhage very soon.

She refused to send for a doctor. She said that she would never send for a doctor again.

She insisted that I should have prayers. I became willing.

She telephoned to Zion Home, asking Dr. Dowie to pray for me.

I did not feel the change at the hour set for prayer, but I slept well that night till 3 o'clock in the morning.

I woke up much refreshed and found that the healing had come. I sprang out of bed.

The cough had left me and I have never had a hemorrhage since.

Then I began to come to Zion Tabernacle. Every time I would go, I would receive such a blessing.

I could not have the same blessing in my own Church, hence I could not stay there. I was bound to go where the Full Gospel was preached and carried out.

I thank God for Zion's teaching; for a man who proclaims the Word of God and stands by God's truth, with his life.

The Bible is a new Book to me since I came to Zion.

God Bless our General Overseer and his dear wife and keep them for many years to come.

I thank God for the many blessings I have received.

I have been so happy for the last two years, and have had such relief from my old disease.

I am able to go out any time and work for God in Zion's Seventy work.

Your Sister in Christ, (MRS.) MARY JAMES.

Family Healed and Happy in Zion.

1169 WEST TWELFTH STREET,
CHICAGO, ILLINOIS, JULY 30, 1900.

DEAR OVERSEER SPEICHER:—I praise God for Zion and our beloved General Overseer, whom God has sent to teach us the way to come to God for the healing of our bodies.

It is four years ago this month since I was healed, through our General Overseer's prayer, of rheumatism, constipation and of an abscess which formed in my ear.

My husband was also healed of a lame back, through Dr. Speicher's prayers.

We also praise God for the healing of our eldest daughter. She had ulcerated eyes, which caused her to leave school. During this time she went down to get the teaching.

Through the prayers of several of the Elders she was healed.

Our second daughter was healed of a quinsy sore throat and of many other things, through prayers.

My little son was healed of mumps, through Elder Haight's prayers, and our dear little baby was healed of bronchitis, kidney trouble and very bad convulsions.

Elder deRonden-Pos prayed for him, and he never had another one.

We thank God for the faithful officers and for the General Overseer and family.

Yours in Christ, (MRS.) J. EDGAR.

God Heals One at the Point of Death.

(*Translation.*)

301 ILLINOIS STREET,
CHICAGO, June 28, 1900.

DEAR DR. DOWIE:—For twelve years I have had a rupture and seven years terrible headache.

God has healed me.

I thank God for all He has done for me and my husband since we have belonged to Zion.

Last January I was on the point of death.

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My doctor said I had only a few hours to live and an immediate operation would be necessary.

We sent for Elder Adams and somebody went to Zion Home. They prayed and God has heard our prayer.

Today I am alive and healthy.

Dr. Th. S. Doederlein, 356 Webster Avenue, was the physician in my case.

We give God all the glory and thank Dr. Dowie for his prayers.

Thanking you again, I remain

Yours in Christ, (MRS.) EMMA DREIER.

Healed of Sore Throat. Niece Healed.

90 EAST TWENTY-SECOND STREET,
CHICAGO, ILLINOIS, June 26, 1900.

DEAR DR. SPEICHER:—You saw my throat on Dewey Day, May 1st, when it was in bad condition.

It became worse, and my husband went for Elder Graves, who came early one morning, to pray for me.

Something was in the way that prevented answer to his prayers.

Not until Thursday, when my husband went to Choir rehearsal and the Choir had prayed for me, did I receive deliverance from pain.

The next morning I was able to eat freely, without difficulty in swallowing.

My niece, Mabel Cronise, was healed of an attack of fever in answer to our own prayers this winter.

Mr. Boccasini was enabled, by the grace of God, to put aside tobacco, which he had used for many years, shortly after listening to the teaching of our beloved General Overseer.

We testify weekly to our love for God and Zion by singing His praises in Zion's White-robed Choir.

May God bless and keep you all. MRS. BOCCASINI.

Many Members of Family Healed.

448 OGDEN AVENUE,
CHICAGO, ILLINOIS, June 28, 1900.

OVERSEER J. G. SPEICHER.

Dear Brother in Christ:—At your request I send you my testimony.

I praise God for salvation and being partly healed of locomotor ataxia, from which I have suffered for many years.

I have been healed of many ailments.

I give God all the glory.

I thank Dr. Dowie and you all for your prayers.

Your Brother in Christ, H. D. BUXTON.

448 OGDEN AVENUE,
CHICAGO, ILLINOIS, June 28, 1900.

OVERSEER J. G. SPEICHER.

Dear Brother in Christ:—I have been saved and healed in Zion.

I have suffered for ten years with internal troubles, of which I have been healed since coming into Zion.

I have been healed of many other troubles, for which I praise God and give Him all the glory.

I thank Dr. Dowie and you all for your prayers.

Your Sister in Christ, (MRS.) H. D. BUXTON.

448 OGDEN AVENUE,
CHICAGO, ILLINOIS, June 28, 1900.

OVERSEER J. G. SPEICHER.

Dear Brother in Christ:—Four years ago last January I bruised my hand, which caused an abscess in the palm.

It formed matter, almost filling the palm of the hand.

It healed from the inside, and when it broke open it was entirely healed, having a new skin underneath. There was no raw sore.

I have been healed of tonsilitis, fever and bad cold several times.

I give God all the glory and thank Dr. Dowie and all of you.

Your Brother in Christ, LAWRENCE ELMER BUXTON.

448 OGDEN AVENUE,
CHICAGO, ILLINOIS, June 28, 1900.

OVERSEER J. G. SPEICHER.

Dear Brother in Christ:—Seven years ago I began to have trouble with my stomach, which caused me to have convulsions.

In the morning I would throw up my food in the same condition I had eaten it the night before.

I was so bad that I had to stay home from school for five months at one time.

I am perfectly healed.

I was also healed of tonsilitis, sore throat and a wart on my hip.

I praise God and give Him all the glory.

Thanks to Dr. Dowie and you all.

Your Sister in Christ, GRACE ALMA BUXTON.

Boy Healed of Dog Bite, Mother Healed of Grip.

81 FIFTH AVENUE, MELROSE PARK, June 30, 1900.

DEAR OVERSEER SPEICHER:—Last fall my little boy Andrew, nine years old, was bitten by a dog in the leg, on a Saturday.

It did not affect him until Monday, when his brother had to carry him home from school.

He could not put his foot to the ground.

The leg was swollen and inflamed.

That night he raved and talked in his sleep. By morning he was in a high fever and could not eat.

We sent for Elder Hammond. He laid hands on him and prayed God to stop the fever and take the poison out of the blood.

He received a blessing soon after the Elder was gone. He asked for something to eat.

That night he raved just the same, but the next morning he was much better. The fever was almost gone and the swelling in his leg had decreased rapidly.

Elder Hammond prayed again that night. He went to bed about 9 o'clock and slept well all night.

The next morning he got up and came running into our room, calling, "I am healed! I am healed! See how I can run, mamma."

It never troubled him any more.

If we had trusted doctors our boy would have suffered much, and perhaps died.

My husband's father died from a dog bite and trusting doctors. They drugged him to death in a hospital in Scotland.

God also healed my mother of the grip, in March last.

We had Elder Bryant pray for her. The first time he prayed the night sweats left her.

But she was weak for sometime.

Then we sent a request to Dr. Dowie to pray for her that she might regain strength, which she did. She has been well ever since.

We are so glad to know that God is our Healer.

We have never used medicine for the last three years. Even the toothache our boys take to God in prayer, and He answers.

Your Sister in Christ, (MRS.) JENNIE FLEMING.

Nervous Headaches of Many Years' Standing and Nervous Prostration Healed.

CHICAGO, ILLINOIS, June 25, 1900.

DEAR BROTHER IN CHRIST JESUS:—I have long felt it my duty to add my testimony to the glory of God.

From childhood I was a constant sufferer from nervous headaches.

They were so bad that I could not attend school, and I left it at the early age of twelve.

The doctor who had been consulted said I must stop studying so hard or leave school entirely.

As I was very fond of studying, it was thought best to take me from school, much against my parents' wishes.

I got no better, but rather worse. I could not stoop over without feeling I would faint or suffocate.

I always disliked physicians, so did not consult any until I could endure it no longer.

The first, Dr. L. J. Smith, of Cleveland, did not know what caused my trouble, consequently the medicine he prescribed did me no good.

The second, Dr. Z. T. Dellenbaugh, considered one of the best, if not the best physician, in Cleveland, told me I would have them all my life. That seemed awful to me, I having suffered about eight years then.

The pain in my temples was so intense that I often thought that I should go mad.

When he told me that, I said to him I would trust no more physicians, but would ask God to show me how I might be healed.

Shortly after I heard of Zion and read the literature, and also attended as many meetings as I could.

At that time I was also suffering from nervous prostration. I could sit still only a few minutes at a time.

When riding in the street cars I would walk the floor and my teeth would be so tightly clinched that at times I thought I could not get them apart.

But God heard my own prayers and I was wonderfully healed in a very short time.

I became a member of the Christian Catholic Church in Zion, and through Overseer Piper's and my own prayers I have been healed of these headaches, which seemed to curse my life.

I have also been spiritually blessed.

I am now in perfect health and am happy in Jesus and in Zion.

May God bless our dear General Overseer, who brought to us the glad tidings, and all Zion and His people everywhere, is my constant prayer.

Yours in His Name, (MISS) ELISE W. ZIEHLKE,
51 Tennessee Street, Cleveland, Ohio (now Zion Home).

Instantly Healed When Dying of Consumption.

Miss Cora Tillbury, Ballard, Illinois, said: "Six years ago this last spring I was dying of consumption. I came here through the efforts of my aunt, Mrs. J. F. Smith, 6527 Drexel Avenue, and was taken to Zion Tabernacle No. 1, near Stony Island Avenue. I heard the General Overseer speak once and Mrs. Dowie speak once. I received a ticket which was given to those who were dying, an emergency ticket. I was prayed with by the General Overseer. He laid hands on me in Jesus' Name. I felt a thrill go all through my body. I felt that I was healed. He told me to walk, and I walked. The same evening I went home. Dr. Holden, of Chenoa, came and said that he wished to examine my lungs. He examined my lungs the next morning after I was healed. He said, 'There can be no doubt about it. Her lungs are healing.'

"He had given me up to die. He said I could not live a week when I went away from home. I am well and strong today. I thank God for His healing power and Dr. Dowie for his prayers and teaching."

Wonderfully Delivered From Destruction. Healed of Abscess, Kidney Trouble and Dropsy.

Mrs. Margaret D. Malcolm, 3040 Throop Street, Chicago, Illinois, said: "Last Monday night I was on a car which was struck by an engine. It struck only three feet from me. I stepped on the platform just before the motorman jumped. Just as I stepped on the platform the engine struck the car. I did not know anything more until I was lifted, and my head, the side of my cheek, was hurt. I sat down a while. I then got up and was able to get home. The side of my head pained

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me. Thursday morning I came down to Zion Home and Dr. Speicher prayed for me. From that time all pain left me, and the stiffness went out of my side. Now I am well, and praise God and thank Dr. Dowie for his teaching.

"Six years ago I was wonderfully healed. I had been given up by the doctors. I had an abscess in my right side and kidney trouble and dropsy. I was healed of all, and from that time I have never had a drop of medicine."

Hacking Cough and Sprained Ankle Quickly Healed.

Mrs. Jennie E. Kline, 2550 Cottage Grove Avenue, Chicago, Illinois, said: "I had a hacking cough. My husband was worried by it. He said that he did not believe in this praying business, and that I ought to do something for my cough. I had never prayed about it and did not think much about it. I then came down to Zion, and had Overseer Mason pray for it. I praise God that it is gone.

"Four weeks ago I was on an errand of mercy, and as I was going down the stairs at Twenty-sixth Street and Cottage Grove Avenue, just at the last step, it seemed that my right foot turned right over under me. I fell and could not help myself. I said, 'Oh my Father in Heaven, help me to get up.' I was enabled to walk home. My foot was terribly swollen. I would not take off my shoe nor humor the Devil by looking at that foot. I knew if I took the shoe off that I could not get it on again. Next day, when I dressed my foot, I saw how black it was on one side. A friend of Zion came in and I showed it to her. We went down and Overseer Speicher was very busy. Overseer Piper prayed for me, and told me that I should get up and walk in the Name of Jesus. I could feel the healing touch when he prayed for me. In four days I could walk without any limping at all."

God Heals Stomach Trouble and Sore Throat.

Mrs. Clara Moore, 1464 Wabash Avenue, Chicago, Illinois, said: "I have had a complication of diseases; stomach trouble and chronic sore throat. Through LEAVES OF HEALING we were brought here to Chicago. I came to Zion and had the Elders and Dr. Dowie pray for me. I have been wonderfully healed of the stomach trouble and sore throat. The Lord has done very much for me. He has blessed me wonderfully; blessed my daughter in Cincinnati, and my husband here. I praise Him for it."

Delivered From Inflammation of the Brain and Its Effects.

Henry W. Moore, 1464 Wabash Avenue, Chicago, Illinois, said: "I was first taken sick with inflammation of the brain. I lay at home until my wife though it was best to take me to a hospital. The doctor thought I was not safe to leave with my wife. I was crazy for a long time; strapped down.

"My speech was gone when I began to recover. I scarcely knew my own name. I could not read. I could walk all right. They said that an operation would have to be performed, as that was the only thing that would save my life. My wife declared that she would not allow that. Then they telephoned here to Dr. Dowie. He prayed for me, and I was restored. That was two years ago last May.

"Then I was paralyzed on the left side so I could move nothing. I could not speak properly or perfectly. For about five weeks I was laid up with that. Finally I was prayed for in Zion Tabernacle in Cincinnati. I recovered so that I could walk fairly, and got to work. Since that time I have been almost perfectly healed. I used no medicine and no doctor after I left the hospital."

Healed of Dropsy, Heart Trouble and Dyspepsia. Delivered in Childbirth.

Mrs. Melina Walter, 3723 Wentworth Avenue, Chicago, Illinois, said: "I have been healed of dropsy, heart trouble and dyspepsia. Four years ago I was troubled with terrible pain in my head. I could scarcely sleep. God healed that.

"I praise God for the deliverance of a fine, large baby boy without a doctor."

Freed From Pain in Injured Foot.

Mrs. Fred Bennewate, 503 Summerdale Avenue, Chicago, Illinois, said: "Last winter my husband hurt his foot. He was working in the bicycle shop. It pained him very badly. We knelt down and prayed and the pain all left him. His foot had swollen and he was out of work about five weeks. I thank God that Zion helped us out. We received money and help from Zion."

Many Blessings and Healings in Family.

Mrs. William Bennewate, 2387 North Robey Street, Chicago, Illinois, said: "Before we heard of Zion my husband was dying with consumption, and was given up by doctors. He was sent away to Minnesota to die. I never expected to see him again alive. God showed him that He would heal him by His grace, and he was immediately healed. Shortly after he came back, a neighbor asked him to go up and hear Dr. Dowie preach. In a few days he went up to hear him. He came home and said, 'Praise God, Chicago is going to have the greatest revival it ever had.'

"I then joined him in trusting God for healing as well as keeping for spirit, soul and body. For the last six years we have been kept by the power of God without means and without doctors.

"Shortly after my husband's healing my little boy took the diphtheria. The neighbors troubled me very much, saying they would have me arrested. I asked Dr. Speicher to pray for my baby. He prayed for me and the baby was wonderfully blessed. Then he had a relapse, and the next day was a great deal worse. We knelt down in the evening and asked God, and it was immediately all right.

"Four years ago my little girl was totally blind for six weeks and was restored through an Elder's prayers, and has not been troubled since. Four years ago I was healed of blood-poisoning through Overseer Wilhide's prayers.

"Last winter I gave birth to another little boy and had a wonderful blessing and was wonderfully delivered. Through some neglect I took milk fever, which left me paralyzed entirely for over a week."

Overseer Speicher—She was worse than paralyzed. There was inflammation of the veins of the whole of one side. Her temperature was very high, the swelling severe, and there were symptoms of approaching suppuration.

Mrs. Bennewate—"I could scarcely move myself in bed. I had to be lifted. I could not feed myself or baby. That lasted for a week and a half. I was in terrible agony. It seemed that if God did not come to my rescue I would die. But, praise God, I am here today and more determined to live and serve Him."

Overseer Speicher—You left it all with the Lord, and had a wonderful deliverance.

God Wonderfully Heals and Keeps Many Members of a Family.

Mrs. A. E. Collins, Iowa Falls, Iowa, said: "While I was in the Methodist Church I always avoided testimony meetings. I never thought it possible that I could testify in public, and I cannot now, unless the Lord helps me. God has done so much for me in Zion I feel I must speak.

"Four years ago last winter news of this work first reached us in our homes in Iowa Falls. It found us all believing the Lord both able and willing to heal, but we were too ignorant to receive the full benefit.

"My eldest daughter had an attack of fever, which left her with one limb shortened, half paralyzed. She was also in poor health in every way. At the same time my youngest daughter had appendicitis, and through these attacks of the evil one I lost what little hold I had on health and became a complete wreck. I had chronic indigestion, internal troubles and nervous prostration. We heard of Zion and my oldest daughter determined to come. She was a stenographer and her employer could not spare her very long, so we came for a three days' stay.

"We attended an afternoon meeting in Zion Tabernacle No. 2, and we did not like it. I said to my daughter, 'There is nothing in this, and we may as well take the first train for home.' But she had more stamina than that, and we stayed.

"Friday evening there was a healing meeting. I thought there was no ray of hope in all this world for me. I stayed there with tears just pouring from my eyes from sheer physical weakness, but when Dr. Dowie came to me and laid his hands on my head, I felt a warm glow pass over me from head to foot. Even then I did not know I was healed, until the next morning, when I arose after such a sweet night's rest, feeling well and strong.

"My daughter was also very much better, and from that time she gained in strength and the muscles of her limb were restored until she was well and had no trace of lameness. She

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is now married, and last winter she was safely delivered of a nice baby without the aid of a physician. We sent a telegram to the General Overseer, but we had no one with us but a dear Zion woman at Forest City. She said, as indeed I well know, that the safe delivery of the child under the existing conditions was a miracle. My daughter is now well and doing her own work.

"My other daughter's little boy was healed of what seemed to be spinal trouble. Until he was eight months old he had never been able to hold his head up except by taking it between his hands. He is now a very sturdy child.

"My boy seemed predisposed to weak lungs. He came here with me two weeks ago, and in the first healing meeting experienced a great change in his lungs when Elder Graves prayed with him. He has now gone home, according to Overseer Speicher's advice. My daughter writes me that she has not heard him cough since he went home, and that he seems better than ever.

"I was healed of weak eyes one Sunday morning before any one else was up. I also had a terrible attack of the grip right after coming here. I lay on the bed with worse chills than I had ever had in my life. I sent in a request for prayer, and at the time the General Overseer prayed for the sick I broke into a perspiration, the chills stopped, and the next day I was up and feeling very well, although weak. I thank God for all His blessings and for the prayers of the Elders.

"Before we gave tithes to Zion we thought we had just enough income to manage to live on. But since I gave tithes, the nine-tenths seems to go further than the whole had before. If I had a favorable opportunity to sell all that I have, it would be placed in Zion. Some of my friends said that it might be all right now, but what if something should happen to Dr. Dowie? I told them that made no difference, if that were possible, for if Zion should all break up and go to pieces, I should do the same, and then I would not need any provision for old age." (Laughter and applause.)

Overseer Speicher—Yes, "if something should happen to Dr. Dowie." Let us all wait and not buy any land for fear something is going to happen to Dr. Dowie. That has been the cry for six years, and there has been something happening to him all the time. God has been blessing him more and more.

Healed of Muscular Rheumatism. Blessed in Giving Up Place for Principle.

Max Goldschwitz, 20 Seventeenth Place, Chicago, Illinois, said: "I was born and raised a Roman Catholic. I did not have any use for that religion. As I grew older I fell from the Church entirely. I did not believe in God or in any religion.

"I had been suffering with muscular rheumatism and spent a great deal of money. About seventeen months ago, a lady who is a near neighbor told me of the great wonders she learned while attending several Zion meetings at the Auditorium down town. I went to Zion Home and inquired for Dr. Dowie, but he was in Florida. They gave me some pamphlets and LEAVES OF HEALING, and I read them. I came here then, and Elder Holmes was leading the meeting. I liked the doctrine he was preaching. I went to the healing room and hands were laid on me and prayer offered. My pain was taken away.

"I was employed at the Boston Store. They transferred me to the grocery department, where I had to handle hams and bacon. Dr. Speicher told me not to do it. In the meantime I got a sore thumb from handling this stuff. I asked the manager if he did not have something else. He said he did not. I took him a copy of LEAVES OF HEALING. Then I commenced looking for work, and I found it near by where I live. I get more pay and work shorter hours. I thank God for that. (Amen. Applause.)

"I sprained my ankle. One Sunday morning I went down on my knees by myself and prayed, and within five minutes I received my full healing. I thank God for that."

God Delivers From Pain Caused by Strain. Other Blessings.

Deacon William S. Peckham, 2522 Calumet Avenue, Chicago, Illinois, said: "One morning, early in June, I attempted to raise a large window in the Bank. It was behind the desk so I could not get right under it, but had to give it a side push. In doing so I twisted myself in some way. A pain shot through my back and side as if a knife had gone through. I could not breathe or straighten myself, but I prayed to God for deliverance, and was able to go on with my work. I thought that shortly it would be all right.

"The pain continued and as I went home at night, I told my family about it. We prayed and I went to bed. When I arose in the morning it was nearly as bad as it had been the night before, and continued until the next noon.

"I went to Zion Home, had prayer and was healed.

"The secret was that when I prayed, as I had always prayed, that God would heal that pain, I thought, because it was so intense, 'If this does not get well, I will go and have an Elder pray for me.' There is where I made my mistake. God made me go and get an Elder, because I said 'If' when I prayed to Him.

"Just before coming out of the Masonic Order I was elected to the office of Worshipful Master, the highest office in the Blue Lodge. When I was initiated in the Masonic Lodge the Worshipful Master was a member of the same Church that I was, and he would frequently call upon me to pray instead of repeating the ritualistic prayer to open and close the lodge. I soon found that it was not acceptable to pray in the Name of Jesus. Then I could not pray any more.

"That was one of the first lessons that came to me of the awfulness of the Masonic teaching and works.

"Then I saw, sitting around the lodge-room in fellowship, those whom I knew to be wicked men; also some Jewish brethren, whom I respected as moral, upright citizens, who yet denied the Lord Jesus. I began to think that it was not right for a Christian to sit in a lodge-room with unbelievers and with mockers, and those who absolutely deny the Lord Jesus. A little later in the lodge-room I saw enter into what is called the holy of holies those whom I knew to be unclean and wicked men. I believe that the most dangerous power in the political world is the Masonic power.

"My wife was healed something over six years ago.

"If there were not one single person in Chicago healed, I would believe in Divine Healing, because it is in God's Word. If there were not one single person in Chicago saved, I would believe in Divine Salvation, because it is in God's Word, and because Jesus died to save us.

"I praise God for the teaching of our General Overseer. He has taught me how to pray. I never knew how to pray until he taught me. Zion can rejoice in her leader; in the one who has taught us and made the Word of God plain to us." (Applause.)

Overseer Speicher—Deacon Peckham has expressed the sentiment of Zion; the fundamental teaching of Zion; that is, that the Word of God is back of all the work in Zion. If it were not for the Word of God, the work would be of no avail. But, thank God, we have the facts as well as the Word.

We have only presented a few of these facts today. You saw the host that stood. The strangers here get a very little idea of the work of Zion.

God's Word stands assured, for He has spoken and He will never withdraw His Word. He can never break His Covenant which He has spoken to His servant. We receive it in Zion. We gladly receive it.

We are willing to suffer as our dear Elder Fockler in Mansfield is willing to die, if need be, for the truth of the Gospel. I do not believe many of us need to die. I do not believe many of us are worthy yet of death.

God knows when the time shall come we may be worthy that we shall have the pleasure of enduring it. May God make us faithful.

All who desire to serve God with their spirits, souls and bodies, who will accept the Word of God as far as they have light and knowledge to obey God, repent of their sins, stand with me and pray 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, in spirit, in soul, and in body. Give me Thy Holy Spirit to cleanse me from sin; to cleanse me from sickness; to keep me pure. Give me Thy keeping power. Give me wisdom that I may live aright; that I may not overdo; that I may not do evil; that I may be kept in health; that I may be kept in strength; that I may be kept in service; that I may obey the commandments of God. Bless Zion. Bless the Elders. Bless us each according to our needs, we ask for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Overseer Speicher.)

Now, if you mean it, God will do it just as He did for those whose prayers have been answered.

The meeting was then closed with song 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

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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, July 29, 1900.

The services were opened by singing Hymn Number 160:

To the work! to the work! we are servants of God,
Let us follow the path that our Master has trod;
With the balm of His counsel our strength to renew,
Let us do with our might what our hands find to do.

CHORUS—Toiling on, toiling on;
Let us hope, let us watch,
And labor till the Master comes.

The meeting was conducted by Elder Graves, who offered prayer.

After the tithes and offerings had been received, the meeting was thrown open for praise and testimony.

Marvelously Healed After Many Years' Suffering. Numerous Blessings Through Testimony.

Deaconess Helen Agnes Druey, Brookings, South Dakota, said: "Three years ago I had my last battle with doctors, drugs and devils. I had been drugged with morphine for three years. From the age of twelve I was constantly under doctors' care until finally I reached twenty-two, when the doctors gave me up and told me that there could be nothing more done for me.

"At that time a doctor came out to our country from New York State. He said he was a specialist in such lines of disease. My people almost forced me to go to him and be treated. I was under his care for six months. While under his care I grew rapidly worse all the time until finally, about this time of the year, I was taken seriously bad; down in bed. Then my people thought there must be something done, that I could not last long. I was constantly growing weaker. Morphine would not relieve me. They were giving it to me in hyperdermic injections. I also took it internally so as to stop the pain. But as soon as I came out from under it I was as bad as ever.

"There was a young lady, a Baptist minister's daughter, who had come in here in a wheel chair. She had been healed instantly. God sent her to me with two little pamphlets: 'How to Pray' and 'Jesus the Healer.' I was on a sick bed when she brought them. I read them, and immediately looked up to God and asked Him if the Way could not be opened that I could be healed.

"I timidly spoke to my people, and they laughed me to scorn. They thought it was ridiculous to want any such thing. They were very willing, however, that I should try Christian Science. I did not want it. I had read Christian Science for the last year, and I knew that I could not be helped by it.

"I gave up doctors and told them that I wanted to come to Chicago. They would not submit to it at all at first. Finally they got addresses of the best hospitals for these troubles, and told me that I could take these to Chicago, and that if I did not like Zion, I should go to these hospitals and stay there until well. They sent me here with a lady friend, and I lost the addresses of the hospitals. I never paid any attention to them. I knew just the minute I started that I would be healed. I was better by the time I got to the train.

"I was only in Zion one week when I could walk two or three blocks without any trouble at all. I felt much better than I had ever felt before. I saw plainly that my full healing would not come until I obeyed in Baptism. I went ahead regardless of all that was said and did as God wanted me to, and was made whole.

"For three years I have been a perfectly well woman. I have taught sixty-five children in the kindergarten all day on my feet. Besides, I have kept house and helped take care of my young sisters. I have not even had an ordinary headache. Before, I had suffered constantly and could hardly keep up in the school.

"We have had some wonderful healings just through my testimony. We had one case of a barber. He was a worldly man who was given up by the doctors. He had ulceration of the stomach. He wrote to Zion once. We united in prayer in our Gathering, and he is perfectly healed. He was living on toast and water. He eats everything now.

"A child was taken with tuberculosis all through the system. I told her mother that God could heal that child. She said she believed it. We knelt in prayer and the child is perfectly healed. She had bandages all over her, and she had some of the best doctors in Ohio, who said that the child could never live to grow up on account of that tuberculosis. She is perfectly well and has been in school every day. We have had many minor cases of healing.

"I praise God for a complete healing in every way. I I thank God for Dr. Dowie, and for the wonderful teaching of Zion. It has been the greatest blessing of all my life."

Lung Trouble and Fever Healed.

Miss Isabel Faulks, Waupaca, Wisconsin, said: "God has healed my lungs. I was also healed of a fever. My mother thought I was coming down with typhoid fever, and advised me to take a little medicine, but I trusted God and was healed."

Spinal Trouble, Deformed Hip, Wry Wreck and Other Diseases Healed.

Miss Florence C. Bolton, 16 East Sixteenth Street, Chicago, Illinois, said: "In 1878 I had four large carbuncles on the cords of my neck. They lasted four weeks, and after they went, for two years my head rested on my chest. I could not turn my head. I could scarcely swallow. For eighteen years my neck was stiff.

"A lady who was healed in Zion of a cancer told me that I had better come to Dr. Dowie and get healed. I had made up my mind to go to Indianapolis, Indiana, and was to start in one week. They had written me a number of times to come. I changed my mind and went to Zion Tabernacle No. 2, on Stony Island Avenue. While there I was healed. I had spinal trouble and was crippled. The fourth day I was in the Divine Healing Home my hip went down as far as the other one. My right limb was an inch and a half shorter than the other one, and that all came down in one evening.

"Since I was twelve years of age I had been troubled with corns and bunions. I wrote to the General Overseer for prayer. I received an answer that he had prayed for me on Friday, and on Saturday morning between three and four o'clock my feet began to feel numb. I could not realize what was the matter. I soon found that I was being healed. The corns and bunions and swelling in my limbs all had disappeared.

"Another time, while sitting in Zion Tabernacle No. 2, all at once the cords gave way in my neck. From that time on I could turn my head either way. For eighteen years I had never moved it.

"A year ago last May my cheek was swollen from a decayed tooth, and that all went down with a jerk.

"One day last fall I was out gathering nuts in the woods. Whether I had touched some poison weeds or not, I do not know, but there were three small boils came on one side of my neck, and twelve on the other side. I wrote a letter to Dr. Dowie on Tuesday and on Wednesday evening the boils all disappeared. I praise God's Holy Name."

God Graciously Heals of Lifelong Bronchitis and Salt Rheum and Rheumatism.

Mrs. E. E. Ketler, 1517 Michigan Avenue, Chicago, Illinois, said: "I have seen a great many people carried into the prayer room, helpless, and come out walking.

"I have been healed of many things. I was born sick. I had bronchitis and never knew what it was to be without a cough. My chest would hurt me so I could not lay my hand on it, and at last I would lose my voice. Sometimes I would be talking with people, and all at once I would lose my voice and would not be able to say anything.

"I had salt rheum in my hands so that I could not open and shut them without the blood coming out of them. I could not sew. The thread would catch in the creases of my hand.

"I had rheumatism at one time. I could not bear to be touched, but had to be lifted in a sheet.

"I afterwards came to the World's Fair. I saw on the 'Little Wooden Hut,' as they called it, a flag: 'Christ Is All.' We asked what it was, and they told us it was a place where people were healed through Christ Jesus. Instead of going to the World's Fair, I went to the meetings. I took my Bible and said, 'If Dr. Dowie can show us that God is the Healer by the Word of God, I am willing to believe it.' He did show me, and I was wonderfully healed. I became so interested in it that I wanted everybody to be healed.

"I stepped off the car sometime ago and sprained my ankle. While at prayer in Central Zion Tabernacle, Elder Stevens

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told all those who wanted their Heavenly Father to bless them to hold up their hands. I held up mine with the rest, and when I got up the pain had gone out of my ankle. The other day I was sick. Overseer Piper prayed for me while he was leading a meeting. I was healed and felt so well that I went to the meeting. Elder Stevens prayed with me and I did not have a pain. I thank God that He ever sent Dr. Dowie to Chicago"

God's Power Heals Blood-Poisoning.

William H. Valkenaar, 818 North Talman Avenue, Chicago, Illinois, said: "Through an accident a year ago, I hurt my shin bone very badly, scraping off the periosteum. I thought the Lord would heal me anyhow, and so I did not put any bandaging on. I expected the Lord to do the bandaging and all the rest. I got dirt in it, and it seems that blood-poisoning set in. The pain was terrible. One of the Elders prayed with me and the swelling left me instantly. The inflammation seemed to be still there, however. I came down the next day, and the Elder told me I had better lay off a day or two and give that limb a chance to rest. I did so. I was prayed for again and anointed, when all the inflammation left the limb."

Cancerous Ulceration Healed.

Mrs. W. Valkenaar, 818 North Talman Avenue, Chicago, Illinois, said: "Next October will be seven years since my first baby was born. After that I always suffered with two ulcerations. I was treated a long time, and at last the doctor said there was no help for me except by an operation. I said I would not have an operation.

"I went to another physician, and he thought he knew exactly what my trouble was, and that I would be well in a very short time. I went to him for a long time. He cauterized these ulcerations, which was very painful, but they did not get any better. At last he consulted another physician about it, and after closer investigation this physician found out that I had cancer. I suffered a great deal with it. I found out I did not get any better and I went to a good Christian doctor. He treated me three years and I was not any better, but did not suffer quite as much as I did before. Still I had these cancers, and they were always painful.

"A year after my last baby was born he had very sore eyes. He was almost blind. The physician feared about the child's eyes, and for two months we could not have light in the room.

"Our friend, Mr. Smale, often spoke to us of Dr. Dowie and about Divine Healing, and urged us to come down here. At last I saw that the baby's eyes were getting worse, and I promised the Lord that I would give up using all means. One of the eyes was closed, and I got down on my knees and asked the Lord to heal. The next day the child's eyes were perfectly healed. Then I knew that if the Lord was able to heal the baby, He was also able to heal me. A time was appointed, and we united in prayer. Right after that two large stones passed from me. My pain was all gone, and I then knew that the Lord had heard our united prayers.

"The last spell I had of it was last September. I had not followed the Lord in Baptism, but when I went down into the water the pain all left me. It has been gone ever since, and I can now work as hard as anybody, without any pain at all.

"I thank the Lord for what He has done for my little ones."

Elder Graves—Every one who is determined to live a pure, Christian life, stand. (Apparently all arose).

The meeting was then closed with prayer 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.

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By Rev. O. L. TINDALL, M. A., B. D., Principal Ministerial Training Department.

RECENTLY when on a visit to our old home we had the pleasure of meeting an old neighbor and one of the first Sunday School teachers we ever had. He is now an old man and an earnest Christian.

Conversation soon turned to Zion, of which he knew but little. We had the joy of teaching him a little, and supplied him with a number of Zion tracts and Leaves of Healing, which he said he would be glad to read.

The next day he came to our Gathering and subscribed for Leaves of Healing for a year.

We also met one of the old teachers of our boyhood days. Zion had impressed him as having a good deal of presumption to assume to know more than anybody else and claim it was right and everybody else wrong.

We saw no other way than to admit his putting of the case, for the most part. We simply suggested that he should not state our case too strongly, as he was inclined to do.

He claimed that Zion taught that every one who did not agree with her in all things had gone to the Devil, etc.

He is a strong and prominent Congregationalist.

We said, "That is what we claim: that all you fellows are wrong so far as your Church Government is concerned and your teaching on Divine Healing and many other things; among others the swine question."

As he was a farmer this struck him in a tender place.

We find as we go among men that we have to stand for Zion as being right, and not as one of many religions or denominations to which a man may belong, as his conveniences and preferences may dictate.

We may be exposed to the taunt of Phariseeism as "Holier than thou," etc., but we have boldly to affirm: "This is the Right Church; all the rest of you are wrong."

It is not a difficult position to defend and to establish. If this is not true, Zion has no business on earth; for no greater disgrace is in the world than the multiplication of sects in religion.

No wonder the world holds the Church in contempt.

Jesus said that the strong evidence to the world that "Thou Father hath sent me" was the oneness of His followers. The divisions and sects disgust the thinking world in heathen lands and in our own lawless land of religious mobs and *Mah-hah-bones*.

The Church has never been organized into an army.

It is only a mob.

The Church is the worst pretended organization of misgovernment or no-government we have in society. So we said to our old teacher.

There is rule and authority in our schools; there is government in all our business houses; in our vast railroad systems.

There is strict discipline in the army and navy. There is supposed-to-be government in our homes, and must be if the family is to be maintained.

But alas, in the Church, as we find it, we have no rule nor government nor discipline; no authority.

Every man is a law to himself, the equal of every other man, responsible to no one.

It is a first-class school for socialism, anarchy and lawlessness.

This is begun early in life. Very few parents command their children to go to Sunday School or Church. They coax them to do so for a while or hire them or advise them to go.

What would be the result if father and mother would do the same thing on Monday, when it came to work or going to school? You know it would be as it is now in the Church. They are not there; they prefer to swim, boat-ride, or fish.

We sometimes think the greatest mission of Zion is to teach this lesson the Apostle gave the Hebrews: "Obey them that have the rule over you."

One would think Christianity had never read that. They certainly never have practiced it to any great extent.

The nearest they come to it is where the people rule the pastor and say, "Go!" and he goes; "Come!" and he comes.

This is exactly opposite to what we are taught in the Word.

A young man writes us for information in regard to Zion College. He makes the remark that he is interested in what we say in regard to our work.

He says, "If you carry out what you preach, I think it would be a fine school and Church."

The "if" indicates that he has heard men preach and papers advertise great and good things, but they did not fulfil their promises.

May God help Zion in all her departments "to suit the action to the word," as Hamlet instructed his players. May we have as good sense.

Another bright young man called on us the other day to inquire about Zion College. He could speak four different languages, had been two years a student in a Theological Seminary, and was teaching Hebrew. He said he was well used and the intellectual training was good.

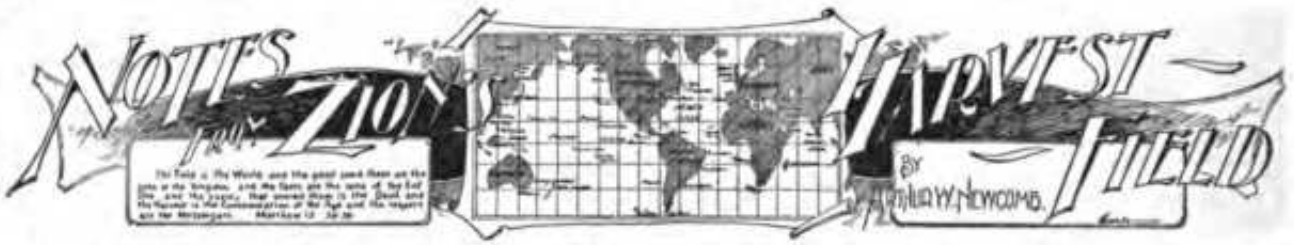
"But," said he, "we are drying up in our spirits. I am not growing in grace. Spirituality is lacking. I am not satisfied."

A few months ago he heard our General Overseer in his city, and since that time he has had a great desire to see Zion and to be in her Institutions.

May God open the eyes of many who are in the same condition.

Zion must look after her children and see that they are educated and trained up in the way they should go, and when they are old they will not depart from it.

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MANSFIELD AGAIN DISGRACED.

Mob of Brutal Cowards Wreck a Widow's Dwelling, Strip Elder McClurkin and Evangelist Fisher of Their Clothing and Smear Them With Paint. Authorities Terrorized by the Mob.

MANSFIELD, OHIO.

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

MANSFIELD, Ohio, a city of twenty thousand inhabitants, with churches, schools, newspapers, a thoroughly organized city and county government, and thousands of liberty-loving and law-abiding citizens, seems to lie wholly at the mercy of a mob of cruel, cowardly ruffians. With murder in their hearts, they are too craven to kill, hence they torture and insult the innocent objects of their diabolical rage and hatred.

The world already knows the story of the murderous attack upon Elder Fockler in the broad daylight of Saturday, July 21, 1900.

On the following Friday night, the General Overseer sent Overseer William Hamner Piper and Elders G. F. Stevens and A. W. McClurkin from Chicago, and Elder A. McFarlane from Marion, Ohio, to coöperate with Evangelist Fisher, who had been holding the fort for Zion in Mansfield ever since Elder Fockler's departure.

All seeming to be quiet, Overseer Piper returned to Chicago on Monday, July 30th.

At a meeting in Zion Home, with the Guests, on Monday evening, July 30th, Overseer Piper gave the following account of his trip to Mansfield, in company with five of the other officers of the Church, July 28 and 29, 1900:

I was very much pleased, when we reached Marion at 5:10 Saturday morning, to meet Elders McFarlane and Kennedy. Elder Kennedy had gone to Columbus two days previous, to see the Governor with reference to this trouble.

We reached Mansfield at 6:35 Saturday morning.

As soon as we had breakfast, we met together in my room, all six of us, for prayer. That was hardly over before Attorney Douglass, who has been taking care of the legal side of the question, came for an interview.

The owners of the Tabernacle had become a little scared because the insurance companies threatened to withdraw their policy, and had threatened to deny us the building. We were unfortunate in not having any lease.

Judge Wolfe had granted us a temporary injunction giving us possession of the hall on the one condition that Elder Fockler be left away from the city for that Sunday. He had no legal right to make any such condition as that, but there was no way of compelling him to grant an injunction one way or the other in so short a time, and as a personal favor to Attorney Douglass he granted a temporary injunction upon that condition. We had exhausted every possibility of securing a larger place, and were compelled to submit to that proposition.

About 11 o'clock that morning I called upon the Mayor, with three of the other officers and with Attorney Douglass. I presented the letter written by the General Overseer to the Mayor. He received us very kindly, and I, of course, observed the manner of speech and politeness that is due to a man in his position.

I let him know what Zion stood for, and told him that the mob could never drive us out of Mansfield. He said he had twenty policemen sworn in, and promised us protection.

About an hour after that, the Chief of Police called upon me. He promised me all the protection in his power to give. I thanked him for it, and he left.

I understood from Elder Fockler he had ordered 360 new chairs for the Tabernacle, and that they were in storage in Mansfield. We went, and found that the dealer had gotten scared, and had not ordered them.

We went to some undertaking establishments, but could rent only fifty chairs.

I rented forty planks, twenty feet long, twelve inches wide, and two inches thick, warranted to contain lots of splinters. (Laughter.)

We used chairs as supports, and laid the planks on them.

We got the planks arranged; then I orderded a number of sheets of sandpaper, and set the people to work to sandpaper off the splinters.

I was informed a mob of several hundred men had crowded around the Tabernacle Saturday night. When they saw the boxes of literature, not knowing what they might contain, the wretches were scared half to death. They thought sure that they were firearms. They insisted on breaking open a box. They found "Firearms" on Sunday morning. With that exception there was no disturbance on Saturday night.

Sunday morning, some of the Elders got up at 5 o'clock and some at 6, and the members of the Church, about twenty-five or thirty in number, took LEAVES OF HEALING and put it into the homes of the people.

As I came down the elevator at the hotel, the Chief of Police was standing in the corridor. I saw he had a frown on. The reporter of the *Shield* was with him, and he was frowning too. He did not look nearly so pleasant as he did Saturday morning.

The Chief of Police called me aside, and said, "Those LEAVES OF HEALING have created a terrific sensation this morning."

I said, "Yes, sir; I suppose they have."

"I should advise you to be very careful in your language," he said.

I said, "Chief, I intend to speak today, as I believe God Almighty wants me to speak." (Amen.)

He turned on his heel and said, "Then I won't protect you."

I walked after him and said, "Let me tell you, you cannot bluff me."

He said, "I meant what I said."

I stepped to the telephone, and called up the Sheriff. A lady came to the phone. I said, "Is Sheriff Pulver in?"

"No; he is gone to the country."

"When will he be back?"

"In about an hour."

"Tell him I request his presence in Zion Tabernacle."

We went into Zion Tabernacle. It must have been about 10:20. I stepped in the little side room; the Elders took their places on the platform.

I was in there about five minutes when terrific yelling began on the outside of the Tabernacle. That instantly started a stampede.

I got on the platform quickly, and said, "Be seated; sit down quickly." They sat down.

There were between one and two hundred there who were not members and friends of the Church; all men. I do not believe in two services there were half a dozen women, except the members and friends of the Church. The women were simply afraid to go.

I thank God now for the intellectual and spiritual liberty I had in facing that crowd of men.

I saw that God had given these men into my hands and I had them. By the time these services were over, there were not a half dozen men in that hall who would not have fought for me.

I talked in the afternoon on the "Principles and Practices of the Christian Catholic Church in Zion," with some remarks on the constitutional right of free speech.

I said: "I arraign before the judgment bar of God, not only the mob which inflicted its cruelties upon Elder Fockler, but the officials of the city, from the Mayor on down through the Chief of Police to every officer who did not do his duty." (Amen.)

I called them to repentance, confession and restitution; to give up their evil habits, their tobacco and their lying, and to live clean and godly lives.

I had sent a personal, special invitation to "Red Hartman," the leader of the mob, to attend the meetings.

I do not forget in this connection to thank those who accompanied me.

Evangelist Fisher has had a hard time of it. He has been fighting the battle alone ever since Elder Fockler left. He was threatened with a mob

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a number of times, but God delivered him every time. He deserves a great deal of credit.

The others did nobly. They did everything I asked them to do. I asked them to hustle lumber; they hustled. Elder Stevens is the greatest hustler I ever saw in my life.

I thank God again for the complete peace and absolute rest of mind. I constantly remembered, "In quietness and in confidence shall be your strength."

It was not a very easy thing for my wife and little ones. On Friday night my little daughter Irene seemed to enter into the spirit of the thing. Just before I left, we put her to bed. She got down on her little knees and folded her hands, as we are teaching her to pray. She said, "Irene, tiss Papa; Irene, love Papa."

We are getting back to primitive Christianity.

If we expect First Century blessings from God, we must also expect First Century persecutions from the Devil.

God will give Zion the victory.

On Monday evening, July 30, 1900, Elders Stevens, McClurkin and McFarlane and Evangelist Fisher held a cottage prayer meeting at the home of Mrs. Fredericks.

About fifty Zion people, among them several ladies and children, attended the meeting.

For a time all was quiet and a service full of blessing was held.

Then the mob began to gather again and first manifested its presence by fiendish yelling and screaming.

Finally the cowards, wrought up to the proper degree of excitement and hatred, which took the place of their lacking courage, began to throw stones and brickbats at the house.

Windows were smashed, lights put out, and there in the darkness the faithful Zion people received upon their bodies many of the cruel blows of the missiles which the mob continued to hurl through the windows.

This merciless and diabolical fusilade was kept up for hours, during which there was no attempt on the part of the city officials or the so-called good citizens of the place to prevent it.

Thus, the recreant city government permitted the wrecking of a widow's home because she allowed a religious meeting to be held there.

During all this time there were repeated cries for "Fisher," the mob seeming to have a special desire to harm him. There was probably no reason for this, except that Evangelist Fisher had come to the city with Elder Fockler.

The mob made several unsuccessful attempts to force an entrance into the house, but failed, the Elders and people having barricaded the doors.

Finally the Sheriff, a deputy and the city police arrived and entered the house. Instead of keeping the mob out, as they ought to have done, and as they could have done, these cowardly officials allowed the law-breakers to enter at their heels.

Then followed a scene which should cause every lover of justice, liberty and humanity to cry out for the punishment of the lawless wretches who perpetrated and of the lawless officials who permitted it.

Under the very eyes of the police the mob dragged Evangelist Fisher and Elder McClurkin out of the house into the streets.

Although there were cries of "Hang him!" and "Lynch him!" the craven-hearted criminals did not dare to disobey the instructions of their Mayor, that they were to stop short of murder.

But both men were compelled to submit to the shameful indignity of being stripped of all their clothing, except their shoes and hose. They also left Evangelist Fisher's underdrawers upon him.

Then they were taken to the Lean Harrow Works, where rough and cruel hands daubed them from head to foot with blue paint.

When that had been done, a half-pailful of paint was poured upon the head of each and allowed to run down upon his body.

Then the march was resumed.

A young lawyer named Farber assumed the lead of the mob, and seemed to be responsible for the safe delivery of the suffering victims to the city authorities.

But it was with difficulty that he prevented the now almost insane mob from inflicting serious injury upon Zion's faithful officers.

In the chill of the midnight hour, with no clothing upon them, these ministers of God were kept out upon the streets of Mansfield for a long time, and finally marched up the principal thoroughfare in that condition, although the streets were crowded with curious people.

At the city jail they were turned over to the city authorities by the mob.

In the meanwhile, the police had secured Elders Stevens and McFarlane and taken them to the jail.

At about that time the following telegram for the General Overseer was received at Zion Home:

MANSFIELD, OHIO, July 30, 1900.

DR. JOHN ALEX. DOWIE, Chicago.

Elder Fisher and his mate have been nicely painted blue.

The police were so busy looking for the nut spielers attached with the nickel plate show; hence the Elders were nicely dabbed with the original ottermereen blue.

Waiting for more Elders. MANSFIELD BLUES.

At the jail the Zion Elders were met by the police and several physicians, who were there to attend to any wounds they might have received. Evangelist Fisher was so severely injured that he was unconscious for nearly an hour.

Three doctors assisted the police to remove the paint from Evangelist Fisher's and Elder McClurkin's hair and bodies. So difficult a task was this that it occupied nearly two hours' time.

New clothing was then procured for them and they prepared to sleep until daylight in the prison.

During the cleaning process, while both men were naked, the officials brutally allowed curious crowds to pass through the jail.

When all was quiet, the following telegram was sent:

MANSFIELD, OHIO, July 31, 1900.

REV. WILLIAM HAMNER PIPER, Chicago.

Evangelist Fisher and Elder McClurkin were captured by mob and painted. We are now in the prison safe. A. MCFARLANE.

The following morning the mob began to gather again, and a conference of the Elders and the city and county officials was held.

The cowardly officials, wishing to relieve themselves of the responsibility of protecting Zion's officers, fearing to incur the displeasure of the mob element if they did so, counseled the ministers to leave the city.

The Elders replied that they were under orders to remain and would do so until forcibly ejected.

The Elders talked with Overseer Piper over the long-distance telephone, asking for direction.

The Overseer directed them to remain.

After more talk, one of the officials made a speech to the mob, asking them to allow the Zion Elders to be taken to the train in safety.

When the mob fiend, the real ruler of the city, had granted his permission, the Zion officers were placed in a carriage and, followed by the heartless jeers of the mob, were driven to the depot and placed on a train for Chicago.

Meanwhile the wires had been kept hot with messages which tell an interesting part of the story.

Upon receipt of Elder McFarlane's telegram, Overseer Piper telegraphed as follows to the General Overseer, who was

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at Mrs. Dowie's country home, Ben MacDhui, Montague, Michigan:

CHICAGO, July 31, 1900.

REV. JOHN ALEX. DOWIE,
Ben MacDhui, Montague, Michigan.

Elders violently assaulted again last night; not seriously hurt.
Call me up by phone immediately. W. H. PIPER.

After he had talked with the Elders over the telephone, he sent the following telegram to the General Overseer:

CHICAGO, July 31, 1900.

REV. JOHN ALEX. DOWIE,
Ben MacDhui, Montague, Michigan.

Mob is assembling in Mansfield. Officials, including Sheriff, want Elders to leave city for time.

Telephone direct Mansfield jail.

I think they ought to stay. Let me know your answer.
W. H. PIPER.

Before he had received any reply from the General Overseer, the Overseer-at-Large received the following message:

MANSFIELD, OHIO, July 31, 1900.

WILLIAM HAMNER PIPER, Chicago.

Police have just put on train four Elders. This was done by police direction. Think it was best thing that could be done under circumstances.
A. A. DOUGLASS.

As soon as the General Overseer had received Overseer Piper's telegram announcing that mob violence had again broken forth in Mansfield, that Zion's Officers had been assaulted and were being urged to leave the city, he telegraphed as follows to Evangelist Fisher:

MONTAGUE, MICHIGAN, August 1, 1900.

REV. E. P. FISHER, Mansfield, Ohio.

You and Elders must hold the fort, come what will. Zion never goes backward.

I have informed the Mayor and Sheriff that I have appealed to Governor Nash.

We must never betray Christ nor suffer a mob to destroy our civil and religious rights.

Hold meetings forenoon and afternoon only for the present.

All eyes are upon you.

All Zion prays for you. "Christ is Conqueror."
JOHN ALEX. DOWIE.

To the Sheriff of Richland County he sent the following:

MONTAGUE, MICHIGAN, August 1, 1900.

THE SHERIFF OF RICHLAND COUNTY, Mansfield, Ohio.

You have proved that you cannot or will not preserve the peace and protect the lives, liberty and property of officers and members of Christian Catholic Church in Mansfield.

I have reported your failure to the Governor, and demand the protection of the State.

I shall hold the county responsible for the shameful outrages of last night.

It is an everlasting disgrace to you all.
JOHN ALEX. DOWIE.

To the Mayor of Mansfield he telegraphed as follows:

MONTAGUE, MICHIGAN, August 1, 1900.

THE MAYOR OF MANSFIELD, OHIO.

You have again proved yourself unwilling or unable to preserve the public peace, and to protect the lives, liberty and property of the law-abiding Elders and members of the Christian Catholic Church in Mansfield.

The shameful outrages of last night are an everlasting disgrace.

I have appealed to Governor Nash for the protection of the State.

We will never surrender our civil and religious rights to cowardly and lawless mobs and public officers.

I hold the city liable for damages according to law.
JOHN ALEX. DOWIE.

Evangelist Fisher and the Elders had left Mansfield before these telegrams reached there.

To Overseer Piper he telegraphed as follows:

MONTAGUE, MICHIGAN, July 31, 1900.

REV. W. HAMNER PIPER, Zion Home.

I have wired Fisher and Elders to remain, come what will.

I have wired Mayor and Sheriff, informing them that I have appealed to Governor Nash for protection by the State. Their four long messages are now leaving Montague.

Zion can never go back.

Let all pray.

Christ is Conqueror.
JOHN ALEX. DOWIE.

His telegram to Governor Nash read as follows:

MONTAGUE, MICHIGAN, August 1, 1900.

GOVERNOR OF OHIO, Columbus, Ohio.

Both Mayor and Sheriff again proved their incompetence to preserve the peace, and protect the lives, liberty and property of law-abiding and good citizens in Mansfield, last night.

Two exceilent men, Revs. E. P. Fisher, B. D., and A. W. McClurkin, B. A,. B. D., were shamefully abused and outraged by a mob who broke into a private house and dragged them through the streets.

I respectfully ask, is it necessary for some one to be murdered outright before you will move?

We shall never surrender to mob law, and will continue to minister to the members of the Christian Catholic Church in Mansfield.

The authorities having failed, I claim the immediate protection of the State.
JOHN ALEX. DOWIE.

To this the Governor of Ohio thus insolently replied:

COLUMBUS, OHIO, July 31, 1900.

REV. JOHN ALEX. DOWIE, Montague, Michigan.

When civil authorities of Mansfield and Richland County inform me that they are unable to preserve the peace and protect life and property, it will be time for me to act.

In the meantime it would be well for you to temper your zeal with some degree of prudence.
GEORGE K. NASH.

In the meantime the General Overseer had received the following telegram from Overseer Piper:

CHICAGO, July 31, 1900.

REV. JOHN ALEX. DOWIE,
Ben MacDhui, Montague, Michigan.

The following message from Evangelist Fisher just received:

"We four officers forcibly ejected by authorities. On way to Chicago. Arrive tonight 8:45, Pennsylvania."
WILLIAM HAMNER PIPER.

He then immediately telegraphed to Governor Nash the following:

MONTAGUE, MICHIGAN, July 31, 1900.

GOVERNOR GEORGE K. NASH, Columbus, Ohio.

Reserve your impertinent advice for the authorities at Mansfield, who have today made common cause with the cowardly mob of housebreakers and outragers of decency, and have forcibly ejected four inoffensive Christian gentlemen and ministers against whom there was no charge of violating any law.

What further proof of their incompetence and criminality do you require? Has the "point within the circle," the emblem of Baal, replaced the national flag, and has opposition to Freemasonry become high treason?

Zion's Elders will return to Mansfield in due time and perform their duties.
JOHN ALEX. DOWIE.

Upon their arrival in Chicago on Tuesday morning, Evangelist Fisher and Elder McClurkin showed in their haggard faces and heavy eyes the terrible physical ordeal through which they had passed.

Both were sore all over their bodies from the bruises made by missiles thrown through the windows of Mrs. Fredericks' house, and by the cruel blows of cowards who struck them during their march through the streets of Mansfield.

Elder Stevens and Elder McFarlane were also sore from the effects of bruises. All were of the opinion that the mob and the police officials had worked hand in hand for the purpose of driving them out of the city.

Public sentiment throughout the country has been aroused against these hideous outrages, and Mansfield has begun to feel the disgrace which she has brought upon herself.

The Masonic pulpit, the Masonic press and the Masonic city officials, alarmed at the Frankenstein mobocracy which they have created, have begun with one accord to berate and decry such outrages and to disclaim their responsibility in the matter. But they cannot shirk that responsibility.

The following Proclamation, posted prominently about the city previous to Overseer's Piper's arrival, shows the animus of the Mayor:

MAYOR'S PROCLAMATION.

TO THE CITIZENS OF MANSFIELD, GREETING:

Under existing circumstances, it seems meet and proper that I should call your attention to the great necessity of preserving the peace and good name of our city at all times and under all circumstances.

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The late occurrence within our limits, brought about by unwise, indiscreet, inflammable utterance of the leader of a certain religious sect in our midst, professing to be a Christian organization, has disturbed the usual good order and quietude of our people; and by reason of certain rumor, whether ill-founded or otherwise, having reached the ear of your Chief Executive, that the same disturbing element is again to invade our city:

Therefore, I, Huntington Brown, Mayor of the City of Mansfield, Ohio, do call upon all citizens to refrain from any and all acts of violence toward any persons whomsoever, and to conduct yourselves as becomes those who abide and respect the law.

Especially do I call your attention to the following statutes of the Commonwealth of Ohio, and proclaim them to you:

(4426) SECTION 10. (County's Right of Action Against Member of Mob):

"The county in which a lynching shall occur, shall have a right of action to recover the amount of any judgment against it in favor of the legal representatives of any person killed or seriously injured by a mob, including costs, against any of the parties composing such mob. Any person present with hostile intent at such lynching, shall be deemed a member of the mob and shall be liable to such action." (93 v. 165.)

SECTION 6893. (Riot):

"When three or more persons assemble together to do an unlawful act with force and violence, or being assembled to do an unlawful act as aforesaid, or agree with each other to do an unlawful act with force and violence, and make any preparation or movement therefor, or continue together after proclamation made as provided in the next section, or attempted to be made and prevented by rioters, they are guilty of riot, and shall each be fined not more than five hundred dollars, or imprisoned not more than thirty days, or both, and shall give security for good behavior and to keep the peace for one year."

HUNTINGTON BROWN,
Mayor of the City of Mansfield, Ohio.

The first few clauses are in themselves sufficient to fan into flames the fierce fires which were then smoldering in the wicked hearts of the mob.

The press, with hands raised in mock horror, repudiates the mob, but in the same column prints bitter denunciations of Zion, which have more effect than their hypocritical cant.

A minister of Mansfield, if the newspapers reported him correctly, preached on Lord's Day evening, July 29, 1900, a sermon, in which he mixed his disapproval of mob rule with false statements concerning Zion, her General Overseer and her ordained officers.

What he said concerning mob rule was very true, but all the good it might have done was more than counterbalanced by his false attitude toward Zion.

The events of the Monday night proved the utter futility of that kind of denunciation of mob rule.

Meanwhile Zion is preparing to Go Forward.

She will never give up her work in Mansfield, though the streets run with the blood of her murdered Messengers.

The law of God, the law of man and the sentiment of all honest people are on her side in this fight, and she cannot lose.

On Thursday night late, the General Overseer returned from Ben MacDhui to investigate the entire Mansfield affair and settle upon his course of action.

He arose at 5 o'clock Friday morning, and after spending several hours attending to general business, called in the Overseers and the Elders and Evangelist who had been in Mansfield. In continuous conference from 11 A. M. to 8 P. M. he went into the matter thoroughly, examining, also, reports from his private correspondence.

As a result, it was decided that Overseer Piper, Evangelist Fisher and Elders McFarlane and McClurkin should return to Mansfield, arriving there on Lord's Day morning, and conduct Divine services in Zion Tabernacle.

The following telegrams were accordingly sent out:

CHICAGO, August 3, 1900.

TO THE SHERIFF OF RICHLAND COUNTY, Mansfield, Ohio.

I have directed Overseer Piper and three other ministers of the Christian Catholic Church in Zion to proceed to Mansfield on Erie train, arriving 6:35 Sunday morning.

Since you and city authorities have failed twice to preserve the peace and to protect law-abiding men from lawless mobs and horrible outrages, I demand that you inform Governor Nash of your inability and clear the way for the action of the State. JOHN ALEX. DOWIE.

CHICAGO, August 3, 1900.

GOVERNOR G. K. NASH, Columbus, Ohio.

I have directed Overseer Piper, and three of the ministers of the Christian Catholic Church in Zion who were horribly outraged by the lawless mob last Monday night, and who were forcibly expelled by the lawless local authorities on Tuesday noon, to return to Mansfield on Erie train, arriving 6:35 Sunday morning, to minister to the members there.

Surely you can now see what all the Nation sees, that civil and religious liberty guaranteed by the Constitution are openly trampled down in Ohio, to the disgrace and injury of the State and Nation.

It is not even pretended that our ministers have violated any law, and their personal character and good motives are unquestionable.

I respectfully demand on behalf of tens of thousands of good citizens who are members of this Church that you will fulfil your oath of office, and protect, next Sunday, those sacred rights which ungovernable passions and prejudices are destroying. JOHN ALEX. DOWIE.

CHICAGO, August 3, 1900.

WILLIAM MCKINLEY,
President of the United States of America,
Washington, D. C.

I have appealed again and again to the Mayor of Mansfield and to the Sheriff of Richland County, Ohio, for protection to ministers of the Christian Catholic Church in Zion who have been stripped naked, marched through the streets, indecently exposed, and horribly outraged by lawless mobs.

I have appealed in vain to the Governor of Ohio to interfere on behalf of the civil and religious liberties guaranteed by the Constitution.

There is no charge against these good men that they have violated any law.

I have directed an Overseer to proceed to Mansfield on Sunday morning to minister to the members of the Church there.

He will be accompanied by three of the ministers who were outraged as I have described.

I have again appealed to the Sheriff and Governor for their protection, and I respectfully ask you, on behalf of tens of thousands of good citizens who are members of the Church of which I am General Overseer, that you will exercise the executive powers which you possess and by the oath of your office are bound to exercise when local authorities are in league with murderous mobs, and which President Cleveland exercised in Chicago in 1894. JOHN ALEX. DOWIE.

Let all in Zion pray for the brave men who will tomorrow face the devils at Mansfield.

SATURDAY MORNING, AUGUST 4th.

The following telegram has just been received:

ERIE DEPOT, MANSFIELD, OHIO, August 4, 1900.

W. HAMNER PIPER, Chicago, Illinois.

Have just read telegram of Dr. Dowie to Sheriff.

As your friend and attorney I advise against it. Bloodshed will follow. Zion will only be hurt.

Do reconsider. Wait for a few weeks.

No good citizen here really wants to hurt Zion.

Public seems only to be incensed at alleged sayings of Elder Fockler. These are rapidly being explained and corrected.

Better feeling will soon prevail.

Wire immediate answer. A. A. DOUGLASS.

Overseer Piper has replied as follows.

CHICAGO, August 4, 1900.

A. A. DOUGLASS, Mansfield, Ohio.

Read Acts four, twenty-nine and thirty.

We are certainly coming.

Let Sheriff do his duty and no blood will be shed.

WILLIAM HAMNER PIPER.

CHICAGO.

ZION in Chicago is making active preparations for the departure of the General Overseer and party for Europe, on Thursday of next week, August 9th, at 10:30 A. M.

Cards have been distributed announcing the Farewell Services and Reception at Central Zion Tabernacle tomorrow and Monday and Zion Home Tuesday evening.

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Zion Printing Works has been busy for weeks preparing Zion Literature and other printed matter for the work in European countries.

Meanwhile, all the other work is carried on as usual, and God crowns it with His blessing.

He graciously sustains the General Overseer in the greatly augmented toils of arranging his work for his absence, and of guiding and directing Zion in Mansfield in her troublous times.

ONE of the most blessed services held in Zion in Chicago is the Early Meeting for Consecration and Prayer, held Lord's Day morning in Zion's Hall of Seventies, and week-days in Zion Home Assembly Room.

Its daily gathering was begun October 1, 1899, especially for Zion's Holy War Against the Hosts of Hell in Chicago.

It became such a blessing, however, that it has been continued ever since.

In these early morning prayer meetings are found some of the springs which feed the streams of spiritual life in Zion.

Prayer is made for the General Overseer, the Ordained Officers, Zion's Institutions, etc.

Let Zion elsewhere pray at this early hour of worship.

Auburn, Nebraska.

Rev. Charles A. Hoy, Elder-in-Charge. Evangelist Sue R. Hoy, Assisting.

Elder and Evangelist Hoy recently took charge of the Branch of the Christian Catholic Church in Zion at Auburn, Nebraska.

Elder Hoy sends us the following happy account of God's blessing upon His work through Zion, in this important part of the harvest field:

Zion in Nebraska is prospering.

Nearly all Zion women in Auburn and Falls City work in Seventy work and spend at least two half days each week in selling LEAVES OF HEALING. They have assisted me, with some of the brethren, to distribute over 2000 tracts and 500 old papers.

Two sold nineteen copies of LEAVES OF HEALING in the saloons a week ago.

Sixty copies of THE COMING CITY have been sold and have created much interest among the business men.

The Fourth was spent by twenty-two members and friends of Zion in Auburn in a grove five miles distant, where they escaped the special carousing advertised for the day.

The time was very profitably spent in becoming better acquainted, with singing, and a half-hour address from the Elder on "The Glorious Future of Zion."

Having our own Zion Tabernacle here, and being about to secure our own at Falls City, through the liberality of the people, will give Zion a permanent foothold.

Our members at both places are most devoted to Zion, which gives us much joy amid our difficult labors.

I have just returned from a most profitable four days' trip 100 miles west in the State, spending two days, July 24th and 25th, at Alexandria, holding conferences with members and friends of Zion, teaching and praying with the sick, and addressing open-air meetings two evenings in a grove.

There was an attempt one night to disturb and break up our meeting, but the Lord gave us grace and wisdom in handling the disturbers, who, conscience-smitten, quieted down so that the services closed in peace with friends made for Zion.

At an early hour on the 27th we were driven seventeen miles to Hebron, the county seat of Thayer County, the former home of Brother Clemons, Clerk of Zion Home, who has done faithful work in scattering Zion Literature among his old acquaintances.

We were accompanied by three Alexandrian friends. We had planned a two days' service and Baptism there, and how my heart rejoiced as members and friends of Zion from other villages began to gather at Brother Gallant's home, where, truly, all that believed in Zion were together, "and had all things common, and did take their food with gladness and singleness of heart."

During the two days' meetings we had several most profitable conferences, and organized a Gathering with ten members enrolled.

During the afternoon of July 27th, the weather being most favorable, eight candidates for Triune Immersion drove from Brother Gallant's home a half mile to the Blue River, where, on a sandy beach, in the presence of a hundred friends, we held a most impressive service, after which we baptized the eight members of Zion "into the Name of the Father and of the Son and of the Holy Spirit."

One aged mother testified the next day that she had received healing of a disease of many years' standing.

An hour later the Holy Sacrament was solemnly partaken at the Gallant home amid much thanksgiving and great spiritual joy.

Very profitable services were held each night in the Hebron Opera House. We preached on "Salvation, Healing and Holy Living" and on the "Principles and Practices of the Christian Catholic Church in Zion."

Save for the boisterousness of the young men on the outside, our Message was respectfully received.

We came away feeling that Zion was being favorably considered in the hearts and homes of many Hebron people.

Belvidere, Illinois.

Rev. A. J. McCreery, Elder-in-Charge. Evangelist Mary R. McCreery, Assisting.

Zion in Belvidere, which for sometime was a very active Gathering of the Friends of Zion with no ordained officer of the Church in charge, last winter rejoiced in the ordination of one of their number, H. A. Gould, as Deacon in the Christian Catholic Church in Zion.

Recently these faithful people were again made happy by the appointment of an Elder and Evangelist to take charge of the work there.

God has been blessing, and Elder McCreery sends us the following bright report:

"Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew Him not."—1 John 3:1.

When we left our people in Benton Harbor, Michigan, for this place, we had all confidence that it was by direction of the Lord through our General Overseer.

We have never once doubted it since.

We arrived here the 16th of May.

We find our Deacon H. A. Gould a man full of business and rich in faith.

We found a nice Gathering of about thirty members and several friends, some of whom have since come into fellowship.

The first Sunday we were here we called for $75 to furnish our Zion Tabernacle, and there was a hearty response of $84.

On the Fourth of July we retired to a beautiful leafy grove on the banks of the Kishwaukee River, a few miles from town.

We spent a very pleasant day together, and in the afternoon we baptized five persons by Triune Immersion. One of these was seventy-nine years of age and another eighty-one.

It was an impressive scene. Many strangers witnessed it.

There have been some saved and some remarkable healings.

One man, Brother Kennedy, was terribly afflicted by the Devil one night. The next morning he came to us to be prayed with. He did not get relief and suffered much all day.

That night Mrs. McCreery and I went to his home and found him tossing with pain on his bed. I went into his room, spoke a few words to him, and then laid my hands on him and prayed. Then for about fifteen minutes I fought the Devil for him, quoting Scripture and singing spiritual hymns.

I went home, leaving him easier.

As soon as we were gone, he arose from his bed and told the Devil he must go, in the Name of Jesus. Then he asked God to give him rest and sleep, and went to bed and slept well all night.

He arose in the morning feeling perfectly well.

He has been full of praises ever since; well and working hard.

A baby who was moaning with pain when we were called to pray for him, went to sleep in my hands while I was praying. He is doing well now.

We have received eleven applications for membership, and are now organizing our Seventies, some of whom are doing saloon work.

God is blessing Evangelist McCreery in leading the Juniors, and the work in general.

There are strangers in nearly every meeting.

Let those who read these lines pray for us and our work here in Belvidere.

Auburn, Wisconsin.

Deacon John W. Stochholm, of Eau Claire, Wisconsin, conducted Divine services and administered the Ordinance of

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Believers' Baptism by Triune Immersion at Auburn, Wisconsin, on Lord's Day, July 15, 1900.

He tells the following very interesting and encouraging story of God's work in that beautiful valley:

A wonderful revival is sweeping over the valley of Auburn Township, Chippewa County, Wisconsin. It is spreading east, west, south and north, its abiding blessing remaining with those who are willing to repent and obey.

About three years ago, William La Belle was given a copy of LEAVES OF HEALING. Through the reading of that paper he was led to go to Zion in Chicago.

He came home healed of heart disease and dropsy, and greatly blessed spiritually.

He and his dear wife became the first witnesses in the valley to a full redemption through Christ for spirit, soul and body.

They began the distribution of Zion Literature.

The prayers, testimonies and consecrated life of these first members of Zion and the reading of the literature are now bearing fruit for the glory of God.

Three years ago this community was well nigh like the Valley of Dry Bones. Today there is a noise and a shaking as the bones come together and are being clothed upon and filled with the Spirit of God.

We realized that last Lord's Day, July 15th, when eighteen persons in obedience to the Lord's command stepped into the clear water of Duncan Creek to be baptized by Triune Immersion into the Name of the Father and of the Son and of the Holy Spirit.

It was remarkable that of the eighteen persons baptized seventeen were related, being three groups of families whereof fourteen persons were married people.

God's rich blessing was with us throughout all the services. We went up from Eau Claire on Saturday, and though it was a rainy evening the people, young and old, came out to the meeting.

Sunday morning it was yet raining, but twelve teams drove to the river and we had a most blessed service.

In the afternoon we all gathered at the log Tabernacle, and it was indeed a season of refreshing from the presence of the Lord.

Many made confession and asked forgiveness.

Praises ascended to God for many blessings and answers to prayers.

Joe Bowers, now twenty-four years old, who was born almost blind, is now receiving his sight.

His sight is coming fast, as he himself expresses it. He was able at that meeting to point out his own sister and other people in the meeting.

Many testimonies were given, telling how reading LEAVES OF HEALING had led them to the study of the Word of God and brought them to repentance and faith.

The large majority of these people have never been church members finding no power or reality in the preaching of the denominations.

But when the Gospel came through God's Message in Zion, the Spirit of God convicted of sin, of righteousness and of judgment. Pardon, peace and life came from God.

Albert Bowers told me that his brother, Frank Bowers, was converted some weeks before him and wanted at once to get rid of his hogs. Albert told his brother, "I will buy them of you and of all the rest turning Dowieites." But about four weeks after that, having been under conviction for sometime, the hour came one night when he made up his mind there should be delay no longer.

He arose from his bed and spent the most of the night in prayer and reading the Word of God.

The next day he was ready to get rid of his hogs. He did so as quickly as possible.

He had found something better, even the peace of God and the claim to all His promises. His brother, Frank Bowers, the Assessor of the Township, says that there are only about one-third as many hogs in the town as there were three years ago.

Sault Ste. Marie, Michigan.

Deacon John G. Lake, in Charge.

There is a very promising Gathering of the Friends of Zion at Sault Ste. Marie, Michigan, under the direction of Deacon John G. Lake. God has wonderfully blessed the testimony of His people there and the distribution of Zion Literature.

Below we print a number of testimonies to God's Saving, Healing and Cleansing power, given at a recent testimony meeting of the Gathering.

Others were given at the same time and reported, but, we regret to say, the copy has been lost.

Mrs. Allen Parkinson, 707 Bingham Avenue, Sault Ste. Marie, Michigan, said: "It is seven years ago last March since I was taken sick. I was healed last September.

"I took a severe cold in March, 1894, and it settled on my lungs. I had fever and ague over a year and had indigestion and an ulcer in my stomach at the same time.

"I suffered with the whole of them the first year, and also had internal troubles. I was treated by several doctors; some of the best physicians in Eastern Canada.

"The first year I was very low, and was given up several times. When everything else failed they gave me an ounce of arsenic. They said if there was any hope for me that was the last remedy. I was very low for a long time.

"I went to Hillsburg and stayed there a little over three months with my brother, a physician, Dr. Skippen. I knew he was a conscientious doctor and did everything in his power, but all to no avail. In November he sent me home, not thinking I would ever reach home alive. My mother went with me.

"After I had been home a short time I had the grip. Then Dr. Johnston, of Gore Bay, Manitoulin Island, Ontario, was called in. He had little or no bope for me. He treated me for five years and then said I was a total wreck. He did not think there was a sound organ in my body.

"Getting LEAVES OF HEALING, I went to Chicago on the 11th of last July and stayed there until the evening of the 15th. I was spiritually blessed, and was healed about the middle of September. I was perfectly healed of consumption; have never had any signs of it since.

"I have not taken one drop of medicine since I left Chicago."

Samuel Humes, 901 Court Street, Sault Ste. Marie, Michigan, said: "I thank the Lord for Salvation. I put all my trust in the Lord.

"I praise Him tnat He has taken away the tobacco habit from me. I was a slave to tobacco for thirty-five years, and I tried, I believe, a dozen times, perhaps more, to quit it, but always did it in my own strength.

"When I began praying to the Lord about it and He told me that I had to quit tobacco, I threw it away and I trusted the Lord to take away the desire. I have now no desire whatever for tobacco. It is about three months since I gave it up and I have not tasted it or had any desire for it since.

"My two little children, twins, had croup. When I came to meeting on Saturday evening I asked for prayer for the children. In the morning they were well."

John Lake, 816 Young Street, Sault Ste. Marie, Michigan, said: "I was born March 18, 1870; born of the spirit in June, 1884; saved in spirit, soul and body, April 28, 1898, at the time of my wife's healing.

"I promised the Lord at that time that if He in His mercy would heal my wife that He should have my whole heart and life, and I have endeavored to fulfil my vow.

"Next to my Saviour Jesus Christ, I thank God for John Alex. Dowie. He taught me to see my Saviour, Healer, Friend and Keeper.

"I thank Him for the wonderful manifestation of His power in our home. My wife was healed; my children have been healed many times; I have been healed myself. Above all, I thank Him for His abiding presence in my heart. He keeps me from sin and gives me power to work for Him.

"I thank Him especially for the healing of my little boy Otto, who was ill for a month. My wife and I prayed for him many times, but he was not healed; finally we wrote to Dr. Dowie and asked him also to pray for our child.

"I thank God that He heard his prayer. The child was immediately delivered and is present with us today as testimony of that fact.

"I hope to live for Him until death; do all I can in the meantime to spread the blessed Message of Salvation, Healing and Holiness through all the world."

Benton Harbor, Michigan.

Rev. Edward Williams, Elder-in-Charge.

Elder Williams has been holding open-air meetings in one of the beautiful parks of Benton Harbor on Lord's Day afternoons, preaching from a pavilion. Great interest is being taken in the meetings, over a thousand people sometimes coming to hear the Everlasting Gospel as proclaimed in Zion.

God is blessing the seed sown, and many are receiving Salvation and Healing.

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 through the Name of Thy holy Servant Jesus.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME.

THE regular Praise and Testimony meeting held in Zion Home, Saturday evening, July 28, 1900, was conducted by Overseer Speicher.

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

Illinois, Indiana, Iowa, Michigan, Minnesota, Missouri, New Jersey, Ohio, Oregon, Tennessee, Texas, Washington, West Virginia and Wisconsin.

The following foreign countries were represented:

Australia, China, Japan, England and Ireland.

The meeting was then thrown open for testimony.

GEORGE P. FULLER, Kalamazoo, Michigan, said: "Sometime ago the condition of my health was such that I felt lost to the world. I was very poor. I had tried all remedies and many doctors, and then also the water treatment in Battle Creek, but it all did no good. When I heard of Zion, I made up my mind to come here to receive the full teaching of the Gospel.

"About sixteen months ago, Mrs. Fuller wrote to the General Overseer, asking him to pray for her. She had been an invalid for two years. She could not get in or out of her chair without being lifted. She decided to take no more medicine, but trust God instead. She has gradually been getting better since, and was able to come over here with me."

Overseer Speicher—At the time your wife wrote to Dr. Dowie, were you members of another Church?

Mr. Fuller—"No. I got out of the Methodist Church."

Overseer Speicher—Did you see something in LEAVES OF HEALING which convinced you that Freemasons as ministers are not suitable to preach a full Gospel?

Mr. Fuller—"I saw that for many years. The reason I got out of the Methodist Church was, that I did not want to listen any longer to men who were Masters of Freemasons and ministers at the same time."

ELDER W. D. TAYLOR, Zion Home, said: "If Zion stood for Divine Healing only, in all probability I would not be here tonight, because I have not been in need of Divine Healing for sometime. But when I began reading LEAVES OF HEALING, after being interested in Zion and after some terrible knock-outs that the General Overseer gave me, the thought came to me that Zion stood for the Full Gospel in every sense of the word. Zion is fighting every sin under the sun. That was the first thing that attracted me to Zion. I have found out since that Zion does stand for the Full Gospel. That is why I like Zion and why I am here this evening."

REV. CHARLES CAREY, Rossville, Iowa, said: "Two years ago I heard for the first time of LEAVES OF HEALING. I passed it by carelessly, although I found some good things in it. I did not then realize that it was what I had been longing and praying for. In due time, about fifteen months ago, a sister, a member of my Church at Rossville, received LEAVES OF HEALING. She lived right next door to us and passed it over to us, after reading it. When I read it again, I found out that it was just what I had been praying and longing for for several years.

"I realized that the denomination in which I was preaching was not what it ought to be. The members did not seem to accept the truth of the Lord Jesus Christ. I tried to preach the Gospel as I began to understand it, but the ministers did not seem to like it. The more I preached the Full Gospel, the less interested they were.

"I was truly converted and regenerated seven years ago. I was baptized and ordained about twenty-two years ago. When I looked upon this matter, it seemed impossible that I must leave this denomination, which I loved with all my heart. Yet when I prayed, it seemed to me that the Word of God came to me clearer, and the 'still small voice' of the Holy Spirit would come to me, showing me the Way and the Light of God.

"Some time after, I took my Bible and found that the primitive method of Baptism was Triune Immersion, and that therefore Baptism is real as taught in the Christian Catholic Church in Zion. I am with you tonight with heart and hand."

JOHM PENSOM, Bathurst, New South Wales, said: "I have traveled all the way from Australia in order to see the work. I am saved by the Grace of God; I know Jesus Christ, my Saviour, and the Holy Spirit, my Comforter. I can testify to the power of God both for Healing and Saving. God has led me to see that Divine Healing is a part of the Gospel. The Holy Spirit enlightens those who want to be enlightened. God also revealed to me that the laying on of hands and the healing of the sick is part of the Gospel.

"In Sydney I attended a meeting conducted by Elder Wallington, of this Church. There I heard for the first time that Divine Healing is God's Way, and then I learned to trust God myself.

"I have since given up all medicine and doctors, and have experienced slight healings myself. Since that time I have been led by God's Word to hold meetings, and I have asked those present to trust God for both Salvation and Healing. I have also been led by the Holy Spirit to tell the sick rather to go to God than to the doctors. I know God is more willing to give than we are to receive.

"When I came through Melbourne, Australia, I called upon the Divine Healing Home, the Branch of this Church. I had the privilege of listening to the testimony of a young lady who had been healed in that Home of a short leg. The limb used to be six inches shorter.

"I traveled through London and many parts of England, and heard of many healings. I pray that God may bless this Church and all the people in it, and may bless all the people here tonight who are waiting for healing."

MISS WADDINGTON, Salem, New Jersey, said: "Three years ago I received great blessing, and I may say that these three years have been a great joy to me. I have been stronger and better, and have enjoyed more peace of mind than ever before. The fact that Zion stands for Holy Living has been very much greater to me than that she stands for Divine Healing. I find so many who profess to enjoy a Christian life, but who go right on with their worldly living."

The meeting was then closed by the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit 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.

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ZION CITY NOTES

BY DEACON H. W. JUDD.

FOR WE have not here an abiding city, but we seek after the City which is to come.

Through Jesus then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His Name. —Hebrews 13:14, 15.

MAY God help all of His loyal Zion to reach the glorious City of Preparation which He is establishing in these latter days; the City which will be a moral and spiritual example to all mankind, where the highest standard of truth, righteousness and peace shall ever prevail, and where the rule of God shall be in every business, in every home, in every heart.

WE CONTINUALLY praise our God for the continued prosperity of Zion in every department. Zion marches onward in spite of the persecution and hatred of her enemies, because God is with Zion. The writer of the Epistle to the Hebrews said:

So that with good courage we say:

The Lord is my Helper; I will not fear:

What shall man do unto me?

AN ELDERLY brother from Minnesota who is not yet a member of Zion called a few days ago, with several thousands of dollars to invest in Zion stock. He said to us: "I have been investing my money in farm mortgages, but I am glad to place my investments in Zion, where they are safe and where I shall be relieved of all of the anxiety and care it takes to look after my loan investments, besides the saving of the expense of employing an attorney. I shall not have insurance or taxes to look after, nor the bother and expense of looking up securities. I expect to have all of my investments in Zion as fast as they become due."

DEACON SAMUEL STEVENSON, the General Manager of Zion Lace Industries, has seen the necessity of making several changes in the location of the site and plans of the buildings to be erected, which will cause some delay in the commencement of the construction of same; but it is expected that everything will be settled before his departure for Europe, where, upon his arrival, he will at once proceed to the transferring of the machinery to Zion City.

OWING TO Zion's ever-increasing business, Zion Land and Investment Association has been compelled to move its offices to more commodious quarters and is now occupying the very large front room which faces on Michigan Boulevard, formerly occupied by the Ministerial Training Department of Zion College.

THE EXCURSION of July 14th, when the Consecration of the beautiful Site for Zion Temple took place, is the leading topic of conversation with the residents of Benton Township. It was the largest crowd of people ever seen in Lake County, and everybody is in a quandary to know what Zion is going to do next.



ZION TEMPLE SITE, ZION CITY.

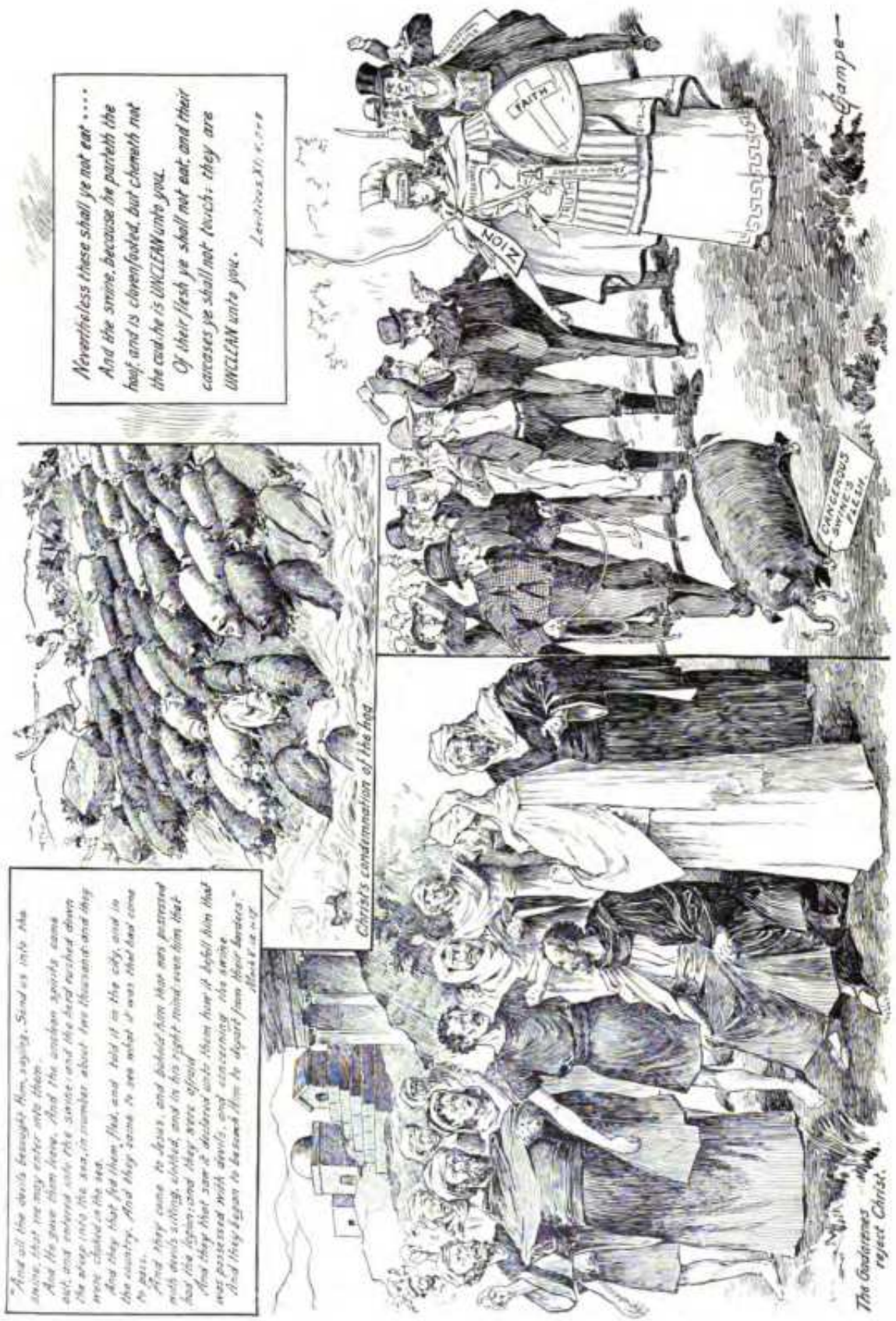
THE MONTH of July has brought great prosperity to Zion's Financial Institutions, it having been one of the most successful months the Land and Investment Association and Zion City Bank have known since they were started.

HUNDREDS of God's people have resolved to transfer all of their investments and bank accounts to Zion. Many kind words of encouragement are constantly coming to us, and great confidence in Zion's Financial Institutions is being displayed on every side. Many who are not yet enrolled as members of the Christian Caththolic Church are in hearty accord and sympathy with us, and are anxiously seeking Zion's Investments.

THE GENERAL OVERSEER is holding many conferences with the members of his Business Cabinet previous to his departure, and every arrangement will be perfected as to the proper conduct of the business of the different departments and the carrying out of his plans during his absence.

REMEMBER them that had the rule over you, which spoke unto you the Word of God; and considering the issue of their life, imitate their faith.—Hebrews 13: 7.

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GADARENES AND SWINE IN THE FIRST AND NINETEENTH CENTURIES.

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ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

THE MISSIONARY'S BACON AND PIG'S FEET.

AS MANY Chinese missionaries appear more willing in some things to take the advice of a physician than to obey the command of God, we abridge for them an article by the well-known J. H. Kellogg, M. D.:

Gaze over into that sty, my pork-eating friend. See the contented brute quietly reposing in the augumented filth of his own ordure! Look a little sharper and scrutinize his skin. Is it smooth and healthy?—not exactly. So obscured is it by tetter and scurf and mange that you almost expect to see the rotten mass drop off, as the grunting creature rubs it against any projecting corner which may furnish him a convenient scratching place. Stir up the beast, and make him show his gait. See how he rolls along, a mass of fat. If he were human, he would be expected to drop off any day, of heart disease. And so he will, unless the butcher forestalls nature by a day or two.

But we have not half examined our hog yet. Sacrifice your scruples in the cause of science, just clamber over into the reeking sty, and take a nearer view of the animal that is destined to delight your palate. Make him straighten out his forelegs. Do you see the open sore or issue a few inches above his foot on the inner side? and do you say it is a mere accidental abrasion? Find the same on the other leg; it is a wise and wonderful provision of nature. Grasp the leg high up, and press downward. Now you see its utility, as a mass of corruption pours out. That opening is the outlet of a sewer—yes, a scrofulous sewer; and hence the offensive matter which discharges from it. Should you fill a syringe with mercury, or some colored injecting fluid, and drive the contents into this same opening, you would be able to trace all through the body of the animal little pipes communicating with it.

What must be the condition of the body of any animal so foul as to require a regular system of drainage to convey away its teeming filth? Sometimes the outlet gets closed by the accumulation of external filth. Then the scrofulous stream ceases to flow and the animal quickly sickens and dies unless the owner speedily cleanses the parts.

What dainty morsels those same feet and legs make! What a delicate flavor they have, as every epicure asserts! Do you suppose the corruption with which they are saturated has any influence upon their taste and healthfulness? (Ezra 9:11.)

Now let us look at the inside of this delicious beast! Just under the skin we find a mass of fat from two to six inches in thickness, covering a large portion of the body. What is this? "Lard," says one; "animal oil"; "an excellent thing for consumptives." Lard, animal oil, very truly; and, we will add, as synonyms, disease, scrofula, torpid liver. Where did all that fat come from? Surely it is not natural; for fat is deposited in large quantities only for the purpose of keeping the body warm in winter. This fat is much more than is necessary for that purpose. It is evidently the result of disease. So gross have been the habits of the animal that its liver, lungs, kidneys, skin and intestines have been entirely unable to carry away the impurities. And even the extensive system of sewerage, with its constant stream, already described, was insufficient to the task of purging so vile a body of the débris which abounded in every organ and saturated every tissue. Consequently, this great flood of disease, which made the blood a black, turbid current, was crowded out of the veins and arteries into the tissues, and there accumulated as fat.

Lard, then, obtained from the flesh of the hog by heating, is nothing more than extract of a diseased carcass (Leviticus 5:12).

Observe the glands which lie about the neck. Instead of being of their ordinary size, and composed of the usual gland structure, we find in them large masses of scrofulous tissue.

Now take a deeper look, and examine the lungs. If the hog is more than a few months old, you may find large numbers of tubercles. If he is much more than a year old, you will probably find a portion of the lung consolidated. Yet all of this filthy, diseased mass is cooked as a delicious morsel. If the animal had escaped the butcher's knife a few years, he would have died of tuberculous consumption.

Make a cut into this animal's liver. In seventy-five cases out of a hundred you will find it filled with abscesses. In a yet larger percentage will be found the same diseased products which seem to infest every organ, every tissue, and every structure. Yet these same rotten, diseased, scrofulous livers are eaten and relished by thousands (Isaiah 65:4).

Let us look again at the diseased liver. Upon closer inspection we discover numberless little sacs, or cysts, about the size of a hemp seed. As soon as they are taken into the stomach by eating the flesh containing them, the gastric juice dissolves off the membranous sac, and liberates a minute animal. This creature, although so small, is furnished with a head and four suckers. It attaches itself firmly to the wall of the intestine, and begins to grow. In a short time it produces an addition to its body, which is attached like a joint behind. Soon a duplicate of this is produced, and then another and another, until a body three or four rods in length is formed. This is a tapeworm.

The embryonic worms consist of a pair of hooklets so shaped that a twisting motion will cause them to penetrate the tissues after the fashion of a corkscrew. Countless numbers of these may be taken into the system, since a single tapeworm has been found to contain more than two million eggs. By the boring motion referred to, the parasites penetrate into every part of the body. Piercing the walls of the blood-vessels, they are swept along in the life-current, thus finding their way even to the most delicate structures of the human system. They have been found in all the organs of the body, even the brain and the delicate organs of vision not escaping.

When developed in the eye, they, of course, occasion blindness. When lodged in the lungs or other organs, they interfere with their proper functions. In the liver, serious and often fatal disease, known as hydatids, is occasioned by the extraordinary development of the cysts, which are originally not larger than a pea, but by excessive growth assume enormous proportions.

Now, my friend, assist your eyesight by a good microscope, and you will be convinced that you have only just caught a glimpse of the enormous filthiness of the loathsome pig. Take a thin slice of lean flesh, adjust the eye-piece, and look. If you are fortunate, you will find hundreds of voracious little animals, each coiled up in its little cell, waiting to emerge from its prison walls and begin its work of devastation. A gentleman of eminence in Louisville has made very extensive researches upon the subject, and asserts that trichinæ may be found in at least one hog out of every ten. A committee appointed by the Chicago Academy of Medicine to investigate this subject reported that they found in their examinations at the various packing-houses in the city one hog in fifty infested with trichinæ.

The trichina is enclosed in a little cyst, or sac, which, when taken into the stomach, is dissolved by the gastric juice. The parasite, set at liberty, penetrates the thin walls of the stomach, and gradually works its way throughout the whole muscular system. It possesses the power of propagating its species with wonderful rapidity; so that a person once infected is almost certain to die a lingering death of excruciating agony.

In Helstadt, Prussia, one hundred and three persons were poisoned, and twenty of them died within a month.

It is doubtless not known how many deaths are really due to this cause; for many persons die of strange, unknown diseases.

Trichinosis very much resembles some other diseases in some of its stages, and is often attributed to other than its true cause.

Is it not proved that a hog is nothing better than an animated mass of physical defilement? How wise and sanitary was the command of God.

"*Their flesh ye shall not eat, and their carcasses ye shall not touch: they are unclean unto you.*" (Leviticus 11:7, 8.)

Scripture and Science agree. The above careful study of the habits and nature of the hog confirms the wisdom of God's command and the practical value of "Zion's Protest Against Swine's Flesh," Dr. Dowie's famous tract.

For other facts against Pork, see Leaves of Healing, Volume V, Numbers 30 and 41; Volume VI, Number 16; Volume VII, Number 6.

The Jews' Death-rate, according to the *Popular Science Monthly*, is only a little over one-half that of the average pig-eating American.

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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Dreeher, Private Secretary

LET ALL those that seek Thee rejoice and be glad in Thee:
Let such as love Thy Salvation say continually,
The Lord be magnified.

IT can never be truthfully said that any credit for any of the power or glory manifested in Zion has been given to man.

The General Overseer of the Christian Catholic Church in Zion has constantly proclaimed that "all the power and the glory belong to God."

As he glances at the known record, he can see that it is marvelous, and only God can know the real extent of blessing which his ministry has been.

As his personal ministry in America draws to a close for the time being, Zion rises and says, "The Lord be magnified."

Severe Injury to Foot Healed.

5356 STATE STREET,
CHICAGO, ILLINOIS, July 29, 1900.

BELOVED GENERAL OVERSEER:—I received your letter of the 25th, stating that you prayed for my foot. I had stepped on a nail.

I was relieved a little after I sent the letter, but did not sleep well that night.

The next morning about 8 or 9 o'clock you must have prayed, for I fell asleep then and when I woke up the pain was all gone out of my foot, and it is well now.

I give my Heavenly Father all the glory and thank you, beloved Dr. Dowie.

My prayer is that God will spare your life until the coming of Jesus the King.

Your Sister in Christ, MATILDA PITZ.

Healed of Constipation.

Mrs. Mabel S. James, of San Antonio, Texas, writing under date of July 27, 1900, says:

I would like to give my testimony to God's wonderful healing power in answer to prayer.

I have been cured of chronic constipation, although twice the Devil tried to tempt me to use other means than faith and prayer.

Through your prayers God has healed and kept me.

Two weeks ago I was attacked with a severe toothache, but God gave me the victory, after a severe trial of my faith.

Pray that I may always be kept by His mighty power.

Delivered From the Tobacco Habit and Other Diseases, Sons Brought Home Safe From War.

CHICAGO, ILLINOIS, July 7, 1900.

DEAR GENERAL OVERSEER:—It is now more than four years since I was healed of the tobacco habit, through hearing you and your wife preach the Full Gospel.

I had tried a great many times to quit, but could not.

One day I went to God in prayer and asked Him to make me so sick of tobacco that I would never want it any more. Thanks be to the Father, He heard my prayer. Bless His Holy Name. I have not had a desire for it since.

He has also answered many times when I have asked Him for healing.

I had erysipelas very severely, and He healed me. He has healed me of many other complaints, and I bless and thank Him for it.

I had two sons in the late war in Cuba, and He brought them back to me through prayer.

May God bless Brother Moot and Brother Black for the time that we knelt in prayer in my hall and asked the Father to bring them back.

I ask the prayers of the General Overseer and others that my sons may become converted and serve God in spirit and in truth.

May God bless and keep you all in Christ, is my earnest prayer.

Your Brother, JAMES VANNATTA.

Effects of Drinking Bad Water Speedily Removed.

Under date of July 26, 1900, writing at Wichita, Kansas, F. T. Fuller says:

Yours of the 20th finds me almost well.

When I sent the telegram on the 16th, I was very sick. I had been working away from home and drinking bad water.

I came home on the 13th sick with stomach and bowel trouble. I thought I was getting along all right until the morning of the 16th, when I took very severe pains, and kept getting worse.

About 4 o'clock I sent a message to you.

I became much easier about the time it reached you, but that night hemorrhage of the bowels set in.

Those about me thought surely I was going to take typhoid fever.

Through it all I had no desire for drugs.

Once I did yield enough to take a half teaspoonful of ginger, and I guess I would have been better off without it.

The water I had drank was so strong it ate the lining off my stomach.

The following day I got up. People looked on with astonishment.

I have been at work again this week.

About a year ago I had a bad spell with my stomach. I sent you a telegram one afternoon. The next morning I went on a roof and shingled all day.

We have had several other healings in our family, which space forbids my telling now.

We feel very grateful to God for His goodness to us, and to Dr. Dowie for his prayers and teaching.

Surely since Christ's time never man spake like this before, with so much boldness and truth.

God has made known to me that I must help spread the good news of a Full Gospel, and, by the Grace of God, I shall do what I can.

Little Girl Healed of Diphtheria.

Writing at Mt. Sterling, Ohio, July 24, 1900, Mrs. Gertrude Highmiller says:

Your letter in answer to the one I wrote you on the 10th, requesting prayer for our two children who were sick with diphtheria and whooping-cough, has been received, and I thank you for your prayers and praise God for the blessings which they received.

Esther's throat grew no worse from the time I sent the letter to you, and she had no more fever.

The coating remained on her throat until the morning the letter reached you, and then it disappeared all at once.

She had a very bad case of diphtheria and was a very sick girl.

A Baby Healed.

ARCOLA, ILLINOIS, July 28, 1900.

DEAR GENERAL OVERSEER:—We received your kind letter, stating you had prayed for our baby Mary.

She was taken sick very suddenly with cramps in the stomach and bowels.

She screamed so loudly the neighbors heard her.

She got better as you prayed for her and played most of the day. She has been well ever since.

We give God the praise and thank you for your prayers.

Yours in His Name, (MRS.) ELLA MORGAN.

Blessings in Family. Delivered From Tobacco Habit and Healed of the Grip.

1250 WEST LAKE STREET,
CHICAGO, ILLINOIS, July 10, 1900.

DEAR GENERAL OVERSEER:—I desire to thank God for the many blessings He has bestowed upon me, chief of which are the spiritual blessings we have received as a family through your ministry.

I have been delivered from the tobacco habit, also healed of the grip and other ailments, for which we thank God and Dr. Dowie.

Yours in Jesus' Name, J. L. OGDEN.

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ZION'S BIBLE CLASS.

CONDUCDTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, AUGUST 15th or 16th.

The Body Belongs to God.

1. *He makes it in all its powers.*—Psalm 139:13-18.
   What powers does the body possess?
   How has God made it?
   What gratitude is due Him?
2. *He fashions it into form and purpose.*—Jer. 1:4-8.
   Who gives the body uprightness and symmetry?
   Who develops it from embryo to maturity?
   How does He so form it as to do His will?
3. *He indwells it by His Spirit for usefulness.*—1 Cor. 6:15-20.
   Will God's Spirit dwell in an unclean body?
   What is sinning against one's body?
4. *He wants it kept on earth to glorify Him.*—John 17:14-21.
   What sins hurry people out of the world?
   Does the truth of God keep one on earth?
   Does the Word of God obeyed ever mean long life?
5. *He wills it to live for Him in holy service.*—Romans 12:1-2.
   Is not the body to live for God?
   Is it not reasonable that God should have every power?
   What kind of a body pleases God in acceptable service?
6. *He desires it to be mastered by the Spirit for long life.*—1 Cor. 9:24-27.
   What kind of life is best for the body?
   How can one be temperate in relation to the body?
   Who is given the control and keeping in subjection of the body?
7. *God never desires the body to fall a prey to disease.*—Romans 8:10-14.
   What does God's Spirit within do for the body?
   Who frees one from living for carnal desires?
   What gives victory over the lusts of the flesh?
8. *He expects it to live for His glory and to die only for His sake.*—Gal. 6:14-17.
   Can dying by disease be for God's glory?
   How did Christ die?
   Is not either martyrdom or long life a Christian's lot?

The Lord Our God is a Body-Honoring God.

SUNDAY BIBLE CLASS LESSON, AUGUST, 19th.

Hints to Conserve Health.

1. *God has given statutes of health to His obedient people throughout all generations, but the world of sinners who know not God have no such claim on His mercies and grace.*—Exodus 15:26.
   How does God order one to live?
   What is it to please God?
   What are God's statutes of health?
2. *Pure, God-given food is not to be denied the body either in sickness or health, but hog's flesh, oysters and such unclean meats are not to be touched.*—Deut. 32:12-14.
   What food makes healthy muscles?
   What food gives strong nerves?
   What food assures pure blood?
3. *Pure water, either drank or absorbed by bathing, is a gift of God and is to be used in abundance; but wine, beer, whisky, brandy and such like are not to corrupt the body in any way or quantity.*—Deut. 8:6-8.
   Does not God make pure water abundant?
   Where does the best water come from?
   Is not pure water a life-giving force?
4. *Ministering care and tender mercies to the helpless and distressed, such as love and devotion suggest, cannot be withheld; but trained nurses under doctor's orders are not neccessary and must not be used.*—1 Samuel 30:11, 12.
   Are not the tender mercies of the wicked cruel?
   Is not the administration of poisonous drugs a sin before God?
   Is not good cheer and hope ever a blessing to all?
5. *Precaution by isolation and freedom from poisonous gases, vapors, stench and contagious infections are to be guarded against; but vaccination to escape contagions is a poison to the body and is to be decried and resisted.*—Deut. 23:12-14.
   Are not laws of sanitation good safeguards?
   Does not decaying vegetation breed distempers?
   Do not plagues arise always from ignorance or neglect?
6. *Wholesome cleansing and mollification of bruises, cuts and burns, and the preserving of the natural symmetry of the body in fractures must not be lost sight of; but surgery and medicine are not necessary to physical recovery, and are not an evidence of a structural and functional knowledge of the body.*—Luke 10:30-35.
   Is the distress of the suffering to be eased or increased, and by whom?
   Does not God give recovery to the body when good sense and grace in the heart is followed?
   Is not the parable a suggestion to keep the injured out of hospitals and doctors' care?
7. *Pure air and proper clothing, with safeguards against heat, cold and exposure, are ever advised; but using methods of recovery against the courses of nature, such as pumps, forceps and syringes, is vain and harmful.*—Gen. 3:17-21.
   Is not the body subject to death because of sin?
   Do not proper food, clothing and labor prolong life?
   Has not Christ come to save from sickness, a curse of sin?
8. *The course of nature in puberty, childbirth and physical change needs only natural attention to come and go without harm; but doctors with medicants and instruments, which are means to force as well as stimulate premature action, is but a violation of God's laws.*—Luke 2:4-7.
   Who has fixed the course of physical changes?
   Is not to fill one with fear of these events to injure them seriously?
   When God's time comes for events of nature, will they not occur naturally?
9. *Proper exercise, recreation or rest for functional life, or increased circulation or enrichment of the blood, is to be moderately and regularly enjoyed; but widespread travel and servitude to systems of gymnastics and dieletics are not necessitous laws of health.*—1 Tim. 4:7-9.
   How many remedies are there heard of for a single disease or sickness?
   Is not godly living the effectual preventitive?
   Do not even food, clothing and exercise all have their limitations?
10. *Beyond this, for every pain or distress the atoning death of Christ compensates with God for a perfect healing of the body when sin is forsaken and the repentance is genuine.*—Psalm 107:8-22.
    What one thing in life is there to praise God for?
    Is not Christ All and in all for all of earth as well as heaven?
    When God alone is sought for, are not all things found in Him?

God's Holy People are a Health-Guarding People.

Sore Cheek and Poisoned Finger Healed.

1573 MONTICELLO AVENUE, CHICAGO, June 25, 1900.

DEAR OVERSEER SPEICHER:—Saturday, May 27, 1899, I noticed a pimple on my left cheek. It began to get sore and my cheek began to swell all around it.

Sunday I intended to go to the Junior Seventy meeting, but my cheek pained so that I did not go. In the afternoon my mother took a request to the meeting and Dr. Dowie prayed, but I did not get much better. Tuesday it was swollen much more and was so painful that my mother sent for an Elder.

Elder Bouck came, taught us, and prayed.

After that I felt much better; the swelling began to go down and I went back to school on Thursday.

A piece of hard skin grew at the side of the nail on the third finger of my right hand, and I pulled it out.

My finger swelled and became very sore. We think that I must have scratched the pimple with that finger and poisoned it.

My finger was festered down to the first joint, and on Thursday it broke and all the pain left.

I was told that if I did not do something for my finger the nail would come off, and that the best thing to do was to put a piece of fat pork on it. But I thank God I did not need any fat pork, and the nail did not come off.

I thank Dr. Dowie and Elder Bouck for their teaching and prayer.

May God bless and strengthen Zion everywhere.

Faithfully yours in Jesus, FRANCES CARTWRIGHT.

REV. J. W. CABEEN, OF WATERLOO, IOWA,

— AND —

REV. E. L. HAIGHT, OF ASTOR, IOWA,

Elders in the Christian Catholic Church in Zion, will conduct Divine Services in the

German Reformed Church, Seventh and Division Streets, in Boone, the County Seat of Boone County, Iowa,

August 14, 15, 16 and 17, 1900, at 10:30 A. M., 2:30 and 7:30 P. M. each day. They will probably be assisted by Deacon Paxton, of Forest City, Iowa.

Let Friends far and near attend these Services.

The Ordinance of the Lord's Supper will be administered on the afternoon of the 16th, and Baptismal Service will be celebrated on the afternoon of the 17th.

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DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

LET it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have 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 a still 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 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 Antichristian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious 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 Central Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, Illinois. 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.

Hush every lip, close every book,
The strife of tongues forbear;
Why forward reach, or backward look,
For love that clasps like air

The Healing of Christ's seamless dress
Is by all beds of pain;
We touch Him in life's throng and press
And we are whole again.

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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.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Seven Thousand Three Hundred and Seventy-Nine Baptisms by Triune Immersion Since March 14, 1897.

Seven Thousand Three Hundred and Seventy-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 June 14, 1900, by the General Overseer	4117	
Baptized by Elders and Evangelists	1272	
Total baptized in Central Zion Tabernacle		5389
Baptized in places outside of Chicago by the General Overseer	120	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1367	
Total baptized outside of Chicago		1487
Total baptized in three years and three months		6876

Baptized in Central Zion Tabernacle by the General Overseer:			
July, 1900, Vol. 7, No. 12, page 383	57		
July, 1900, Vol. 7, No. 13, pages 414, 415	165	222	
Baptized at Ben MacDhui, Montague, Michigan, by the General Overseer:			
June, 1900, Vol. 7, No. 10, page 320		8	
Baptized in Central Zion Tabernacle by Overseer Speicher	18		
Baptized in Central Zion Tabernacle by Elder Stith	28		
Baptized in Central Zion Tabernacle by Evangelist Fisher	13		
Baptized in Central Zion Tabernacle by Elder Graves	8		
Baptized in Central Zion Tabernacle by Elder Dinius	15		
Baptized in Central Zion Tabernacle by Elder Taylor	9	91	
Baptized in Illinois by Elder McCreery		5	
Baptized in Indiana by Elder Hayden		9	
Baptized in Iowa by Elder Haight		12	
Baptized in Iowa by Elder Cabeen		18	
Baptized in Michigan by Elder Adams		5	
Baptized in Michigan by Elder Stokes		20	
Baptized in Michigan by Elder Hayden		3	
Baptized in Minnesota by Elder Sindall		3	
Baptized in Minnesota by Deacon Crane		7	
Baptized in Minnesota by Elder Excell		15	
Baptized in Nebraska by Elder Hoy		8	
Baptized in New Jersey by Elder Leonard		11	
Baptized in New Jersey by Elder Hammond		19	
Baptized in Ohio by Elder Bouck		4	
Baptized in Ohio by Elder Fockler		5	
Baptized in Ohio by Elder Moot		3	
Baptized in Ohio by Elder Reiff		3	
Baptized in Ohio by Elder McClurkin		11	
Baptized in Ohio by Elder Basinger		1	
Baptized in Wisconsin by Elder Bryant		8	
Baptized in Wisconsin by Deacon Stockholm		18	
Baptized in British Columbia by Elder Brooks		2	
Baptized in British Columbia by Elder Simmons		4	
Baptized in Canada by Deacon Hope		1	203 516
Grand total baptized since March 14, 1897			7379

The following-named nine believers were baptized in Central Zion Tabernacle, Chicago, Wednesday evening, August 1, 1900, by Elder W. D. Taylor:

Glanbitz, Mrs. Helen	3006 Fifth Avenue, Chicago, Illinois
Glanbitz, Miss Martha	3006 Fifth Avenue, Chicago, Illinois
Houg, Miss Minnie	Gunder, Iowa
Kepler, Mrs. Philena	Webster City, Iowa
Marshall, Otis M	Parkersburg, Illinois
Owens, Mrs. Laura	4 East Sixteenth Street, Chicago, Illinois
Penson, John	Bathurst, N. S. W., Australia
Schwalm, Mrs. Lizzie	Stanberry, Missouri
Senter, Mrs. Melissa L	Edgewater, Virginia

The following named eleven believers were baptized in Lake Calhoun, Minneapolis, Minnesota, Lord's Day, July 29, 1900, by Elder J. G. Excell:

Brown, Minnie	Wilton, Wisconsin
Burt, Edward R	2022 Marshall Avenue, St. Paul, Minnesota
Burt, John Little	2022 Marshall Avenue, St. Paul, Minnesota
Erickson, Mrs. R. L	3431 Colfax Avenue North, Minneapolis, Minnesota
Hanson, Miss Elisa	929 Fifteenth Avenue South, Minneapolis, Minnesota
Harper, Hazel M	709 Stewart Avenue, St. Paul, Minnesota
Lockwood, Stafford C	1996 Terrace Park Avenue, St. Paul, Minnesota
Parker, Mrs. William	147 Ninth Street North, Minneapolis, Minnesota
Ryder, Myrtle	Summit, South Dakota
Zeller, Phillip	275 Eighth Street, St. Paul, Minnesota

The following-named eleven believers were baptized at Detroit, Michigan, on Lord's Day, July 29, 1900, by Elder S. H. Stokes:

Alliss, Miss Edith	85 Humbolt Avenue, Detroit, Michigan
Crysler, Mrs. Ellen	113 Twenty-second Street, Detroit, Michigan
Green, Frederic S	312 Monroe Avenue, Detroit, Michigan
Hoffman, Mrs. Esther A	570 Lafayette Avenue, Detroit, Michigan
Jenuine, John	173 Chene Street, Detroit, Michigan
Maloney, John B	85 Humbolt Avenue, Detroit, Michigan
Munger, Mrs. Belle H	305 Maybury Avenue, Detroit, Michigan
Munger, Clayton W	305 Maybury Avenue, Detroit, Michigan
Munger, Miss M. Belle	305 Maybury Avenue, Detroit, Michigan
Munger, Walter A	305 Maybury Avenue, Detroit, Michigan
Wild, Henry	River Rouge, Michigan

The following-named nine believers were baptized at Waverly, Iowa, on Thursday, July 26, 1900, by Elder J. W. Cabeen:

Cutler, Daniel B	Waverly, Iowa
Cutler, Mrs. Elizabeth A	Waverly, Iowa
Cutler, Harrold	Waverly, Iowa
Hutchinson, G. W	Waverly, Iowa
Hutchinson, Mrs. G. W	Waverly, Iowa
Hutchinson, Miss Polly	Waverly, Iowa
Kingsley, Mrs. Kate P	Waverly, Iowa
Oberdorf, Mrs. Anna M	Waverly, Iowa
Pelton, R. D	Waverly, Iowa

The following-named five believers were baptized at Brownville, Iowa, on Wednesday, July 25, 1900, by Elder J. W. Cabeen:

Bohl, J. F	Osage, Iowa
Bohl, Mrs. Martha Ann	Osage, Iowa
Cole, Carson Charles	Brownville, Iowa
Mericle, Mrs. L. M	Orchard, Iowa
Millard, Mrs. Mary	Brownville, Iowa

The following-named eight believers were baptized in the Blue River, Hebron, Nebraska, Friday, July 27, 1900, by Elder Charles A. Hoy:

Gallant, John	Hebron, Nebraska
Gallant, Francis Marion	Hebron, Nebraska
Gallant, Mrs. Anna A	Hebron, Nebraska
Gallant, Miss Lena Elgaretta	Hebron, Nebraska
Kingsley, Fayette	Hebron, Nebraska
Crandell, Orlando Allen	Oak, Nebraska
Crandell, Mrs. Viola Drusilla	Oak, Nebraska
Moss, Mrs. Eliza	Reynolds, Nebraska

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 ourself 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.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

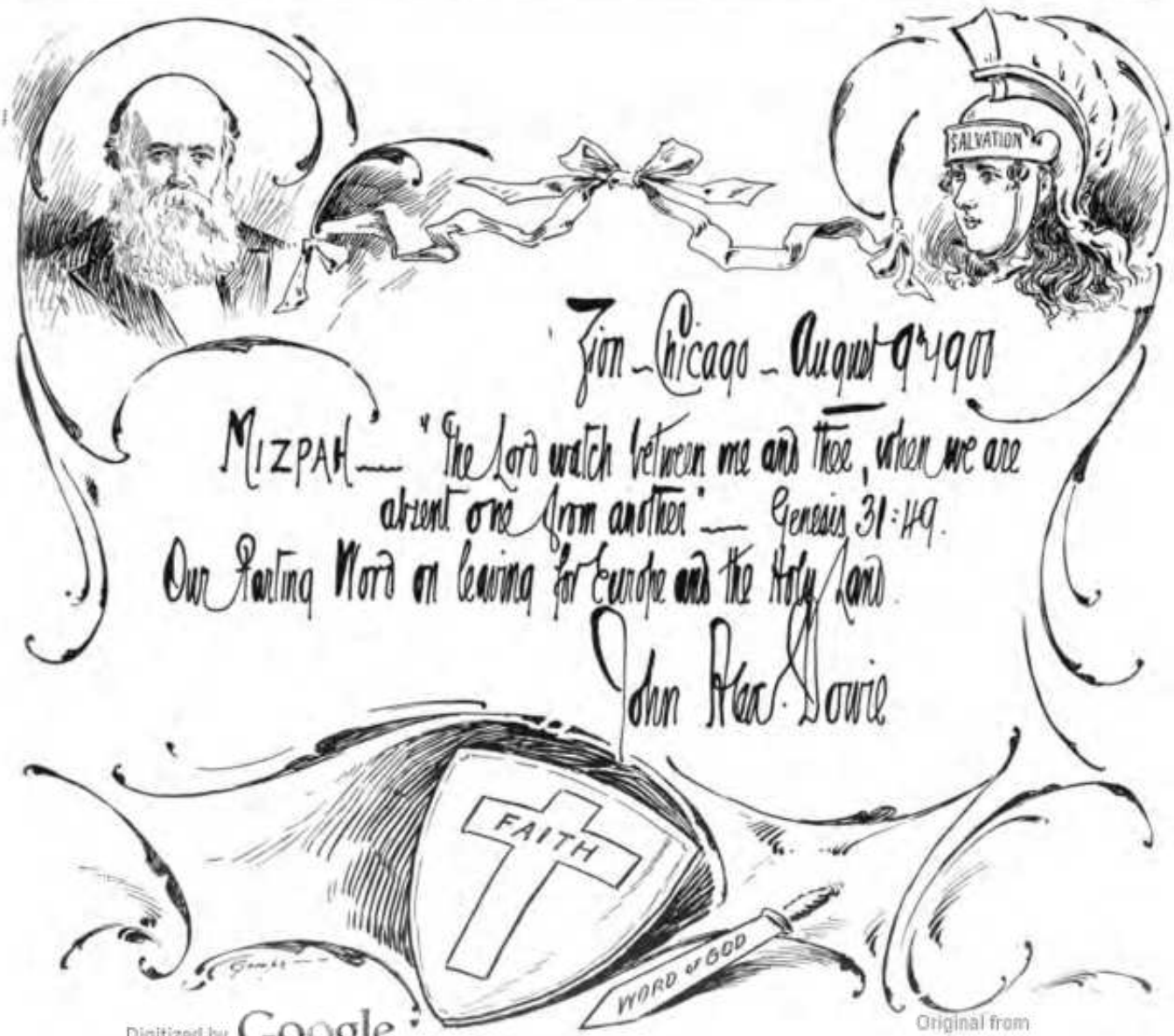
I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 16. CHICAGO, AUGUST 11, 1900. PRICE FIVE CENTS.



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GOD'S WITNESSES TO DIVINE HEALING.

JESUS THEIR SAVIOUR, HEALER, CLEANSER AND KEEPER FOUND IN ZION.

THE LORD SHALL BLESS THEE OUT OF ZION. What innumerable blessings has the Lord sent out of Zion!

All over the lands, upon all seas and in the islands of the sea, songs of praise are today rising to God from overflowing hearts for blessing out of Zion.

The Story of all those blessings can never be told upon earth or in time.

The record of them can never be inscribed upon the pages of the books of this world. Only in heaven, upon the great Book of God's Record, can there ever be read the full Story of Zion. There it will be read and rejoiced in throughout all the never-ending cycles of eternity.

But we praise God that He has given us the privilege of telling a few fragments of that wondrous Story here and now.

We praise Him that on the pages of the Little White Dove, a few of His Witnesses are enabled to bear testimony, before tens of thousands throughout the world, to blessings out of Zion.

The little family pictured on this and the two succeeding pages praise God for most precious blessings.

The wife and foster-mother, Mrs. J. F. Peters, was a sufferer from chronic stomach trouble of fifteen years' standing. She also had hemorrhage of the bowels and headache for many years.

In vain she sought unto many physicians.

Like all physicians in all times, they were of no value.

They filled her already weak and suffering stomach with strong poisons, and she grew worse instead of better. One physician told her that in six months the disease would spread throughout her body and that there would be no hope for her.



MRS. J. F. PETERS,
KATHERN AND DAVID MANNIE.

Unable to help her by means of drugs, these "sorcerers" condemned her to the horror, torture, and perhaps death, of the operating table.

But she was saved from it all through Zion.

She heard God's Messenger in Zion speak.

So eagerly did she accept the truth which he proclaimed that in one-half hour she was trusting Jesus as her Healer.

She fulfilled God's conditions, and when the General Overseer's hands were laid upon her in prayer she was instantly healed of all her diseases.

Since then she has been a strong, healthy, happy woman, her life devoted to her family and to the service of God.

As soon as she was healed, she began to carry the blessed good news to all whom she knew. The first was her husband, J. F. Peters. He was far from God. He was an abject slave to the use of nicotine poison, and had been since his boyhood.

He was a constant sufferer from chronic bladder trouble, and had been for fifteen years.

His wife took him with her to Central Zion Tabernacle.

There, for the first time, he heard the General Overseer speak.

The subject was Repentance, and the plain truths proclaimed by the man of God made this rebel against God very angry.

He declared that he would never go again.

But like so many others who have made the same threat, he was eager to go again. His spirit, thoroughly awakened from its indifference, was in a state to hear the "still small voice" of the Holy Spirit calling upon him to repent, confess, restore and live a holy life through faith in Jesus.

Gladly he heeded that Voice, and the Voice to Zion, and did all in his power to become right with God.

The Father accepted his consecration, for the sake of Jesus.

The wandering sinner, dying in his sins, thus became a child of God.

God is ever-willing, yea, longing, to accept those who come to him in that way.

When the Witness had obeyed God fully in Baptism, he was instantly delivered from his burning desire for nicotine poison, tobacco.

The chronic disease of his bladder, which physicians had vainly tried to cure for fifteen years, was instantly removed at the same time.

The General Overseer prayed in his behalf, and God quickly enabled him to secure more congenial and more remunerative employment. He thus became clean, healthy and prosperous. Mrs. Peters' mother also tells a joyous story of healing and blessing in Zion.

An invalid almost from her early youth, she suffered from frequent and increasingly severe attacks of colic, catarrhal fever, pneumonia and the grip.

It seemed again and again as if Satan must win his final victory, Death.

But the Message from Zion came to her through her daughter.

She learned to know God's Way of Healing and, in answer to the prayer of faith, was quickly healed.

She has since been quickly and blessedly delivered from several severe sicknesses.

Now she rejoices in constant health, instead of groaning in almost constant illness and pain.

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The two beautiful foster-children, pictured with Mrs. Peters, loved the General Overseer for his kindness and gentleness, and were often healed through his prayers.

Now they have been taken away by their father and placed under the teaching of the damning falsehoods of the Roman Catholic apostasy.

Let all who read, pray that God will keep their minds and hearts stayed on Him and that they will not be led into the errors of that false church.

May God bring them back to those who love them.

Such are the blessings which God has sent "out of Zion" upon these Witnesses.

Such are the blessings which He is sending "out of Zion" upon tens of thousands of families throughout all the world. Is it for such things that newspapers, pulpits and lodges denounce Zion?

Is it for such things that they incite mobs to strip, beat, bruise and outrage those who proclaim the Everlasting Gospel as taught in Zion?

Let the enemies of Zion answer.

Meanwhile, we send out these testimonies to Salvation, Healing, Cleansing, Keeping, Prosperity, Usefulness and Happiness through Zion.

With such a blessed work to do, Zion can never go back.

From every village, every hamlet, every valley, every hillside, almost, throughout this broad land, and from far-away lands beyond the sea, comes the urgent call, "Come and help us."

Zion cannot turn a deaf ear to that cry, though all the hosts of hell engage in force to turn her back.

Go forth, brave Witnesses, to every land.

Tell by thousands of firesides how God has blessed you "out of Zion." And may thousands be led to seek the blessings "out of Zion," wherever you go.

If they obey God, they will not seek in vain. A. W. S.



J. F. PETERS.

WRITTEN TESTIMONY OF MRS. J. F. PETERS.

682 PARK AVENUE, CHICAGO, August 6, 1900.

DEAR GENERAL OVERSEER:—I wish to give testimony to God's abundant blessing upon us as a family, and upon the two dear little children in our care for nearly two years.

I thank God and glorify His Holy Name.

I enclose pictures of the little ones and myself, which you may use if you see best.

God answered your prayers for the healing of little Kathern when she was sick with measles.

She also had a sprained and bruised arm.

Dr. Speicher laid on hands and prayed and she was healed.

She was healed of other ailments also.

Dear Elder Holmes' and Elder Haight's prayers were answered.

Kathern's hair was in bad condition; broken off, thin and uneven.

Dr. Dowie prayed and laid hands on her head. Her hair improved, grew fast, and is now most beautiful (many can testify to this blessing).

Dear little David was healed of boil breaking out on his face, through Elder Haight's and Overseer Piper's prayers. His complexion and skin are now perfect.

When the children were placed in our hands, we gave them into God's keeping and He blessed us.

The keeping power was very manifest.

Since my healing of nearly three years ago, I have been so well and blessed, not being deprived of attending to my Christian duties, Zion's Seventy work or service by sickness.

I was instantly healed of chronic stomach trouble, after fifteen years of suffering, through the General Overseer's prayers and laying on of hands.

I was also healed of hemorrhage of the bowels and head trouble of years' standing.

Dr. Pratt, Sr., late of Chicago, office Central Music Hall, stated my condition deplorable and dangerous, and advised an operation more than eight years ago.

Dr. Kenning, of Clarkson Court, Chicago, was engaged to operate on me three years ago this coming December. He stated that in six months the disease would spread throughout my entire system and that there would be no help for me.

I broke my engagement with him and began to trust Jesus as my Physician the first half hour I heard Dr. Dowie speak.

I fulfilled God's conditions, and when our beloved General Overseer prayed for me I was healed of all my sickness and pain.

I praise God every day for this blessed Gospel of Salvation, Healing and Holy Living, for spirit, soul and body.

I praise God for the Christian Catholic Church in Zion and for our beloved General Overseer, his dear wife and family, and for every faithful Elder, Evangelist, officer and member.

I praise God for our Overseers and for all who can endure affliction and persecution without flinching, and can rejoice for Christ's sake.

I praise God for my beloved husband's blessings.

He was converted to God under the General Overseer's teachings, and is growing spiritually every day.

I praise God for the twelve who have come into Zion since I came.

Zion was always in my heart, and I came in at once as soon as I found Zion.

Zion was in my dear beloved father's heart long before his death, fifteen years ago, thank God. I praise God for a Zion baby who has come in my brother's home without doctors or medicine, and is a perfect and healthy baby. The mother is well and happy.

I praise God for the healing of my dear mother, sister and brother and their little ones.

As this is on the eve of our beloved General Overseer, family and party's departure, I would say, "Farewell for a season; and may the Lord Jesus Christ be with your spirits, keep and protect you all till Jesus come."

May God return you safely and strong to the flock who will be waiting and longing to welcome you so lovingly home.

I know I voice the sentiment of thousands and tens of thousands of hearts.

Your Sister and Servant in Christ, (MRS.) J. F. PETERS.

TESTIMONY OF MRS. PETERS REGARDING CHILDREN.

682 PARK AVENUE, CHICAGO, July 29, 1900.

MY DEAR MRS. DOWIE:—Will you kindly accept the enclosed picture of myself and the dear little children I have had in charge for nearly two years, little Kathern and David Mannie.

It was little Kathern's wish that you and Dr. Dallie (as she always called him) should have her picture. She loved the General Overseer intensely, kissing his picture every day.

Zion is in her little heart most earnestly.

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Baby also loved the General Overseer, and both little ones could pray the prayer of faith so sweetly.

I also wish to testify to God's abundant blessing in our home all the time we were caring for them.

The General Overseer's prayers were answered and they were healed when sick.

God's keeping power was very manifest. We thank Dr. Dowie for his kindness and prayers, and give God all the glory.

Now God has permitted them to be taken from us.

They have been placed in a Roman Catholic Convent, and the wish of their dead mother has been granted by their father.

We feel their fate is more cruel and terrible than death; and we ask you to please join us in prayer every day, until God overrules and takes them out of Rome.

May they be brought back into this home, that God may be glorified and the children blessed.

Kindly ask our beloved General Overseer also to pray. I feel a mother's yearning love for them, and my heart aches with grief that such should be their fate.

They are so young to be sacrificed, and all for a false religion.

Their little hearts were broken when taken from us, for they loved us as Papa and Mamma Peters.

Little Kathern said, "I shall die and go to live with Jesus and Mamma Mannie, if they take me from Mamma Peters."

Her last words to me were, "Do I have to honestly go, Mamma?" When I said, "Yes, dear," she put her little hand on my face and said, sobbingly, "Oh! Mamma, Mamma; my poor Mamma!" and she was taken from me.

God pity them and be merciful and bring them back is our heart's cry every day.

They are at Nottingham, Ohio, at Villa Anglus School, ten miles from Cleveland.

May God abundantly bless and keep you and your dear ones every day, till Jesus come.

Mr. Peters and my mother join me in love and prayers for you all. Please pray for us.

Lovingly your Sister in Christ,
(Mrs.) J. F. Peters.



MRS. MARY H. OGDEN.

WRITTEN TESTIMONY OF J. F. PETERS.

682 Park Avenue, Chicago, Illinois, August 6, 1900.

Rev. John Alex. Dowie.

Dear General Overseer:—In November, 1897, I first heard you preach. I was unconverted, never went to church, and cared nothing about God.

I went to hear you in Central Zion Tabernacle, and you were preaching on Repentance.

It seemed to me that you were preaching the entire sermon directly at me.

I could not forget it.

Among other things I remember your quoting the passage, "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."

The sermon made me so angry that I would not arise when the General Overseer called for Repentance and Consecration, but the truth had entered my heart.

During all the next week that passage of Scripture kept coming up in my mind.

God certainly was calling upon me to repent.

I had told my wife that I would never go to hear Dr. Dowie again.

But she kept praying for me, and at her request the General Overseer prayed, and on the next Lord's Day I was the first one in the house to get ready to go to Zion Tabernacle.

I gave my heart to God on that afternoon, and when the General Overseer made his Call for Repentance and Consecration, I was the first one to get up.

I at once filled out my application for fellowship in the Christian Catholic Church in Zion.

I had been a stinkpot, a miserable tobacco fiend from the time I was twelve years of age.

I smoked continually.

Even after I joined Zion the desire for nicotine poison was not taken away until the General Overseer baptized me by Triune Immersion.

Then God took it away and it has never returned.

When I joined Zion I was under the physician's care for a chronic disease of the bladder, from which I had suffered for fifteen years.

Thanks be to God, I was instantly and perfectly healed when I was baptized.

Since then I was once attacked by lumbago.

I suffered the most intense agony for two nights and a day.

My wife sent a letter to the General Overseer, requesting him to pray.

He prayed at five o'clock and I was healed at once.

I got up out of bed and asked for something to eat. I thank God for the blessings which have come to our home through the teaching in Zion.

God has greatly blessed us in paying our tithes.

When I first began paying tithes, I had a position, paying a small salary, where I had to work a great deal at night and on Sundays.

We asked the General Overseer to pray that I might get a better position.

He prayed, and almost immediately I secured a good position in the Auditing Department of the General Freight Office of the Chicago and Northwestern Railway.

I thank God for His Keeping power. In the two and a half years since I was healed of lumbago, I have not had five minutes' pain.

My heart is full of praise to God for His goodness. I could not begin to tell it all.

I thank our General Overseer for his teaching and prayers. I cannot express my deep appreciation of what he, under God, has done for me and for my family. I thank God for the Christian Catholic Church in Zion and the wonderful work which He has raised it up to do. May God bless His servant and spare his life for many, many years.

Yours Faithfully in Jesus,
J. F. Peters.

WRITTEN TESTIMONY OF MRS. MARY H. OGDEN.

682 Park Avenue, Chicago, Illinois, August 6, 1900.

Beloved General Overseer:—I thank you for your prayers, and testify to the glory of God for many blessings and healings I have received. For many, many years I had suffered with frequent attacks of bilious colic, so severe that life was despaired of. But since accepting the teachings of the Christian Catholic Church in Zion the Lord has graciously delivered me. I thank God for His keeping power, and that at the age of seventy-two I rejoice in health and strength.

In the spring of 1886 I was very sick with catarrhal fever, which lasted until late in the summer.

Every season following I had similar trouble, which the doctors sometimes called the grip, or pneumonia, or catarrhal fever.

For weeks I suffered before obtaining relief.

In March, 1898, I was again severely attacked, but sent request for prayer to you and began feeling better at the time of prayer.

When my daughter, Mrs. J. F. Peters, returned from service at Central Zion Tabernacle, I was hungry and asked for something to eat. In the morning I got up as usual.

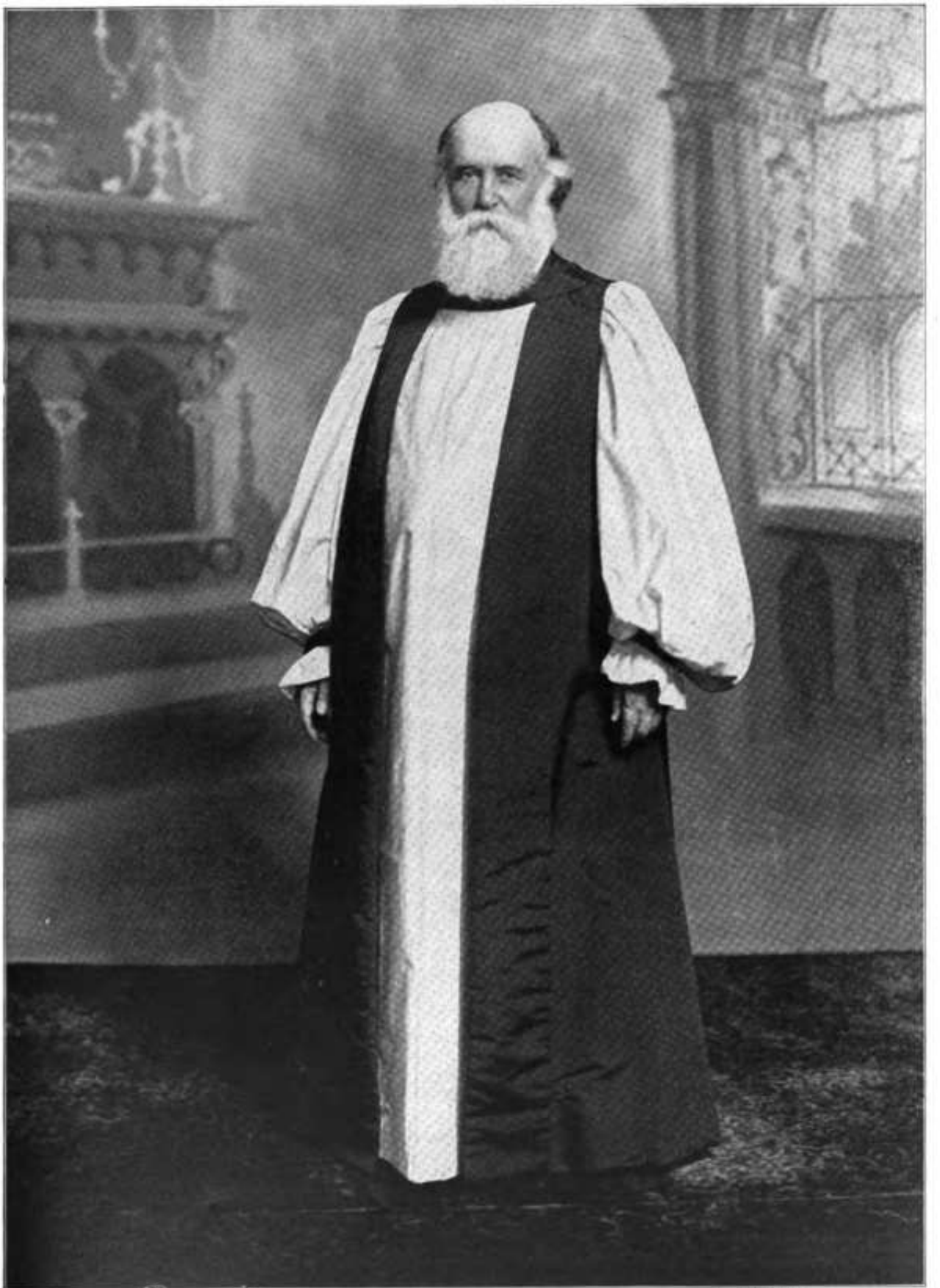
Again in March, 1900, I was most severely attacked with the grip, which affected my entire body, but especially my lungs and heart, which through numerous attacks had become very weak. The pain in my back was intense. I realized my critical condition and sent a request for prayer to Elder Williams, at the time our West Side Elder. At the hour of prayer I was instantly healed, arose from my bed and rejoicingly thanked God for deliverance.

I was very sick with high fever in May of this year. I sent request for prayer. Overseer Piper prayed, and I broke out in perspiration immediately. The fever left and did not return.

Through your teachings my daughters, Mrs. J. F. Peters and Mrs. W. H. Disbrow, and son, J. L. Ogden, and their entire families have been brought into Zion, as well as others who are very dear.

God bless and keep you until Jesus come.
Your Sister in Christ,
(Mrs.) Mary H. Ogden.

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GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

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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.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

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CHICAGO, ILLINOIS, AUGUST 11, 1900.

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GENERAL OVERSEER'S WORD FROM THE OCEAN

The following message from the General Overseer was given to the Pilot who had taken the *Graf Waldersee* out of New York Harbor, just as he was about to leave the ship and return to New York. It is the last word from Zion's party until they arrive in Europe:

S. S. GRAF WALDERSEE, August 11, 1900.

We have passed the statue of Liberty and are headed for the open Ocean.

Mizpah to all Zion everywhere. J. A. D.

GENERAL OVERSEER'S FAREWELL LETTER.

ON BOARD STEAMSHIP GRAF WALDERSEE,
New York Harbor, New York, August 11, 1900.

TO THE OVERSEERS AND MINISTERS AND MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION IN CHICAGO.

Beloved Brothers and Sisters in Christ:—Very early in the morning I write you a few lines to express once more my profound gratitude to God for the great love which He has given to you on my behalf, and for the wonderful expressions which you gave to that love, especially within the last few days.

I shall never forget our parting hour on Thursday morning, when from Zion Home to the depot you crowded the streets, and followed me to the cars with such evidences of deep emotion, both of love and of sorrow, so that I was again and again deprived of all power of expressing my own feelings excepting in tears.

I have seen the long telegrams which have been sent to the New York papers that even our critics and enemies of the press were apparently deeply impressed by the spectacle.

I can assure you that your conduct has still more firmly bound me to you by cords of Divine love which no human or diabolical power can ever break; and I am looking forward even in this hour of departure to the prospect of our happy reunion as early as possible next year, and to continued coöperation with you in the extension of the Kingdom of our God and King.

I believe that the excellent Overseers, Elders, Evangelists, Deacons and Deaconesses whom I have left in charge, not only of the local but of the various departments of the entire American work, will be able, with your help, to give a good account of their stewardship when God brings me safely home from Europe, and I am expecting to hear of great showers of blessing.

My hopes even in this matter have risen very greatly within the past few days, and especially within the past few hours.

So far as I know I left the work in Chicago and everything in perfect peace. There is not a cloud upon the sky as to our mutual love and confidence; not only in Chicago but throughout the whole world. The manifestations of Divine blessing are such that I can safely say that in every way the work has reached its highest point of success since its inauguration as I leave it.

Be faithful to God and loyally follow your leaders, praying that they may be led of God.

I will commit this letter to the Pilot after we have left the harbor. Bear with me that neither time nor strength will permit me to write at greater length.

Pray for us. Remember every one of my companions on this voyage, and earnestly petition God to open up the way for Zion in all the lands whither we shall go.

You and all Zion are ever in our heart, and earnestly do I pray that you may so live as to each hear the Master say, when you give a final account of your life in this work for Him: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

And now, bearing the Standard of Zion, we pass out into the mighty Ocean, carrying the Message of the Everlasting Covenant.

With love and good wishes and prayers from my beloved wife and all my family and companions, I am

Faithfully your Friend and Fellow-servant in Jesus Christ, our Lord,

John Alex. Dowie.

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EPHRAIM mixeth himself among the peoples; Ephraim is a cake not turned.—Hosea 7:8.

BY reading the history of God's dealings with His ancient Israel when He formed them into a nation for Himself, we learn His mind concerning His people today.

His first step then was to separate them. He gave them His commands in regard to this separation, yet in this verse he reproves Ephraim because he mixes among the peoples, learning their ungodly manner of living and thinking.

Today many who consider themselves God's people are unwilling to come out from among those who are not living according to God's laws.

God is calling out a peculiar people, who will stand firm against the current of popular opinion and witness for His truth, though it bring persecution, loss of property and even loss of life itself.

The Apostolic Church had "mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated, . . . wandering in deserts and mountains and caves, and the holes of the earth."—Hebrews 11:36, 37, 38.

A return to the Apostolic teaching and testimony for the truth today brings the same persecutions.

Those who remain with the denominations in the apostate churches, instead of coming out with the Nation of Zion, may escape the persecution which is promised to those who live godly, but they will also miss the great reward promised.

God condemns Ephraim because he is a cake not turned. He has not turned all parts of himself to God that the Fire of the Holy Spirit may go through all. Thus many Christians turn their spirits to God for Salvation, but not their souls and bodies, that the Holy Spirit may go through them also to cleanse and heal and keep them in health.

Their business and their time and talents are not brought to God that He may take possession of them and use them for His glory.

Blessings Through Zion Literature in South Africa.

The following letter was written to our General Overseer by a former Salvation Army officer in South Africa. He writes:

DEAR DR. DOWIE:—It is about nine months since a few copies of LEAVES OF HEALING came into my hands for the first time.

I did not think that there was such a paper in existence, and was surprised to read it and to see the work the dear Lord is doing through you and Mrs. Dowie.

I myself have been a believer in God since my seventeenth year, but the churches around about me are dead. They were something years ago, but nothing now any more. They seem to give darkness in the light instead of light in the darkness; at least the majority of them in South Africa.

I have also read "Zion's Protest Against Swine's Flesh" and have received much light through it.

The Salvation Army here has a big herd of swine, and as I used to be an officer in the Army, I considered it my duty to point out to my comrades that swine's flesh was not a good food, and that the trade in hogs was like murder. With God's help I spoke up without fear. But the Division Officer under whom I was did all he could to hinder me in bringing about a good meeting, where I could speak further in order to reform the Army.

They told me to get out, which I did at once, although it was hard for me. I had served the Lord for twelve years, and it is hard to be turned away for such a thing. However, I was satisfied that I had done my duty.

What I shall do now, I do not know. If I had the money to pay my fare to America, I would come over and offer myself as an Evangelist in the Christian Catholic Church, but as I have not the money and we are so far from each other, I must be content here and trust in the Lord further.

I would like to have from you some books, if you can let me have them without payment. I would like very much to send you the money, but I have been in the work for twelve years, and we do not receive any salary.

As the condition of the country is at present, it is impossible to make any money, consequently I cannot send any for the moment.

The papers which I would like to receive I have written on a sheet, which I am sending along with this letter.

Be kind enough to send the books, but if you cannot do it, please write me to that effect.

Zion's Message in a Bazaar in India.

The following letter is written to our General Overseer by a native in India:

REVEREND SIR:—On a certain day while I was shopping in the local bazaar, I came across a shop where sugar is sold.

On finding the sugar of excellent quality, I asked for a pound of it. I took the sugar packet and came home.

Upon opening the packet after reaching home I found the superscription, "Doctors, Drugs and Devils," and also a likeness of you.

As this gave me a great curiosity to know more about this, I hastened to the man and asked him for a number more of the papers. These I obtained with some difficulty by giving him a small sum of money.

On questioning him where he got the papers, he said from the butler of a certain gentleman.

I took a lively interest in reading them.

On taking these papers to my Roman Catholic priest, who is always ready to help a man after truth, and is also well versed in the depths of religion, he said that the next time he hears that I read such papers or pamphlets he will straightway excommunicate me from the Church. He refused to give back the papers.

I still think, after all of that, that there is some truth at least in them.

So long as I am without those papers I am very much troubled in my mind. I therefore humbly beg that you will kindly inform me about the miraculous power of healing.

I am anxiously waiting your reply.

Dear reader, we need your help to send Zion's Messenger over the world. Will you not join our Mission and become a regular contributor to this great work?

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

.....1900.

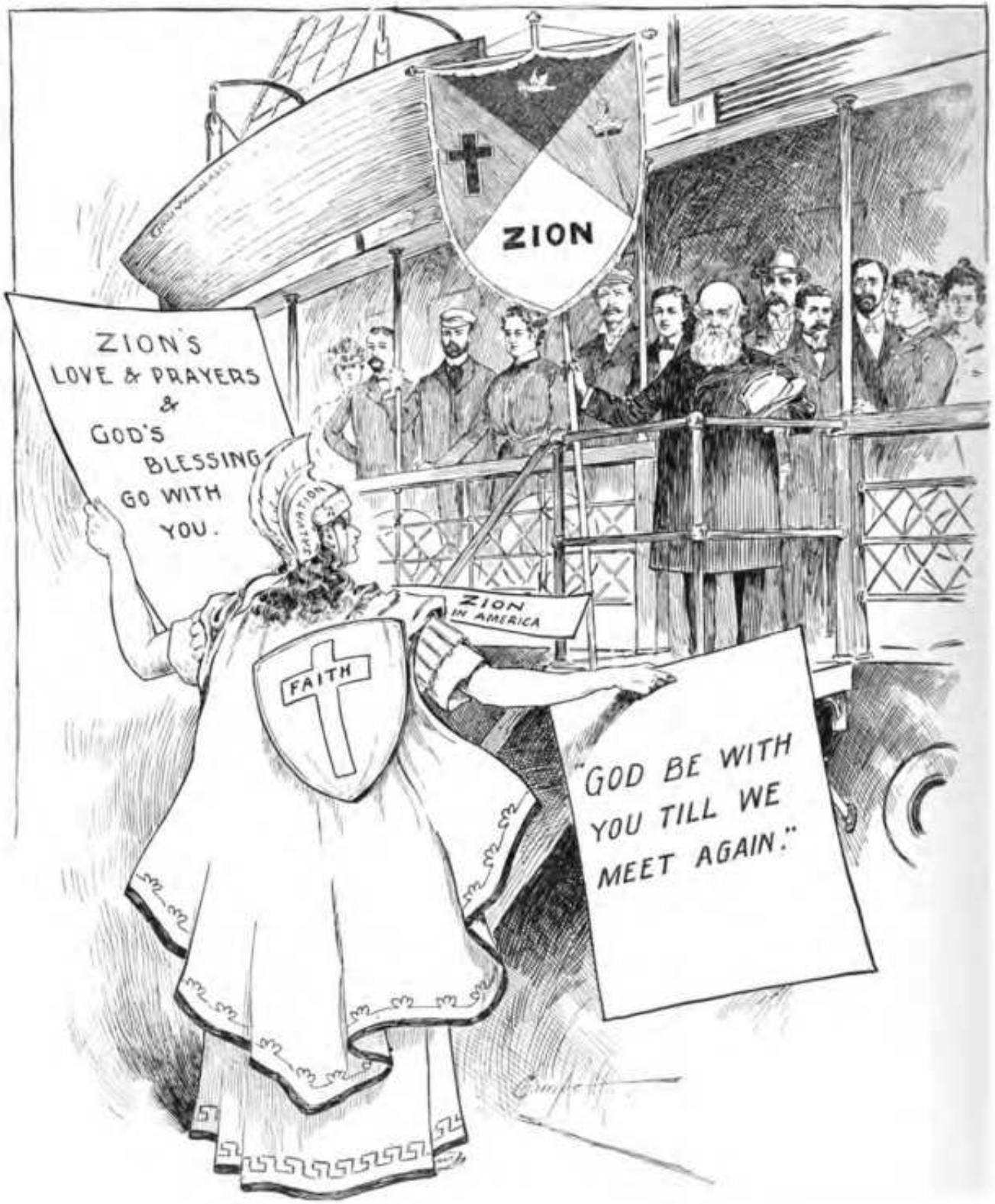
I desire to become a member of Zion's Free Literature Distribution Mission, and, God willing, to contribute.....the
Weekly, Monthly, Quarterly, Annually.
sum of .....

—Mark 16:15. .....

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending August 11, 1900.

16,898 Rolls to	England.
4,828 Rolls to	United States.
523 Rolls to	Various Foreign Countries.
251 Rolls to	Africa.
Number of Rolls for the week	22,500
Number of Rolls reported to August 11, 1900	650,264

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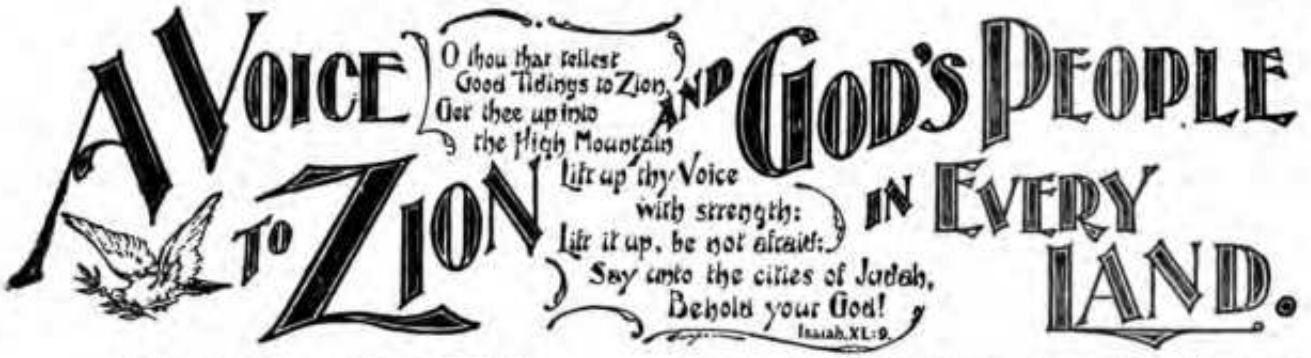


"The Lord watch between me and thee, when we are absent one from another."—Genesis 31-49.

ZION'S FAREWELL TO HER GENERAL OVERSEER AND PARTY.

"The Grace of our Lord Jesus Christ be with your spirit."—Galatians 6-18.

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FAREWELL ADDRESSES.

Report of Meetings held in Central Zion Tabernacle, Lord's Day, August 5, 1900. Morning Service—Exposition of Philippians 1. Afternoon Service—Prelude: The Situation at Mansfield, Ohio. Sermon: Suffering in Behalf of Christ. Reception of 127 New Members. Evening Service—Sermon: Let Not Your Heart Be Troubled. Communion of the Lord's Supper.

* REPORTED BY S. D. AND E. W. AND A. W. N.

THE last Lord's Day the General Overseer spent in Zion, Chicago, previous to his departure to Europe, will never be forgotten by the many thousands of Zion who were present at the various services.

It was only then indeed that many could realize that the General Overseer was going away to remain for so long.

It was then that those who had known and loved him for so many years began to feel the pangs of parting.

The thought that the well-beloved Voice, so full of Divine Love and Hope and Courage, would soon be heard no more for a season, was a thought that caused the most intense grief. None could bear to dwell upon it.

That Voice had awakened them from the lethargy of their sinful lives; it had rebuked them into cleansing their bodies, souls and spirits, by the power of the Holy Spirit; it had pleaded with God for their healing; it had spoken words of cheer and hope in adversity; it had given godly counsel which had brought prosperity and happy homes; its clarion tones had rung out in undaunted, unwavering fearlessness and trust in times when storms and darkness seemed about to engulf all; it had proclaimed the Everlasting Gospel in spite of the jeers, sneers and slanders of pulpit and press, and had pointed out the way to Victory.

Could it be that that voice would be heard no more in Zion Tabernacle for a half-year? It would scarcely seem like Zion Tabernacle without the General Overseer.

These sad thoughts and many more which welled up in the mind were tempered by thoughts of gladness.

The General Overseer's people were rejoiced that he could take a much-needed rest after his twelve years and two months of almost continuous toil of the severest nature, all endured uncomplainingly, nay, joyfully, for the sake of God and his fellowmen.

There were songs of highest praise in thousands of hearts, in contemplating the marvelous growth of Zion in these twelve years.

So with mingled feelings of joy and sorrow, over three thousand members and friends of Zion from Chicago and all over America braved the fierce heat of one of the most torrid days of summer in order to be present at these services.

The General Overseer began his labors very early in the morning, and was in meetings, almost continually, until half past eleven o'clock at night.

Yet, in spite of this and the very heavy toils and burdens of preparation for his departure, together with the labor required on the Mansfield case, the man of God closed his last Lord's Day in America, in 1900, with a freshness and vigor which well manifested whence was his strength.

The suffering of Zion's Messengers at Mansfield, Ohio, formed the basis for the addresses at the morning and afternoon services. The General Overseer pointed out the great privilege of suffering on behalf of Christ and the inevitable coming of persecution upon any man who would live a godly life.

At the evening service, the most blessed of the day, indeed one of the most blessed ever held in Central Zion Tabernacle, the farewell was said.

There was little of sadness in it, for had the General Overseer dwelt upon the separation himself, the people could not have endured, without weeping, the emotions which would have been stirred.

Instead, he wisely and kindly chose the parting words of Jesus, so full of love, so full of peace, so full of comfort: "Let not your heart be troubled, neither let it be fearful."

At last the day was over, but, although it lacked but little of the midnight hour and the heat was still great, the people seemed loath to leave that place of blessing, and, lingering long, slowly passed out.

MORNING SERVICE.

Central Zion Tabernacle, Lord's Day Morning, August 5, 1900.

The meeting was opened by singing Hymn Number 355:

O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Through ages joined in tune,
Sing "Holy, holy, holy,"
To the great God Triune.

The General Overseer then said:

Scripture Reading and Exposition.

Let us read in the Inspired Word of God in the Epistle of Paul to the Philippians, first chapter:

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons.

I ask you to notice that the word "Bishops" in the margin is "Overseers."

We have preferred, in this Church, to put the plain English for the word Bishop.

The word which is translated bishop in the Greek tongue is *episcopos* (ἐπίσκοπος), and it comes from the two Greek words: *epi* (ἐπί), over, and *skopeo* (σκοπέω), to look or see.

An Overseer is one who sees over a number of workers in a more or less limited part of the field. In the formation of this Church, I assumed, with the unanimous approval of the first members of the Church, the office of General Overseer, which in Greek would be *catholicos* (καθολικός) *episcopos* (ἐπίσκοπος). In old English that would be catholic bishop. Catholic means general; that is, over the whole field.

*Owing to the General Overseer's absence from the city, he has not revised this report.

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I preferred the plain English, General Overseer. In ordaining *episcopoi*, I prefer the plain English, Overseer. In ordaining Elders, I prefer the word Elder. The word presbyter is no translation at all. It is simply the original Greek word, *presbyteros* (πρεσβύτερος).

It might, perhaps, be better if the word deacon were translated instead of transferred; for deacon has the idea of servant, *diakonos* (διάκονος), a servant of the Church; literally one who goes through dust, meaning one who does the work in temporal things which are needed to be done in the service of the Church.

Deaconess is the feminine form of the same word and has the same meaning, a servant of the Church.

It is a very high honor to be a "doorkeeper in the House of the Lord." It is better than to dwell in the tents of wickedness, is it not?

Voices—"Yes."

General Overseer—

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

I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy.

The Sin of Mournfulness in Prayer.

There are some people who think that they must be mournful when they supplicate. When they pray you would think, "Oh, it is so melancholy!"

They think it necessary to have a particular kind of face when they pray: "O-h-h God! O-h-h-h-h!"

It always seems to me as if their stomachs were in trouble, or something else wrong. (Laughter.)

I never saw any need for that. A little child who goes to its father does not go like that. A little child takes one jump, and it is there. It does not go on with any nonsense of that kind.

Some of you howl and never supplicate God except when you are seeking something. It is always "Give me, give me." Why do you not give God something? Why do you not give God the glory due to His Name?

Why do you howl when you pray? Tell God something that will make Him glad. Tell Him that you love Him and thank Him. Tell Him that you recognize His splendid Gift of His dear Son.

Speak to Him in a way that shows that you are a child who loves to recall His goodness, His greatness, His power and His beauty, and a dozen other things.

Then when you have given Him glory for all the good things He has given you, you may put in a plea for something you need.

With some of you, the first thing you do is to howl out: "Oh God, I am in awful trouble."

If I had anybody always coming to me and howling like that, I should want them to be in heaven.

When you go to God, make supplication with joy in everything.

Start with praise. Start with thanksgiving, and what you have to ask God for will seem so small compared to what God has done for you in the Gift of His own Son and in a thousand things that He has done for you, that you will almost forget that you have anything to ask for.

I ask for very little for myself. My first morning prayer is for grace to attend to His business, the business of this Church.

My first prayer in the morning is: "Oh God, keep me this day in the fear of the Lord that I may be of quick understanding, not judging after the seeing of the eyes or the hearing of the ears. Give unto me a thankful heart for all that Thou hast shown unto me; that Thou hast brought me into this world, and for all that Thou hast given unto me.

"As Christ the Son of Righteousness arose with Healing in His wings, even as now the beautiful sun is rising over the eastern sky, so help me this day that the light shall shine in me, through me, and by me; that I shall omit no duty which I can perform; that I shall use all kind and good powers which Thou hast given me, for Thy Glory."

Then I get up and get a good bath, and go to work.

The Virtue of Cleanliness.

By the way, many of you ought to have a bath.

I have been asked whether I believed in the washing of feet, and I have said, "Yes, many saints need feet-washing." A great many people are sick because they do not keep clean. They do not keep the pores of their skin open. They do not perspire enough.

Do not take ices and clog yourself up. Do not eat ices. When you wish to get cool, take a hot drink. Then you will sweat it out, and will be cool.

When it is very hot in Australia they drink hot tea.

It is a very stupid thing to eat a quantity of ices and stop your perspiration. They clog your heart and make it hard to work.

Overseer Speicher has said that iced beer and sometimes iced tea are responsible for nearly every sunstroke in Chicago.

I am comfortable and cool this morning because I have been drinking hot drinks.

For your fellowship in furtherance of the Gospel from the first day until now; being confident of this very thing, that He which began a good work in you will perfect it until the day of Jesus Christ.

That is a very comforting thought. Sometimes when I see the Church not all as I would like to see it, I say, "Oh God, You began that work in that manner. You can perfect it, and You are going to do it."

I work harder than any of you, yet some of you need more flesh.

I was skinny when I was a youth. I was so thin that once when I was a very young man I was talking with my wife, my cousin then, and I was teasing her about something. She took my walking stick in her hand and gave me a stroke. Then she said, "I am so sorry I hit you over the bones." (Laughter.)

I believe that

God Has Begun in You a Good Work and He Will Finish It.

I will pray that Overseer Mason may get more flesh. Then the Boxers, if ever they have to cut him up, will have to cut up something more than bones. They will say, "These missionaries of Zion are worth cutting up." I hope they will not get cut up.

Overseer Mason is going to China by and by. I hope he will get into trouble with the Devil. I hope that every man in Zion will make things so hot everywhere he goes that he will always be in trouble with the Devil.

The Devil does not bother his head about a great many ministers. They do not bother him. They never trouble his kingdom. In fact, many of them have gone off on a holiday and left their churches empty down this Avenue.

I do not think the Devil has taken a holiday in Chicago. I do not see any signs of it.

Even as it is right for me to be thus minded on behalf of you all, because I have you in my heart.

There is another rendering of that. It is:

Because ye have me in your hearts.

I have you in my heart, and you have me in your hearts. That is the right way. I ought to be in all your hearts. I hope I am. Am I?

Voices—"Yes."

General Overseer—You keep me there, and if ever anybody knocks you down and wants to feel for your heart with a knife, you say, "Dig a little deeper and you will find Dowie there (laughter), and you will find Jesus Christ there, and you will find God there."

You remember that was the word of a soldier of the Emperor at Waterloo. He had been hurt in the breast somewhere and the surgeons were probing for the bullet. He smiled at them as the life-blood was ebbing away. "Probe a little deeper and you will find the Emperor," he said.

The Emperor was in full retreat. He had been beaten, but they could not take him out of the heart. He was in their hearts. They had fought behind him in many a campaign, and although he was beaten at Waterloo he was in their hearts still.

That was the thing which made Napoleon so mighty. He was in the heart of every soldier in his army. That is the thing which makes the Church so mighty: when Jesus Christ is in every heart.

These Philippians had Paul in their hearts, and he had them in his heart.

Even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defense and confirmation of the Gospel, ye all are partakers with me of grace. For God is my Witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

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That is a wonderful prayer for that Church. That is the Prayer which I have in my heart today for you.

My Prayer for You is That You May be Filled.

I do not like to see a skin which is only half full. I do not like to see a bit of fruit which is all shriveled.

I do not like to see Christians who are meagre. They ought to be large. The world does not take much stock in most Christians, for they are narrow. They are shortened. They are not large. They are not sympathetic, and they do not seem human. If they are angels, they are the angels the world does not like.

I do not see any reason why people should go about this world with poke-bonnets hiding their nice faces. Do you? I do not see any reason why people should all wear dark or black clothes all the time. Do you?

God made colors, and He made a rainbow. He put every color into it. If you look abroad you will see how delighted God is in color. Why should you take a tar brush and paint all the flowers black?

Why should you not remember that the streets of the City of God are gold? The walls are of jasper and the foundations are of precious stones, each of them shining so brightly.

Everything is color, bright and beautiful, and the only things which are white are the Great White Throne and the spirits of all that are there.

What is white? Do you not know that white is the combination of all the colors?

Darken your room so that only a single ray of light enters. Let that ray of light pass through a prism, and you will be surprised at the dazzling colors which fall upon the floor. You have broken up the white light and there you have all the colors in the rainbow.

Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the Gospel.

When Paul wrote this epistle he was a prisoner in Rome. Very shortly after this he died for the faith.

I have a very strong opinion that the Apostle Paul shortened his life by going into the Temple at Jerusalem when he did not need to.

They said to him at Jerusalem: "Paul, they say that you speak against the Temple. Just show them that you do not speak against this Temple. Shave your head."

Paul was tricked into that. He had no business there. He got the Devil's wages for trying to please his brethren when they came to him with bad advice.

He was in the Temple, and they cried, "This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the Temple, and hath defiled this Holy Place." They captured him.

There was a mob. Soldiers came down, and he was taken into custody.

He had no business there. That was no place for an apostle of the Lord Jesus Christ to be. I do not hesitate to say that he yielded to the devilish advice of these Judaizing Christians in Jerusalem. He ought to have resisted it. He ought to have said, "What business have I in the Temple? I am going right on preaching the Gospel. It would be a very good thing for this Temple to perish. It was built by the hands of a man who was covered with blood: Herod." It was a very good thing for it to perish.

But when a man goes amongst his friends in a great city like Jerusalem, he is likely to be imposed upon by their advice.

The Christian Has No Armor for His Back.

Paul went back. He found out what every Christian will find out if he goes back, that there is no armor for the back.

There is a breastplate. There is a shield. There is a sword. But is there any armor for the back? Did you ever read of the Christian's backplate?

Voices—"No."

General Overseer—That is why these Elders have gone down to Mansfield again today; because Zion has no backplate.

Paul made a mistake. He made a big one.

He appealed unto Cæsar, which was a bad thing to do, because if he had not appealed unto Cæsar, he might have been set free.

But when he got to Rome he preached the Gospel.

The General Overseer then read from the thirteenth to the twentieth verses of the first chapter of Philippians.

Sometimes people say to me, "A man must live," as an excuse for doing wrong. I say, "No. A man must die rather than do wrong. He does not need to live."

When a woman says to me as an excuse for her sin, "A woman must live," I say, "No, a woman must die rather than become a prostitute and harlot. She must die. It is better for her to die; better for her to starve; better for her to starve a thousand times than be the plaything of devils."

A man does not need to live. A woman does not need to live. Better to die and go out of this body with a clean spirit into God's hands and live with God than for the sake of a little temporary bread, to sell your immortal spirit.

So it is in this Church. You say, "You have sent down these Elders. They may be killed."

It May Be a Very Good Thing for Them to be Killed.

We should be sorry if they were killed. We should be grieved. It would be a great loss to lose Overseer Piper and those two Elders and that Evangelist, but it would be a greater loss for them to live and be cowards, would it not?

Voices—"Yes."

General Overseer—It would have been better for Judas Iscariot to have died fighting for his Lord than to have lived to be a betrayer and a thief and to sell Him.

There are worse things than being killed. A good man who is killed gets to heaven quickly.

When a man is killed for doing right, it is a great inspiration to other people to do right.

John Brown was murdered at Harper's Ferry for protesting against what the law now says is the right thing to protest against: slavery. He was hanged for attempting to set slaves free, and they thought when they killed John Brown that they had stopped it.

Did they stop it?

Voices—"No."

General Overseer—"John Brown's body lies a-mouldering in the grave, but his soul goes marching on."

There were hundreds and thousands who sang that as they swung down the Valley of the Shenandoah and whipped that accursed Confederacy which would have made human slavery the keystone of its constitution. Thank God for that. (Amen.)

It was a good thing for the black boys down South that John Brown died for them. He did that which made this Nation arise and say that a man should not be hanged and shot because he fought for the freedom of his brother man.

The Rebels said he should be. They wanted to establish a nation which would give black men and women no rights.

The Union won; but that work is not finished down South.

In many places they are defying the American Constitution. I wonder that the President of the United States stands by and sees that done. I would have found a way of stopping it, if I were President. I would strain the Constitution to its utmost, if I were President. I would stop it. They would not hang negroes and burn them to death. Because one poor miserable negro has a fight with some policemen, they must needs go down and kill out the whole negro district.

A Warning to President McKinley.

Where is the President of the United States?

Where is he? Where was he that time? Did he not take an oath of office that he would protect the right of every one?

Voices—"Yes."

General Overseer—It is about time. Unless he gets some backbone into him, that President is going to be defeated in his run for a second term.

I appealed to President McKinley to exercise his authority at Mansfield.

God has gone with Zion's Elders, and if Governor Nash and President McKinley have not done their duty at Mansfield today, every drop of blood that is shed and every life that is lost will be demanded by Almighty God at their hands. (Amen.) Zion will send down more next Sunday, if necessary, and more, and more, and more. We will never give Mansfield up to the Devil. (Amen.)

We will never surrender our civil and religious rights.

I know on which side Zion stands. Zion is standing where Paul the little Jew stood long ago. Zion is standing where Christ the Jew stood long ago. I would God that all the Jews were where Christ desires them to stand today.

I believe every Jew in this country sympathizes in Zion's fight for law and order.

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If the mob is permitted to attack inoffensive Christian gentlemen against whom there is no charge, in America, the mob will be permitted to attack the Jew as they do in some other countries.

For to me to live is Christ, and to die is gain.

I do not think you ought to worry about the Elders if they are killed. For them to live is Christ, and to die is gain. We will lose something, but they will gain, if they die.

You who hold to "the point within the circle," are companions of murderers!

You have not Morgan, an obscure man, to deal with this time.

But if to live in the flesh,—if this is the fruit of my work, then what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake.

It Is Not Always the Highest Courage Which Rushes Into Danger.

That is the reason I am not at Mansfield today. My brethren unanimously entreated me not to go today. I know that they were right. I knew it was best that the General Overseer should not go into the front of the firing line.

I would like to have been there today.

There are few men, perhaps, who have more to live for, yet—

Oft 'midst this world's ceaseless strife,
When heart and spirit fail me,
I stop and think of that other life,
Where ills can ne'er assail me;
Where my wearied arm shall cease its strife,
And my heart shall cease its sorrow,
And the night of life be changed
For the light of the endless morrow.

It would be no loss for me to die. I have loved my Lord ever since He revealed Himself to me when I was seven years of age. I have served Him for forty-six years. I have heard His Voice, and I long to see His face. I love to think that I shall be with Him.

Do you think that to kill me, to send me quickly home, would be something that I should shrink from?

No. If the bullet of the assassin shall crash through my brain, it will simply be a quick way to heaven. Perhaps you may lose. Perhaps my family may. Perhaps the world may lose something, but I shall lose nothing.

The day that I die for Christ will be my Triumph Day. I am not afraid. I would rather die than live, so far as I am concerned. But I would rather live than die, if it is best to live. It takes more courage, sometimes, to live than it does to die.

As for these people making me afraid: I have been in too many battles. The dynamite has exploded where my feet had stood two minutes before, and my grave was dug, but I was not there. The bullet has whizzed very close to my ear, but it missed. The poison cup has been in my hand, and my body has been racked with pain until I thought I would vomit out my very heart, but God gave me deliverance.

He who has kept me will keep me until my work is done. (Amen.)

You cannot make me afraid, you wretches, if you are ten million strong. There are countless millions of the Armies of God in heaven. They are more than all the Devils in hell, let alone that miserable little Mansfield.

And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again. Only let your manner of life be worthy of the Gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the Gospel; and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God; because to you it hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf: having the same conflict which ye saw in me, and now hear to be in me.

Prayer was then offered by Overseer Mason, after which the tithes and offerings were received.

The General Overseer then made some important announcements in connection with his departure for Europe, after which the congregation was dismissed 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.

AFTERNOON SERVICE.

Central Zion Tabernacle, Lord's Day Afternoon, August 5, 1900.

The services were 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.

CHORUS—Faith is the victory!
Oh, glorious victory,
That overcomes the world.

Scripture Reading and Exposition.

The General Overseer then read certain portions of the Word of God: first in the Gospel according to St. Matthew, a part of the fifth chapter:

And seeing the multitudes, He went up into the mountain: and when He had sat down, His disciples came unto Him: and He opened His mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.

In the original tongue the word heaven is always plural. It is not the "Kingdom of Heaven" merely, but "the Kingdom of the Heavens."

There are many heavens. Paul speaks of being caught up into the third heaven.

There are degrees of bliss as there are degrees of woe.

The General Overseer then read from the fourth to the tenth verses of the fifth chapter of Matthew, commenting as follows upon the tenth verse:

Blessed are they that have been persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.

To Elder Fockler who was seated on the platform: Elder Fockler, that is your blessing. May God bless Elder Fockler. (Applause.)

The General Overseer then read on to the end of the sixteenth verse.

He then read in the first chapter of the Epistle to the Philippians:

Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the Gospel.

He is speaking of the shameful scourging and beating which he received in the City of Jerusalem at the hands of an infuriated mob. They caught him in the Temple where he was worshiping God; a man of the highest character and purest life. When he was a rabbi among them he was held in high esteem as the favorite disciple of Gamaliel, the great teacher of the law.

He had been so bitter a persecutor of Christianity that they chose him to be the embassador of the Sanhedrin, the Sacred Council of the Seventy. With letters from them, and doubtless from civil authorities, he was on his way to Damascus to persecute Christians.

Christ met him on the way and the persecutor became humble, penitent, a believer. From that day he was marked as a man whose life was in continuous danger.

The Roman Soldiery Nobler Than Ohio Officials.

When, in the Temple of God, he was humbly worshiping, after years of absence, the God of Abraham and of Isaac and of Jacob, the God and Father of our Lord Jesus Christ, they took him. They tore his clothes. They trampled him beneath their feet, and but for the intervention of the Roman military force, which was nobler than the Governor of Ohio today, they would have killed him.

The Captain of the Guard came down upon this mob and scattered them and rescued Paul. He said, "If you have anything against this man, come and make a proper charge and it will be tried. If the man is guilty, he will be punished."

But there was no valid charge. When they appeared the charge was so contemptible that it was swept away.

But the Jews, his own brethren, continued to persecute him.

When he went to Rome, it was not the heathen who were his accusers. It was the corrupt, wicked, apostate Church which God had formed fifteen hundred years before and Christ had destroyed.

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It is the same thing today. History repeats itself. Those who were in the mob at Mansfield cannot bring a charge against Elder Fockler, or against the Elders and Overseer who are at Mansfield today. God protect them. (Amen.)

Mansfield's Cowardly Sheriff and Mayor Prevent Zion's Elders From Entering the City.

I have a telegram from Overseer Piper which says:

Police and officers positively prevented us landing this morning. We go back on the 2:20 to do our best. Pray.

This means that as they were about to descend from the Erie train at 6:35 this morning, they were met by the mob of police and deputy sheriffs whose sworn duty it was to preserve the peace and to give every man the right of free speech in that city. They are the slaves of Masonry.

When I was pleading for my men that they should be protected, Governor Nash impertinently telegraphed to me:

COLUMBUS, OHIO, July 31, 1900.

REV. JOHN ALEX. DOWIE, Montague, Michigan.

When civil authorities of Mansfield and Richland County inform me that they are unable to preserve the peace and protect life and property, it will be time for me to act.

In the meantime it would be well for you to temper your zeal with some degree of prudence. GEORGE K. NASH.

My reply was:

MONTAGUE, MICHIGAN, July 31, 1900.

GOVERNOR GEORGE K. NASH, Columbus, Ohio.

Reserve your impertinent advice for the authorities at Mansfield, who have today made common cause with the cowardly mob of housebreakers and outragers of decency, and have forcibly ejected four inoffensive Christian gentlemen and ministers against whom there was no charge of violating any law.

What further proof of their incompetence and criminality do you require? Has the "point within the circle," the emblem of Baal, replaced the national flag, and has opposition to Freemasonry become high treason?

Zion's Elders will return to Mansfield in due time and perform their duties. JOHN ALEX. DOWIE.

They never published that telegram. These questions were never answered.

If that party of Zion's Messengers is not permitted to land at Mansfield this afternoon, I will send Elders next Lord's Day.

Elder Dinius, where are you?

Elder Dinius (from Officers' Gallery)—"I am here."

General Overseer—You will proceed to Mansfield next Sunday with Elder Moot, of Lima, and you will take charge of the Branch at Mansfield. You understand?

Elder Dinius—"Yes, sir."

General Overseer—We will send Elder after Elder. If they kill them, we will send them one man after another until we all go! (Applause.)

There is no backdown in Zion. Oh God, protect them in Mansfield now. (Amen.)

Liberty Has Her Back Turned to America.

Liberty holds a torch shining out to all the world to proclaim that this is the freest land on earth.

Life, liberty and the pursuit of happiness, religious equality, where are they? All trampled before "the point within the circle," the emblem of Baal.

See the Statue of Liberty on Bedloe's Island, New York. Her face is toward the sea, and she holds aloft the Torch to enlighten all the nations. But the Torch which is held out there hypocritically to all the nations is not turned toward its own country. Liberty does not shine upon America. It shines away from it. Its own shadow is behind it.

There is not one charge against Elder Fockler. Last year they arrested him on a bogus charge of interfering with an officer in the discharge of his duties. What was that interference, do you think? Praying with a child of one of our own people. The officer was a member of the Board of Death—Health they call it there—who insisted upon giving medicine to the child.

Has it come to this? Is it the duty of the State to provide doctors, and to compel you to take their drugs? If so, where is your liberty?

The State will perhaps assume to tell us which of all the medical schools we must receive. Is it Allopathy, which says, "*Contraria contrariis curantur*," the contrary cures the contrary? Is it Homeopathy, which says, "*Similia similibus curantur*," like cures like? Is it Hydropathy, or Osteopathy, Idiopathy or any other of the "paths" that lead to the grave?

A Résumé of the Persecution of Elder Fockler at Mansfield.

When it becomes clear that you are to be handed over to those who call themselves doctors from the cradle to the grave, where is your liberty?

Elder Fockler was arrested at Mayor Huntington Brown's dictation and held in bonds of $7,500.

We found the money. We always can. We said, "Go on with the case," but they would not go on. We had the greatest difficulty in getting them to go on, because they knew they had no case.

The child with whom Elder Fockler prayed got a perfect healing, and is quite well today. (Amen.) It would not have mattered if the child had died. He had a right to pray for the child, had he not?

Voices—"Yes."

General Overseer—When the case came for trial, the Judge swept it out of court and severely censured the Mayor and the Board of Health.

They were very angry and have been seeking to find action against him. The last charge was that he prayed with a baby who died. He never prayed with the baby for its healing. The parents sent for a physician, but he would not come. The child died, and then this bogus case was trumped up. They did not dare to bring it into court, but they told the citizens of Mansfield a mass of lies, through the press and the pulpit, which stirred up the people.

Mansfield is notorious, amongst other things, for being a great stinkpot manufactory.

There is a man there who is interested largely in Cuban tobacco fields. He has large numbers of poor girls working for him to roll up cigarettes and cigars. He fights Zion. And who do you think he is? He is the Superintendent of the Baptist Sunday School. (Laughter.) Did I not tell you that the Baptist Church had gone to the Devil? You can smell it all along the streets.

Mayor Huntington Brown is Another Leader of the Mob.

He is a better judge of fast horses and fast companions than of the law or the Gospel.

He is a thirty-second degree Mason; a man who said to Elder Fockler when he knew that the mob was about to assemble, "I will not protect you."

He handed him over to the mob, and this man against whose character there is no charge was stripped naked in the streets of Mansfield in broad daylight. An infuriated mob pinched and struck him; threw him into a vat of tar which had hardened and did not hurt him. He leaped out and was taken to a vat of hot tar. They began to pump it, but by the mercy of God not a drop would come. Then they seemed to be at a loss, but kept beating him all the time. The Mayor began to see that his instructions were being exceeded, and that Elder Fockler might be murdered. He sent down the policemen and the fire department to protect him and to get him away from the mob, and they did it. Could they not have done it before the mob assembled?

Voices—"Yes."

General Overseer—He saw the mob assemble. He went to the baseball game and laughed when he was told what was being done to this man.

Our Elders were assembled in a quiet meeting last Monday night with our own members in the house of a widow named Mrs. Fredericks, whose son is here today in the house. Her house was one of her principal properties, a little frame house.

About forty or fifty people met for praise and prayer. Nobody was being hurt. Four Christian gentlemen were talking with the members of this Church. Again the Mayor and the Stinkpot Manufacturer combined to let the mob attack the Zion people in the darkness of the night.

The mob destroyed that widow's property, smashed her windows and broke in the doors with battering rams. They wanted to murder men whom they had never seen before, and did not even know the names of.

They dragged two of them through the streets and stripped them naked—Elder McClurkin and Evangelist Fisher. Both men are university men with scholastic degrees, which they won by intellectual toil. They are quiet gentlemen.

This mob of cowards stripped them naked, painted them with blue paint, and then emptied the buckets over their heads and took them to the Mayor, who had been dining at the Mystic Club. The Mayor met them, and speaking, congratulated the "law-abiding citizens" upon the work they had just accomplished. (Cries of shame.)

Yet Governor Nash says, "When that Mayor or that Sheriff calls upon me, I will move."

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William McKinley, President of the United States, living within sixty miles, knowing it all, and not making a move! (Cries of shame.)

If Carter Harrison and Joseph Kipley were down there, they would have given a good account of that mob. (Loud applause.)

Let us cheer Chicago's Mayor. (Loud applause.)

God bless him. (Applause.)

"I cannot move," President McKinley says.

President McKinley Might Have Moved.

When Mayor Hopkins and Governor Altgeld, in 1894, sympathized with the mob which terrorized Chicago, did not President Cleveland order the United States troops to this city?

Voices—"Yes."

General Overseer—Did he not make peace?

Voices—"Yes."

General Overseer—We may have to get him back again. (Applause.)

Zion gave a solid vote for McKinley without a single exception, so far as I know. Tens of thousands of votes were given by Zion to the Republican candidate for President last time.

I think, if I advised voting against him, that he would not get one from Zion this time. (Applause.)

I think Zion would follow my lead in that, would you not? Stand, you who will. (A thousand men arose.)

All the women who sympathize with that, stand also. (Nearly the entire audience was now standing.)

I did not say what I wanted you to do. But I do say that if William McKinley, President of the United States, does not do his duty, Zion will move in another direction next fall. (Applause.)

It is now a question of our very life.

Zion's vote means a great deal. President McKinley thought it meant a great deal when he personally thanked me at the last election when he saw me personally in his own office. I tell him to his face today that he is a coward; that he is afraid of the Masons and the Mystic Shrine.

There is something more important than even sixteen to one in this matter. We are also beginning to ask ourselves the question: Inasmuch as there is a majority in the Senate for gold, can we not leave the question of sixteen to one alone for a while and vote for a man who, after all, has some backbone, William J. Bryan? (Applause.) If I raise my hand and awake the hosts of Antimasons and Zion throughout this land to do it, they will poll a hundred thousand votes. (Applause.)

Democratic Fair Play and Republican Hypocrisy.

I will wait a little to see whether they take warning.

I begin to admire the fair play of the Democrat and to despise the hypocrisy of the Republican. (Applause.)

It was a Republican Mayor who had me arrested upon a hundred bogus charges running through a year, all of which were smashed in the upper courts. He knew that he was enforcing an ordinance which was illegal, that little bum called George B. Swift. I asked God to sweep him out and not let him get back, and the Democrats have been in power ever since. Zion helped to put them there.

If I get some good assurance from the leaders of the Democratic party that they will not, during Mr. Bryan's term of office, interfere with the monetary question, I might say to Zion everywhere today, swing right around and help to swing McKinley out.

There is something more important than Gold Standard after all. The civil and religious liberty and right to worship God according to one's conscience is greater than sixteen to one.

Do you sympathize with me in what I have said?

Voices—"Yes."

General Overseer—Are you willing if, in my judgment, after a complete examination of the situation, it is the right thing to do, to swing into line for William J. Bryan? All who are, men and women, stand. (With some exceptions, nearly the entire congregation arose.)

There are 3000 people on their feet.

I have not decided. I must be convinced what is the right course. The 3000 who stand today are but representatives of a vast number.

I do not ask you to vote for the Prohibition candidate.

The Prohibition candidate is a "sacrificial lamb." They do not expect to elect him. I do not believe in throwing away votes upon sacrificial lambs. I want to put into power the best of the two men, one of whom is sure to get in.

Now I have not given you any advice yet, but you have promised to follow my leadership in this matter, and I thank you for your confidence.

Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the Gospel.

These events in Mansfield will boom Zion. (Amen.)

Have they no sense? (Laughter.) I wonder if the Devil is not only old and foolish, but drunk all the time? If I were the Devil, I would not do that.

The Mansfield Mob is Booming Zion.

These Mansfield people will keep on a little more; smash a few more widows' houses; outrage a few more Christian gentlemen; and attempt to take a Christian lady, who by the way was the wife of a doctor, threateding to tar and feather her.

They will go on a little more; then all the good Christian people around Mansfield will be asking where they can find a City where there will be no mayors who run fast horses and fast women and Mystic Shrines and things of that kind. When they are told where Zion City is, they will all come there. (Applause.)

But I would rather not have Zion boomed in that way. I will preach the Gospel through Zion's Elders and Evangelists, Deacons and Deaconesses and my own tongue and pen to every creature under heaven, and we will not give up the poor, ignorant, deluded people of Mansfield who have been driven to this by their wicked and unjust, unclean and unholy rulers. We will go for Mansfield until they know better.

Chicago knows better, does she not?

Voices—"Yes."

General Overseer—It did not know better at first, though.

The City of Chicago is too nearly divided between the Republicans and Democrats for them to be indifferent to five or ten thousand votes.

Did you ever see a little boy standing on the middle of a see-saw with two big men, one at each end of the plank? One goes up and the other goes down, just as that little boy steps across the line.

Here is the Democratic party and here is the Republican party, and here is little Zion. If little Zion goes that side, up goes the Democrat (laughter) and down goes the Republican. (Laughter.)

I am almost sorry that I will not be with you this fall, but I will be with you in spirit, and you will know what I think and hear what I say. I will speak through LEAVES OF HEALING, THE COMING CITY, and sometimes you will have a graphophone.

The General Overseer then read from the thirteenth verse to the end of the twenty-fourth verse of the first chapter of Philippians.

I would have been in Mansfield today, but my beloved friends with unanimous pressure besought me to consider the situation. They besought me to remember that the general of a great army does not go upon the firing line, but sends his men and his officers. They reminded me that I have a great work to do throughout the whole world.

A Masonic Plot to Murder the General Overseer.

Moreover, we have very correct information that there is a Masonic plot to murder me before I leave America. There is a man going around this Avenue today with a revolver in his pocket. He was overheard talking to a man under the Illinois Central Railroad bridge. "Well, didn't you get him?" he was asked. "No," he said, "I could not get near him; but we will have him yet."

An aged Freemason came yesterday and I handed him over to Overseer Speicher, Overseer Mason and Overseer Piper. He declared to them that there was a plot in progress. Is that true?

Overseer Speicher—"Yes."

Overseer Mason—"Yes."

General Overseer—There is considerable danger, but I believe that I am immortal until my work is done (Amen), and I believe that my murder by the Masons would be the death of Masonry. (Applause.)

It might be a very good thing, therefore, for me to get killed. I should be with Christ. But I do not think it would be best for this work, do you?

Voices—"No."

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General Overseer—I hold too many sacred interests in my hands to throw my life lightly away.

When I found that this Masonic plot was in progress, and that they were hoping to murder me today in Mansfield, I determined to send a detachment of Elders into the field. I think I did right, did I not?

Voices—"Yes."

General Overseer—I am not afraid of them, and you know I am not, for you know I faced the whole outfit here and fought the battle in many places. If a bullet should be fired tonight, it is the Devil, whose emblem is "the point within the circle," who, through the Masons, has fired that bullet.

It is not Elder Fockler they are after. It is not Evangelist Fisher. It is not Elder McClurkin. The mob said, "We hope we will tempt Dowie to come down, and then we will kill him."

I can get that mob dealt with without going down. After all, Mansfield is a very small village on the map, and I do not think it would be worth my while to throw away my life to please the Freemasons.

Not that I am afraid to do it. Whenever God wants me, I will go forward. I will not go back. I will not alter a line of my programme.

I do not believe that the Devil wants me to go to Europe, because he thinks there is going to be a tremendous stir there. I think there is, too. I tell you why I think so: because he is advertising me magnificently. Indeed, one of the papers said: "Dowie's usual good luck has not forsaken him. He has got advertising throughout the whole country and the world which is worth $20,000.

I think they are mistaken. I think it is worth a million.

The General Overseer then read from the fifth verse to end of the first chapter of Philippians.

May God bless His Word.

Prayer was then offered by the General Overseer, after which the announcements were made and the offerings received.

SUFFERING ON BEHALF OF CHRIST.

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, 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.

Because to you it hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer on His behalf.

These are the words of the Apostle Paul in the Epistle to the Philippians, the first chapter and the twenty-ninth verse.

I ask your attention also to these words in the Second Epistle to Timothy, third chapter, twelfth verse:

Yea, and all that would live godly in Christ Jesus shall suffer persecution.

Twelve years and two months ago yesterday, a man and woman and a little boy and girl landed on the steamship *Mariposa* in San Francisco, not knowing a single citizen of the United States.

My wife and I were that man and woman. My son and daughter, now arrived at man's and woman's estate, were that little boy and girl.

I thought I might remain eight months in America, and I caused my mail from Australia to be sent to New York, believing that I would be on my way to Great Britain, to Africa and to Syria within eight months. I have been in this country twelve years and two months, and I am only now going to cross the Atlantic. I am coming back again, because I do not know what Chicago would do without me (laughter), especially the papers. What would they do without me?

I stayed, and I am coming back mainly because I foresaw, when I had been here two years, that Chicago was the strategic center of the United States, and that it might be worth while to fight it out with the Devil on this line.

I came here in 1890, and in 1895 I determined to form the Christian Catholic Church in Zion. Early in 1896 that Church was formed with 450 members, and today, thank God, I believe it numbers more than 50,000. I thank God for that. (Amen.)

But the power of Zion is not limited by numbers. If we could enroll all who are eager to enter into fellowship throughout the world, we would enroll half a million. The day will come when we shall be able to do so by sending out Zion Messengers. A few of them may be killed; perhaps their leader, too; but Zion has come to stay. (Amen.)

The Christian Catholic Church in Zion Will Work Till Jesus Come.

Every man and woman who is determined to live godly in Christ Jesus will suffer persecution.

Worldlings may escape the rod,
Sunk in sensual, vain delight,
But the true-born child of God
Must not—would not, if he might.

The servant is not above his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

The Apostle Paul was under no misapprehension in writing these words to Timothy, his son in the spirit. That was the last letter, perhaps, that he ever wrote. He was, in all probability, chained on the left hand to a Roman soldier under sentence of death at that tribune of the infamous Emperor Nero when he wrote:

I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the Crown of Righteousness which the Lord, the Righteous Judge, shall give to me at that day: not only to me, but also to all them that have loved His appearing.

If you get the Crown, you must carry the Cross. If you would save your life, you must lose it.

Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it.

History repeats itself. The times of the end are upon us. Napoleon said to his army beneath the Pyramids in Egypt at that Battle of the Pyramids: "Soldiers, look up. Thirty centuries look down upon you from these Pyramids."

I say today to Zion everywhere, "Look up. From the Pyramids of Glory, holy ones are looking down, and they are saying:

"To you it hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf."

In these days there are few who suffer anything for their religion. They suffer nothing for their religion because they do not think their religion is worth anything. I think they are right. The vast majority of people have simply a cold, abstract creed, even when they are professors of religion. It is given to the ordinary member of the apostate churches only to believe. That is all they are told to do.

The Priest says, "You believe in the Pope, in the Cardinals and the Church; that is all you have to do."

The Presbyter says, "All you have to do is to believe."

The Methodist says, "Believe."

But Zion says "Believe and live your faith; work out your faith. Tell it. Speak it. Seek for the perishing, which faith in Christ impels you to do."

Let Your Faith be Your Working Power.

Let works of faith and labors of love characterize every hour of the day. If you will live godly, you will suffer persecution.

The average Christian, in the denominations, puts on his religion with his Sunday clothes, and puts it off with them. He goes down into the city, and it is all over until next Sunday. He is not always there on Sunday to get even the kind of religion there is.

One woman was overheard saying the other day on a pleasure steamer, "I do not see why they keep some of the churches open in the summer? Have we not enough of them all winter?" (Laughter.)

My friend near her asked, "Madam, how often have you been at church this last winter?" She replied, "I think I was there twice." (Laughter.)

There is no doubt that to the great majority of people religion is an unutterable weariness. That is not so in Zion.

A good Milesian policeman was heard saying the other day: "Phwat do ye think, these Dowieites they were there all night; they were there all day. They were at it day and night for two days. Sure they must be fond of prayin'." (Laughter.)

That good Milesian policeman was right. We are fond of praying, are we not?

Audience—"Yes."

General Overseer—You are so fond of it that I can scarcely get you out of the church in hot weather. To us our faith has

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become an intense delight and an intense joy. Naturally we who have received so much from God praise Him. He has given us Salvation, Healing, Holy Living, Happy Homes, Healthy Bodies, Clean, Sweet Lives, and a splendid crop of beautiful babies. The best babies who were ever born in Chicago are being born in Zion.

There is not a drop of alcohol in their veins. There is no tobacco. There is no pig, thank God.

They are born of parents who are not at strife with each other; by mothers who are not weeping because their husbands come home drunk; who are not mourning because their husbands have spent their money in the saloon or at the gambling hell. They are born in happy homes, of healthy, happy parents.

I Thank God for the Purity of the Family Life in Zion.

I say to my joy before God that I have not had to dismiss one single member of this Church from fellowship for immorality. Some have gone out from us who were afterward discovered to have been guilty of sin, but they were never of us.

Who can point to a Church which says as much?

Who can point to a single Church in Chicago where not a single man smokes tobacco, where there is not a single woman who snuffs it?

Who can point to a Church in Chicago where not a single woman takes whisky slings on washing days, or takes wine, or offers it to her guests?

Who can point to a Church in Chicago where there is not a man in fellowship who drinks alcohol?

In what Church is there not a single man who plays cards?

In what Church is there no family which goes to the theaters?

Who can point to a Church where there are none who pretend to seek in Secret Societies that which they can find much better in the home society and in the Church society?

Who can point to a Church of which more than a thousand members go out every week two and two into the streets and lanes of the city seeking the perishing and finding them?

What Church has a Home of Hope through which scores and scores of fallen girls have passed, many of them back to the homes where the broken-hearted fathers and mothers received them? They were saved because we went into the deep, deep sea of Chicago and found them.

Who can point to a Church which in one single week can reach half a million of people in their homes?

Who can point to a Church composed of thirty-five different nationalities who live in perfect peace and love together?

Who can point to a Church where the tithes are given and the work supported so nobly and so liberally that more than 150 Branches have been established within a year?

Who can point to a Church which has done and is doing in the short space of its existence what the Christian Catholic Church in Zion has done?

Who can point to a Church where every member is not only a believer in, but a sufferer for, Christ, and rejoices that he is counted worthy to suffer for His Name?

I can point to such a Church.

I can point to it in this Tabernacle today and say, You are that people; my people.

My God made you, and you are but representatives of scores of thousands more who could not find room in this Tabernacle if they tried.

I Thank God That Zion is a Suffering Church.

We suffer because we "earnestly contend for the Faith once for all delivered to the saints."

That faith is the old-time Gospel: the Faith which makes us say that Jesus Christ is the same yesterday, today and forever. Is He not the same Saviour, Healer, Cleanser, Keeper, and Victorious Leader?

Voices—"Yes."

General Overseer—Are we not willing to love and serve Him?

Voices—"Yes."

General Overseer—Are we not willing to follow Him and, if need be, to die for Him?

Voices—"Yes."

General Overseer—Are we not willing to give our lives in preaching this Gospel, as well as our money and our time and our talents? Are we not willing to lay our all upon this altar?

Voices—"Yes."

General Overseer—It is given to you not only to believe, but also to suffer. If we suffer, we shall also reign. He is coming. He said, "I will come again."

With joy we tell the scoffing age,
He that was dead hath left the tomb;
He lives above their utmost rage,
And we are waiting till He come.

"Till He come!" —Oh, let the words
Linger on the trembling chords,
Let the "little while" between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that, "Till He come!"

When the weary ones we love
Enter on that rest above,
When their words of love and cheer
Fall no longer on our ear.
Hush! be ev'ry murmur dumb,
It is only "Till He come!"

Clouds and darkness round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death and darkness, and the tomb,
Pain us only "Till He come!"

He is coming, and we are waiting till He come.

Meanwhile we proclaim that He is King of Kings and Lord of Lords, and that this world must bow to Christ and receive Him who sits upon His Holy Hill in Zion. I thank God for this privilege.

Every one who desires to be ready in spirit, in soul, in body to meet Him when He comes, 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 power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may do right to any whom I may have wronged, and in Thy sight. Forgive me my sin for the sake of Jesus, the Lamb of God who taketh away the sin of the world. Give me power to live soberly, righteously, godly in this present evil world, looking for and hastening the coming of our Lord. Make me ready for His coming, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Voices—"Yes."

General Overseer—Meet me at the Lord's Table. Do not go home until we have supped with the Lord. This is the last Supper which I shall have with you, perhaps forever. I may never be here again; but I will be here, if I live, and I believe I shall live.

God grant that I will live out my life until I have established the City and established the work upon a firmer and broader foundation. I desire to come back, and I believe I shall. Sup with me tonight.

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.

EVENING SERVICE.

Central Zion Tabernacle, Lord's Day Evening, August 5, 1900.

The General Overseer took charge of the services, which were opened by the congregation singing Hymn Number 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!

The Scripture lesson was read from the fourteenth chapter of St. John. Prayer was offered by the General Overseer, at the close of which the Choir and congregation chanted the

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Lord's Prayer. The announcements were then made, and the tithes and offering received.

LET NOT YOUR HEART BE TROUBLED.

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, 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 words of our Lord in that wonderful chapter, the fourteenth chapter of the Gospel according to St. John, the eighteenth and twenty-seventh verses:

TEXT.

I will not leave you desolate.

. . . . . .

Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

Writes one:

'Tis hard to part when friends are dear;
For oft it costs a sigh and tear.

Then all my life give little warning,
Take thine own time; say not good-night,
But in a brighter clime bid me good-morning.

I Do Not Like These Partings.

But it is not right to part, and our Lord did not think it right to part without parting words to those who had been working with Him, who had borne with Him the toils, the trials and temptation and come through it all. It would be ill-becoming me if I parted with those who have been associated with me for these years without some parting words.

If I were to speak as I feel, and say all I feel, I should not talk at all. As they say in Scotland, I would "greet"; that means I would cry.

I am conscious that I might intoxicate you and myself with a great deal of emotional eloquence. It would not be difficult to touch the springs of feeling in this assembly. My finger can touch in many hearts places that would vibrate, and we would not be able to get along. You would all be crying. That would not do, because after a day like this to add to all the other emotions a great deal of crying, would be too great a strain.

I think it best to restrain, and to keep for the Lord's own eye a great many things.

My brothers and sisters, there is something better than tears, something better than merely making you to feel sorry. Christ comforted His disciples by telling them what a wondrous legacy He had left them. I desire to comfort you by reminding you that that priceless legacy which He left, I, in Christ's Name, leave with you tonight.

Zion's Unity a Marvel to the World.

One of the things which has been marvelous about Zion, to many people outside, has been the wonderful unity of this people amidst all the persecutions, amidst the most terrible pressure. Pulpit, press, people, have all been tearing at Zion, tearing at myself, and yet inside of Zion all the time we have had the most perfect peace.

Is that not true?

Audience—"Yes."

General Overseer—It has been peace. It has been more than peace. With joy we have been hearing the dumb employ their loosened tongues. The blind have seen, the dying have been raised, and the lame have leapt for joy and left their crutches on the wall.

Better still, spiritual work has been done which has transformed tens of thousands of lives, made happy homes, brought health and prosperity and even wealth to those who were sick and poor and utterly despairing.

That spiritual work has brought joy to life; has given death to sin; has given life in God, and has given power for service.

Our people in thousands go out after long days of toil to visit the sick, the sorrowing, the sinful, and bring them to God.

An organization has been effected in which, without any of the machinery which so perplexes and disturbs these apostate churches, a great deal of most effective work has been done.

The denominational churches have committees for everything under the sun: committees for receptions, committees on amusements, committees—oh, I don't know how many committees. I counted seventeen committees in one church calendar the other day.

Zion Has Never Had a Committee.

"Oh," says somebody, "you have been the whole thing." (Laughter.)

If I have, have I not been a good committee on everything?

Audience—"Yes."

General Overseer—I have had your confidence. I have found men, I have prayed, I have asked God, and I have used capacities which God gave me. I picked out men who could do certain things. I have brought them by a strange Divine attraction from China, from Japan and Australia, from all parts of the world.

It was a wonderful piece of work I did to get that wife for Deacon Stevenson. They say that I did it all.

You know I did not know anything about it. I did not know that he was a widower and did not know my sister was coming.

But her sister and myself were an attraction to Deacon Stevenson. I have attracted a great many of you, and after you were attracted to me you were attracted to each other. You have been married, and there is a beautiful crop of Zion babies. There are about seventy-five John Alexanders among them. (Laughter.)

The world has been going at us, but we have never had any hurt, have we?

Somebody did get a black eye at Hammond, and a few knocks.

I said once in a meeting, I think it was in Zion's Hall of Seventies, "There is Brother Crouse, who got a hard knock at Hammond."

"It was a blessing for him," said his wife.

I said, "What did it do?"

She said, "That brick in his back opened his mouth in prayer. (Laughter.) He never prayed in the family before, but after he got that brick in the back he prayed. He has prayed ever since."

I have almost wished that some of you would get a brick in your back, if that were the only way.

Zion's Troubles Which Have Never Happened.

We have never been hurt. Nothing has hurt us. All these alleged great landslides from Zion which our enemies said were going to happen, remind me of the troubles of an old man I once heard about. He had lived a very cheerful life. He had been a jolly old fellow.

When he was dying, he called his sons around his bed. In the most lugubrious tones he said, "Boys, I have had heaps of trouble in my life."

They looked at him in astonishment. He had always been happy. They had never heard of any trouble.

"Boys," he said, "I have had heaps of trouble in my life," and he groaned.

They began to wonder why father had got into a melancholy condition, but the old man was only laughing at them.

The next time he said it with a deeper groan: "Boys, I have had heaps of trouble in my life," and then with the old-time twinkle in his eye he added, "but the most of it did not happen." (Laughter.)

We have had lots of trouble in Zion according to the papers, but it did not happen. (Laughter.)

It was all imagination, all lies. We have had a time of great happiness. They have not hurt us. The few who have gone out from us, went because they were not of us. I do not believe the backsliders in Zion have been five in the thousand, or anything like it.

If today we have forty or fifty thousand associated with us, five in the thousand would make two hundred and fifty. We have had nothing like that go out from us. Many who have gone would like very much if they could get back; but they are like Esau: they sold their birthright, they forfeited their blessing, and they can find no place of repentance, although they seek it with tears.

One of the saddest things which is written concerning a man is that Esau sold his birthright, that he forfeited his blessing, and that he found no place of repentance, although he sought it carefully, with tears.

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There are those who were traitors, but they never hurt us. All their attacks upon us only consolidated us, because we knew and God knew, they were not true.

Have we been hurt?

Audience—"No."

Zion Has Had the Peace of God.

General Overseer—We have grown all the time. Why? Because we have had the "peace of God which passeth all understanding," which guards our hearts and our minds in Christ Jesus.

I do not wonder sometimes that those who only see me on this platform think I am a terrific fellow. But if you only knew, I am the most peaceable and gentle man in Chicago.

I am a very quiet man. I have only been a fighter because I have had to fight.

Was Jesus Christ not a great Fighter?

Audience—"Yes."

General Overseer—Is He not a great Fighter still?

Audience—"Yes."

General Overseer—And is He not the Prince of Peace?

Audience—"Yes."

General Overseer—Is not God's Lion the Lion of the Tribe of Judah?

Audience—"Yes."

General Overseer—Is He not the Lamb of God?

Audience—"Yes."

General Overseer—God's Lion is a Lamb. God's Lamb is a Lion.

If I have had to fight, for whom have I fought? I fought for God. I fought for His truth; I fought for the sick and the sorrowing who were being driven back from the healing streams which God had opened afresh; I fought against the false shepherds who were taking away the key of knowledge, who entered not in themselves, and them that were entering in they hindered.

I fought those who fought Zion. I call God to witness and you to witness, that when I have had a personal fight it has always been with those who first attacked Zion.

I Did Not Attack Zion's Enemies; They Attacked Me.

I did not attack Dr. Hillis. Dr. Hillis attacked me. I replied and knocked him out. He has no right to complain, has he?

I did not attack Dr. Henson. It was Dr. Henson who attacked me and attacked Zion. If we punished him severely, and showed his falsehood and his wickedness, was it not his fault?

I did not attack Dwight L. Moody. Dwight L. Moody attacked Zion, and kept attacking Zion for years before I replied.

I have attacked sin; I have attacked disease; I have attacked death; I have attacked the powers of hell.

I fought the liquor traffic; I fought tobacco; I fought impurity; I fought uncleanness; I fought falsehood.

It was my business to fight for the redemption of humanity from the chains of Satan, Sin, Disease, Death, and Hell. If somebody came in the way and said, "You shall not fight," or "What you say is false," had I not a right to defend God's truth, and to defend Zion?

Audience—"Yes."

General Overseer—Peace with God is war with sin.

War with sin is peace with God.

Friendship with the world is enmity with God.

Whosoever will be a friend of the World, the Flesh and the Devil is the enemy of God.

With deep emotion the Choir and audience then joined in singing the wonderful and inspiring hymn:

The Son of God goes forth to war,
A Kingly Crown to gain;
His blood-red Banner streams afar:
Who follows in His train?

Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,
He follows in His train.

That Martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw His Master in the sky,
And called on Him to save;

Like Him, with pardon on His tongue,
In 'midst of mortal pain,
He prayed for them that did the wrong:
Who follows in His train?

A noble band, the chosen few,
On whom the Spirit came,
Twelve valiant saints, their hope they knew,
And mocked the torch of flame.

They met the tyrant's brandish'd steel,
The lion's gory mane,
They bowed their necks the stroke to feel:
Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around the Throne of God rejoice,
In robes of light arrayed.

They climbed the steep ascent of heav'n
Thro' peril, toil and pain;
O God, to us may grace be giv'n
To follow in their train.

The Courage and Faith of the First Christian Martyr.

Stephen fought the devils in the Jewish system to their very faces although he knew he would die.

He saw his Master in the skies. Do you see your Master in the skies? Do you see Him by your side? Do you hear Him?

Do you know what He wants you to do? He wants you to fight the Good Fight of Faith and save humanity from Sin, Disease, Death, Hell, and the Demoniac Power which curses this world.

Who follow in His train? Not those whose Christianity consists in a feeble conformity to a creed, who do nothing.

The peace of God means war with sin. My heart has been at peace. Christ left that kind of peace.

Was Paul ever at peace with the World, the Flesh or the Devil?

Audience—"No."

General Overseer—Was Christ?

Audience—"No."

General Overseer—Peace with sin is war with God.

He that is the friend of evil is the enemy of God.

This has been one of the distinguishing features in connection with my life.

I had to fight against your enemies. Some of you I brought out of Rome. Some of you I brought out of rum. Some of you I brought out of the apostate Protestant churches. Many of you were brought out of the deepest depths of sin, sorrow and sickness. I won. I fought them. I went down into the dark Valley of the Shadow of Death. I wrestled with you. I got you, and you are here, and you are mine, and I am yours, and we have been at peace.

When a man is at peace who follows in His train, he has the same peace which Christ has, the same peace which the martyrs had, the same peace the apostles had, the same peace which the prophets had who were at peace with God, and did their work and died for God.

Was not Abraham Lincoln one of the gentlest and most peaceable spirits who ever inhabited a body?

Audience—"Yes."

General Overseer—And yet did he not see that the war for the preservation of the Union and the freedom of the slaves had to be fought out? He saw that there could be no other terms given to these rebels except unconditional surrender. He could tolerate no terms which would destroy the human race; no terms which would perpetuate slavery.

I Will Make No Terms With the Devil.

Do you think I will make any terms with the Devil which will destroy the union between God and His people? Do you think I will make any terms with those who wish to keep men in slavery?

I will push this battle until the last man falls rather than make terms with the Devil. Will you follow me?

Audience—"Yes."

General Overseer—We shall win.

That is the kind of peace He left. He made warriors of men. They went forth to fight the world, in Greece and Rome, with thirty thousand gods. They marched up the Acropolis; they marched upon the Parthenon; they threw down the altars of the *boni dei;* they threw down the altars of Venus; they destroyed the altars of Jove; they threw down the altars of

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Mercury. They smashed them, trampled upon them; they triumphed, and they died.

That is the kind of peace they had. Who follows in His train?

Not as the world giveth, give I unto you.

What kind of gifts does the world give? When God forgives my sin, does He give me peace, and purity, and power?

Audience—"Yes."

General Overseer—That is the peace. It never makes any compromise with the World, the Flesh or the Devil, and I never will.

How does the world give? What kind of peace does the world give? What the world gives is hard to get. What the world gives is harder to keep, and what the world gives must be given up.

The Peace which God gives is a gift. He Himself preserves it, and it will never have to be given up.

That Peace is eternal with God Himself.

I say let not your heart be troubled. Go on fighting.

Fight with love for humanity.

Fight with hatred for sin.

Fight with hatred for disease.

Fight with hatred in your heart for death.

Fight with hatred against the powers of hell.

Fight with hatred against evil.

The Word of God has said: "Ye that love the Lord, hate evil." Hate it.

Hate Evil.

Do not hate the evildoer. Love him, love her; but hate evil.

Hate the damning liquor traffic, that which creates famine and crime. Hate that traffic in Liquid Fire and Distilled Damnation. Hate it. Strike it. Hate the filthiness of the flesh. Hate it in yourselves. Hate it in others.

Hate sin, and God will love you. God will love you, and God will make you happy. God will make you strong, and God will help you to smash the strongholds of Sin and Satan. You will bring out the precious from the vile, and God will make you as His own mouth.

If thou take forth the precious from the vile, thou shalt be as My mouth.

Do that and be that.

"Let not your heart be troubled, neither let it be fearful." If this people ever get afraid, they will be beaten. If you once get afraid, you will be beaten. Fear is a far worse foe than any numbers which can be brought against you.

I leave with you this charge:

Let not your heart be troubled, neither let it be fearful.

I will say something which might seem to be boasting. It is not. I will glory in the Lord. I will say a personal word.

I landed in America twelve years and two months ago yesterday by the days of the week, but Thursday, the ninth, by the days of the month.

I shall leave Chicago twelve years and two months from the day I landed in San Francisco, June 9, 1888.

I stood alone. I had no one to back me. I had no large resources. At that time I used to make it a constant practice to spend all the money I had every month. For years and years I never saved a single cent. I made it a constant practice to spend all the income which ever came to me from a mission in the city in which the mission was held. I often left that city with a little less than I had when I entered.

When I left Australia, I had quite a little money, for they had all been good to me. They gave me a large sum in my own Tabernacle in Melbourne and at a farewell meeting. Privately they gave me a still larger sum.

I was just about to leave Australia for America when I heard that the work which I had done in New Zealand was in great danger from a bad man. I determined that I would delay my coming to America, and would spend two months in New Zealand.

I went down one side of the archipelago and came up the other. Then I went down again, and came up again. The islands are twelve hundred miles long.

I spent in saving the work four-fifths of the money that I had when I left Australia.

When I Landed in America I Did Not Have a Hundred Dollars.

I think I had about seventy-five. I never counted what I had until I was just about to enter the Golden Gate. I said to my wife as I laughed: "I am going to conquer America with seventy-five dollars."

She said, "You do not say you have let your purse get so low?"

I said, "I have."

She said, "Where are you going to get it?"

"Is that not shocking," I said, "for you who have been so long with me when you know that God is my Banker?"

She looked a little troubled. We had two children. We had an enormous amount of baggage. I will not carry half as much to England. A man is foolish who brings as much baggage as I brought from Australia. I had a drayload and more. I went to a temperance hotel. The worst kind of a hotel in San Francisco is a temperance hotel. In Australia it is the best. We will have a hotel in Zion City which will be the finest hotel in the world. It will be a temperance hotel, as every hotel there will be.

I had made a mistake. I said to Mrs. Dowie, "We will get out of this place." They were smoking and drinking.

They did not sell liquor there, but nearly everybody in that place was full of liquor and tobacco.

God Sends the First Two Hundred and Fifty Dollars for the Work in America.

I looked at my money. Then I went to God, and said: "Oh God, I want two hundred dollars."

I will tell you where I got that first $250 in America.

I had not asked for it ten minutes before I went out to mail a letter. As I was going through the room where these stinkpots were arranging for my transfer to the Palace Hotel, I heard a voice say, "Dr. Dowie." I turned around and there was a gentleman who had arrived from Australia about a month before.

He did not know where I was going when I came to this country. He had just happened into that hotel that morning.

"Oh, I am so glad to see you," he said. "Where are you going to hold your first mission?"

I said, "I do not know. They have been asking me to hold it in the Y. M. C. A."

He said, "You will need some money. I am going away. I am sorry I cannot hear you, but I have been watching for you, and I have a little sum here for you."

He handed me $250.

I have never been once without money. If I have needed a thousand, I have asked for it. If I have needed ten thousand, I have asked for it. If I have needed money for any purpose, I have asked for it.

Sometimes I have come to you, and told you I wanted a thousand dollars, and I have never gone away without it.

Anxiety About Finance in God's Work Will Bring Defeat.

Do not trouble about finance in the work of extending the Kingdom of God. Deacon Barnard, if you are troubled, you will go to smash.

I have never seen you troubled. I sent you to London sometime ago, and a wicked set of men lied to us, stole their brother's money, and stole their brother, when you had gone to London at his request.

Was there any trouble in our hearts when we knew the situation?

Deacon Barnard—"No, sir."

General Overseer—We faced the thing in a moment, and told God that we were glad. We got all that ever we needed. It has poured in upon us, until today Zion City Bank, small as it is, is one of the most powerful little institutions in this country.

I have had no trouble about other things. They said, "If you preach like this, you will never get the people." "I will get God's blessing, anyhow," I replied, "and I will get the people."

I did not get them at first. It was a long time before I could get them. Everybody in Chicago had been getting great doses of taffy. They did not understand the plain truth.

But the day came when God blessed the work and I got the people. My enemies know it, the Devil knows it, God knows it, and you know it. In these Zion Tabernacles we have preached to audiences which have numbered many thousands every week, and tens and hundreds of thousands every year.

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We won, but I have never been troubled, not for a moment.

Let not your heart be troubled, neither let it be fearful.

I Know Nothing About Fear.

There are some things I know nothing about. I stand upon this platform tonight one of the most ignorant men in Chicago, in Illinois, in America, in the whole world, I think, concerning one matter. I do not know anything at all about fear.

When a person tells me he is afraid, I say, "How do you feel when you are afraid? I do not know how to be afraid. Perhaps I might learn if you will tell me how you feel."

They begin to try to tell me. I do not understand how on earth any one can be afraid like that. What are you afraid of? Who are you afraid of, if you are a Christian? Are you afraid of the Devil? Then you are not a Christian who is worthy of Christ.

Are you afraid of men? Then you are not worth much as a Christian.

Are you afraid of losing your property? Then you are not a Christian at all. You are a mean, wretched cur, a dog. What! you who have received from God life, pardon, peace, everything, afraid to lose your property? That is the way to lose it.

Are you afraid of your life? Then you will lose it.

I see people afraid of their wives, the cowards! I see wives afraid of their husbands, the cowards! I see people afraid of their lovers, the cowards! I see people afraid of their companions in business, the cowards! I see them afraid of the newspapers, the cowards! The meanest thing to be afraid of in all the world is that wretched generation of vipers called the scribes. They may say things about you—let them say them. If they are not true they will not hurt you. I have defeated them every time.

I do not know what you are afraid of. I cannot understand a man who has been saved by God, and is going to heaven afraid of death, because that would take him there quickly.

His property is God's gift, and if God can afford that you shall lose it, lose it.

As for men's good opinion, if you are afraid of that, you will lose it.

Go on and do your duty. Serve your God. Do right, and you will get what God has given me. I have the love of tens of thousands of hearts because I did right.

There is No Fear in Love.

"But perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love."

Do not fear about me. There are some of you who are afraid I am going to be killed.

It is very mean of you to be afraid that I am going to be killed. One of the best things that could happen to me would be to be killed. Why should you grudge me the happiness of going to heaven? Do you not think I have earned rest?

Audience—"Yes."

General Overseer—If God in His infinite love and mercy were to permit me to die for Christ's sake, do you think I would go to hell?

Audience—"No."

General Overseer—A Freemason, a drinker, a smoker and an all-around bad man in Chicago said, "I hate that Dowie."

A man asked him, "Did you ever see him?"

"No, I never saw him," he replied, "but I hate him, and I hate all about him."

"Why do you hate him?" the gentleman asked.

"I do not know, but I hate him," the man kept saying.

He was like that old proverb:

I do not like thee, Dr. Fell,
The reason why I cannot tell;
I do not like thee, Dr. Fell.

Somebody said to him, "What do you think about him that you should hate him so?"

"He is such a fellow that if he should go to hell I do not believe the Devil could stand him a day," was the man's answer. (Laughter.)

I felt very much flattered when I heard that.

It was as if he had said that if I should go to hell the Devil would be afraid I would turn him out (laughter); that I would make such a row that there would be a question as to whether he should rule in hell or I should.

I Should Like to Help to Clean Out Hell.

I have asked God, in my foolish way, perhaps, that when I go to heaven, I would be good enough to be sent to hell so I might clean the Devil out there.

I do not believe the Devil could stand it. I do not believe the Devil can stand Christ, or any one who hates him. That is the reason why I believe that the Devil will be licked upon this earth. Death and hell shall be cast into the lake of fire. I should like to help roll them there, and destroy hell.

May God help us, not only to fight sin here, but not to be afraid of the hereafter.

Do not be afraid for me, my brothers, my sisters. I believe I shall come back again. I believe God will spare me. I believe I shall see that City rise. I believe I shall see that Temple lift its dome into the sky.

I am coming back again. I am taking a round-trip ticket. I am making all my preparations for coming back. You pray without any fear that God will protect me, will you?

Audience—"Yes."

General Overseer—That is all right.

Everybody who desires that Peace which passeth all understanding, arise and tell God 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 that Peace which the world cannot give, which the world cannot take away. Keep my heart from trouble; keep my heart from fear. Help me to do right and never fear, for Jesus' sake. Forgive, cleanse and keep me. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

General Overseer—Do you think that it is answered?

Audience—"Yes."

General Overseer—God help you never to be afraid.

After the Doxology was sung, the services were closed by the General Overseer 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 and keep you, and all the Israel of God everywhere, forever. Amen.

Then, the heat of the day having spent itself in blistering fury, the shades of evening having come with tempered coolness, fifteen hundred of those who loved God and his servant in Zion gathered in the closest fellowship about the Lord's Table.

This last Supper before the General Overseer's departure for a season was not without its pangs of sorrow at the parting, yet it was a joyous occasion, for in the hearts of all was a sweet assurance that God was sending forth His Messenger, and that He would protect him by the angel of His presence and bring him safe home to the thousands in America who love him and will pray for him and will welcome him on his return with the greatest joy.

Speedy Healing of a Dog Bite. Little Boys Healed.

CHESLEY, ONTARIO, CANADA, July 26, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I wish to express thanks to God for the teaching of the Full Gospel as taught in the Christian Catholic Church in Zion.

We have found God a very present help in trouble, and that it is truly blessed to keep His commandments.

During the time of Evangelist (now Elder) Brooks' visit to Chesley, in February, our little seven-year-old daughter was badly bitten by a dog, leaving seven tooth-marks in the back and five in the palm of her hand.

She cried very much with pain until Mr. Brooks prayed with her, half an hour after she had been bitten.

From the time she was prayed for, she cried no longer with pain, and the wounds healed very quickly, giving her no more trouble.

Also, God graciously answered the prayer of our brother in behalf of our two little boys, who had been suffering from diarrhœa, and they have not been so troubled since.

We praise God, and give Him all the glory.

Pray that we may be made and kept very humble and obedient servants.

Yours sincerely in Jesus, GEORGE SOMERS.

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ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

MASONRY THE ENEMY OF CHRISTIANITY.

GOOD men are members of the Masonic Order. They are better than the institution. Or, in the lower degrees, they may be ignorant of the true nature of the society.

Zion does not attack these men as individuals, but maintains that the obligations and penalties of the order prove it to be a selfish, deceitful and murderous conspiracy against Justice and Freedom, opposed to the teachings of Jesus Christ.

The good men who still adhere to Masonry are those who have not carefully considered the awful character of the extra-judicial and illegal oaths by which they are held. These oaths ought to be immediately renounced. Otherwise Herod must be justified in beheading John the Baptist, in fulfilment of a rash and wicked oath (Matthew 14:1-12; Leviticus 5:4, 5).

The public knows the secret oaths of Masonry. These oaths were revealed by the Freemasons William Morgan, Rev. John G. Stearns, of Paris, New York, and Rev. David Bernard, of Warsaw, New York, Baptist ministers; by President Charles G. Finney, of Oberlin College, Ohio; by Rev. Nathaniel Colver, D. D., a noted Baptist preacher of Chicago, and by hundreds of other good men and true, all rejecting Mah-Hah-Bone.

Thousands of Masons publicly renounced their oaths and hundreds of lodges disbanded after the murder of Morgan.

In Bernard's "Light on Masonry" are the names and addresses of one hundred and three ex-Masons who met in convention at Leroy, New York, and published to the world the oaths and bloody penalties (Isaiah 28:14-18).

Scores of living men, now members of the Christian Catholic Church, can testify that the oaths and penalties which are published in Leaves of Healing, Volume VII, Number 6, are the same that are now administered in the lodges. If you doubt this, enclose stamp in a note of inquiry to 1300 Michigan Avenue, Chicago, to Burt M. Rice, Silas C. Burnett or B. F. H. Stanton, Knights Templar; or to Edmond Ronayne, Frank H. West or A. S. Lasley, Chapter Masons; or to H. W. Judd, Thirty-second Degree Scottish Rite, all seceding Masons.

These murderous oaths prove Masonry to be the deadly foe of Christian Teaching (Exodus 20:13; Luke 6:27-35).

Extracts from Oaths.—*Mark Master:* "Binding myself under no less penalty than to have my right ear smote off, that I may be forever unable to hear the word, and my right hand chopped off, as the penalty of an impostor, if I should ever prove wilfully guilty of violating any part of this my solemn oath, or obligation, of a Mark Master Mason," etc. (Psalm 5:6.)

Fifth Degree, or *Past Master:* "Binding myself under no less penalty than to have my tongue split from tip to root," etc.

Sixth Degree, or *Most Excellent Master:* "Binding myself under no less penalty than to have my breast torn open, and my heart and vitals taken from thence, and exposed to rot on the dunghill," etc. (Psalm 16:4; 26:9, 10; Proverbs 6:12-15.)

Seventh Degree, or *Royal Arch:* "Furthermore do I promise and swear, that I will aid and assist a companion Royal Arch Mason and espouse his cause, . . . whether he be right or wrong. . . . All which I most solemnly promise and swear, with a firm and steadfast resolution to perform the same, without any equivocation, mental reservation or self-evasion of mind in me whatever; binding myself under no less penalty than that of having *my skull smote off, and my brains exposed to the scorching rays of the sun*," etc. (Matthew 10:26-28.)

For business gain or political advantage men pretend that these horrid oaths are sacred and binding. Some are too kind-hearted and others simply fear to execute these penalties. But in every Masonic lodge there are a few vile men ready to mob and kill, if the lodge so commands. They know the Balance, the symbol of "Masonic justice"; the Sword, the sign of "Masonic vengeance"; the Skull, the symbol of an "excluded brother Mason," which "should make all tremble when they remember the penalties they have imposed on themselves." (Psalm 55:22, 23; Romans 3:13-18; Proverbs 11:21.)

You Christians who are in this school of murder must come out quickly or Christ will assign you your place with hypocrites in hell. What matters it if the penalty of renouncing is to have "your interests opposed, your business deranged, your character defamed, and the culprit persecuted during his whole natural life"? No matter, though the Lodge of Perfection (!!) appoints the candidate to execute the death penalty, making him swear: "I swear to take vengeance on the traitors of Masonry." "We are bound to cause their death." (John 8:44.)

The true child of God will shrink with horror from Masonry when he fully realizes its murderous spirit. He will not fear their daggers or their bullets, for the Lord Jesus says: "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." (Matthew 11:39; Ephesians 5:9-14.)

Masonry unmasks herself in the degree of Knights Adept of the Eagle, or Sun. In the lecture are these words: "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 the vulgar under the name of Religion." Here Christianity is reviled as a monster and a serpent.

If any Knights divulge their obligation, "*we are bound to cause their death* and take vengeance on the treason by the destruction of the traitor." (Proverbs 1:15-19; Jude 11-13.)

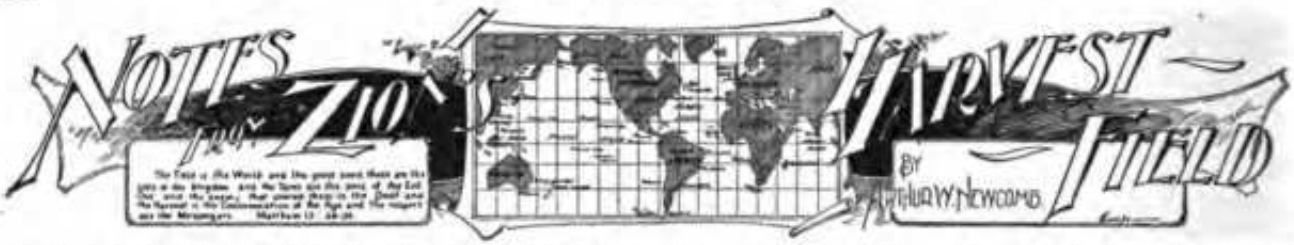
"I consent for all my brethren, when they are convinced of my infidelity, to seize me and thrust my tongue through with a red-hot iron; to pluck out both my eyes, and to deprive me of smelling and hearing; to cut off both of my hands," etc.

Read the Scriptures referred to on this page. God's Word is against sworn Secret orders. The spirit of Masonry is blood-thirsty, devilish. It is a horrible thing that many preachers are under these blasphemous vows and when asked if they have sworn to oaths like these, will calmly lie, since they have sworn "always to conceal and never reveal." They love darkness rather than light (John 3:19, 20; 18:20).

It is high time that all godly men and women withdraw from the corrupt churches which permit no warning against the Baal-worship and the bloody secrets of Masonry, or whose preachers, half-naked, led about with a rope like a beast, have been deceived into making these Satanic imprecations (2 Corinthians 6:14-18; Matthew 5:33-37; James 5:12).

Subscribe for Leaves of Healing. Illustrated; weekly; thirty two large pages. Rev. John Alex. Dowie, Editor. Two dollars a year. Zion Publishing House, 1207 Michigan Avenue, Chicago, Illinois. Christian Catholic Church in Zion.

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THE GENERAL OVERSEER'S DEPARTURE.

With His Family and Party, Dr. Dowie Leaves Zion, Chicago, for His Six Months' Trip to Europe and the Holy Land Amidst the Farewell Songs and Tears of Thousands.

CHICAGO.

"BE thou faithful unto death, and God will give thee the Crown of Life."

These appropriate and significant words were the last Zion in Chicago heard from her beloved General Overseer's lips as he was leaving for his six months' absence.

He spoke them from the steps of the Michigan Central Limited train as it slowly pulled out of the great Central Station at half-past ten, Thursday morning, August 9th, bearing him and his party to New York, on their way to Europe and the Holy Land.

The scene was a most touching one.

The farewell of the General Overseer to his people was begun on Lord's Day, August, 5 1900.

The services of that day are fully reported in this number of LEAVES OF HEALING, except that no words can ever report the quiet power of that farewell.

On Monday evening, August 6, 1900, the General Overseer and party met with over fifteen hundred of the members and friends of Zion in Central Zion Tabernacle.

Although there was no abatement in the fearful heat and humidity of the atmosphere, Zion entered with spirit into the joyous, and yet sad, services, which continued with ever-increasing interest until midnight.

After introductory remarks by the General Overseer, brief farewell addresses were made by Mrs. Dowie, Alex. J. Gladstone Dowie, Miss Esther A. Dowie, Mrs. Mary Dowie-Stevenson, Deacon Samuel Stevenson, Miss Lizzie Gaston, Ernest Williams, Evangelist H. E. Cantel, David F. Robertson, O. L. Sprecher, and Carl F. Stern.

Overseers William Hamner Piper, John G. Speicher, and George L. Mason then spoke briefly, saying their public farewells to the General Overseer, family and party.

Then Evangelist Fisher and Elders Fockler, Stevens and McClurkin told, in outline, of their experiences among the Masonic devils at Mansfield, Ohio.

Deacon Charles J. Barnard and Attorney Samuel W. Packard spoke eloquently of the wondrous promise of Zion City.

Then the General Overseer closed the service with a few remarks in his happiest vein, cheering his people instead of falling into the all-too-common attempt of public speakers to make their audiences weep.

A report of this service will be published in the next issue of LEAVES OF HEALING.

On Tuesday evening the General Overseer and family gave a farewell reception in the spacious parlors of Zion Home.

The heat was still most intense, but about three thousand people thronged the two lower floors of the great building and extended out upon the broad pavement to the curb.

For hour after hour the loyal, loving people passed by and, many of them with tears streaming down their faces, bade their loved leader and his wife and family farewell. So great was the number of those who wished once more to grasp those hands that hundreds were turned away on account of lack of time.

Yet, in spite of the great crowds, all was perfectly orderly and without the slightest friction.

The occasion was a most trying one, but God gave His servant strength for all the great strain upon body, soul and spirit.

Wednesday was given to final interviews with the chiefs of departments and others. Hour after hour, through all the hot, moist day and far into the night, yes, into the small hours of the morning, God gave the General Overseer grace and power to consider and decide questions involving great things in Zion's business and the extension of the Kingdom, and to give wise directions to those upon whom he was laying the responsibilities, under God, of the work of Zion in Chicago and throughout America.

Besides these interviews he met with his Business Cabinet, with the officers of the Church, with Zion help and with the Faculty of Zion College.

These meetings were very helpful, and the few parting words which the General Overseer spoke to those associated with him in Zion work for God in Chicago will never be forgotten. They were kind words of thankfulness for loyal and efficient service, gentle words of admonition, tender words of love and, finally, a brief "farewell and God bless you."

Arising very early Thursday morning, the General Overseer continued his preparations and gave his final directions to some of the chiefs of departments up to after 10 o'clock.

By that time about a thousand of the members and friends of Zion had gathered at Zion Home to sing their goodbyes and to accompany the party to the train.

Drawn up on each side of the way from the elevator in Zion Home to where the carriage was waiting at the curb, loving friends waited the coming of the General Overseer and his family while they sang the songs of Zion.

Hundreds of hands sought to grasp those of Dr. and Mrs. Dowie as they passed, and hundreds of hearts were raised in fervent prayer that God would sustain and protect His Messenger in all perils of land and sea and bring him safely back to his flock in Chicago.

The drive to the station, only one block away, was soon accomplished, and officials, loungers and passengers at the Central Station were astonished to see a company of people, over a thousand strong, pour through the great gates and spread over the broad platforms, singing "Go Forward, Oh Zion," "We're Marching to Zion," "I'll Go Where You Want Me to Go" and others of the songs so well known and dearly loved in Zion.

The party was assisted to mount the platform of the special Pullman drawing room car, and then the final scenes, indelibly stamped upon the memories of all who witnessed them, were enacted.

There was a call for the General Overseer to speak, but he could not at first; his heart was too full.

Hundreds came forward for one more grasp of the hand, one more loving word, one more benediction.

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Hundreds also sought eagerly for a hand-clasp and goodby from Mrs. Dowie, whose self-sacrificing, loving service through all the years in Zion have endeared her to the hearts of Zion's people.

There were also scores and scores of the friends of the other members of the party, waving their farewells to them.

All this time the singing of Zion songs filled the air while handkerchiefs, hats and hands were waved.

Then there was a hush and, for the last time in Chicago for a long time, and perhaps (God grant it may not be) forever, the voice of the General Overseer was heard.

He said:

I thank you for the love and loyalty which you have shown to me.

It is more than tongue can express.

I thank you beyond all power of speech for that love which has never failed; that Divine Love which God has implanted in your hearts, which you have shown to me in the many thousands and tens of thousands of Zion during these wondrous twelve years and two months.

It is exactly twelve years and two months today since Mrs. Dowie and myself and my two children entered the Golden Gate at San Francisco.

We were but two with two children, and now, thanks be to God, we have fully fifty thousand in full fellowship, and hundreds and thousands who are on their way to Zion. (Shouts of Amen.)

I thank you, and I ask you to remember the watchword. What is it?

The Assembly—"'Go FORWARD.'"

General Overseer—"Go Forward."

The hundreds present then sang with spirit:

Go Forward, oh Zion
Great shall be thy triumph when the King shall come.
Go Forward, oh Zion,
Thou shalt be exalted when the King shall come.

Now our own watchword for this year?

The Assembly—"Mizpah."

General Overseer (in concert with the assembly)—

The Lord watch between me and thee, while we are absent one from another.

General Overseer—Hallelujah!

The assembly, led by the General Overseer, again began singing Zion's loved old Marching Song, although many eyes were dim with tears and many voices choked as they sang the familiar words:

Come, we that love the Lord,
And let your joys be known,
Join in a song with sweet accord
And thus surround the throne.

CHORUS—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful City of God.

General Overseer—"Be thou faithful unto death, and God will give thee the Crown of Life."

As the General Overseer uttered this beautiful benediction, the train was slowly moving out of the long depot while the last farewells were heard, and many handkerchiefs were waved in adieu, the people again singing "Go Forward, Oh Zion."

The party arrived in New York on Friday morning, August 10, 1900, and after a day in that great Metropolis of the New World, boarded the *Graf Waldersee* at Hoboken in the evening.

This (Saturday) morning, at 5 o'clock, the steamship started on its ten days' journey across the broad Atlantic.

May God bless, protect, preserve and bring safely home again ever member of that little party.

And let all in Zion everywhere and all who love God and their fellowmen say Amen.

MANSFIELD OFFICIALS ACT WITH THE MOB.

Overseer Piper, Evangelist Fisher and Elders McClurkin and McFarlane Prevented From Leaving the Train at Mansfield, Ohio.

Another chapter in Mansfield's record of mob rule, official connivance, lawlessness and cowardice was enacted last Lord's Day.

Since then the press and public sentiment of the Nation have been busy condemning that city, until the very name Mansfield has become a by-word.

But neither press nor public sentiment go deep enough to throw the blame upon the real leaders of the mob: the Masonic Lodge and its representatives in press, pulpit and executive offices.

On Monday evening, August 6, 1900, at a meeting of the guests in Zion Home, Overseer Piper gave the following account of the outrageous and illegal action of the Sheriff and police of Mansfield in preventing him and the Evangelist and Elders with him from getting off the train to perform their duties as ministers of God at Mansfield:

We reached Marion Junction Sunday Morning about 5:10. We heard some remarks on the outside of our apartments that sounded like threats, with reference to these d——d Dowieites. We said nothing, of course.

At this time the porter opened the door of the drawing-room which we were occupying, and told us about some threats that were being made on the outside. We said that was all right, we understood it.

At Marion we were joined by Elder McFarlane.

When we reached Galion, a town about fourteen miles this side of Mansfield, we were met by Attorneys Douglass and Seward, begging us, in the name of all the gods at once, not to think of trying to get off at Mansfield. They plead, and plead, and plead. I told them it was no use to talk, we were going to get off at Mansfield if there was any possibility of getting off. That was what we came for.

"Well," they said, "do have some sense, and give the authorities some chance to get hold of things in Mansfield."

How they did protect that mob from us four men!

Finally, I got tired of them, and said: "You men will pardon me, but please let us have this room alone. We desire to go into Mansfield thinking about God."

They left the room and we locked the door and prayed.

Soon the train entered Mansfield. We got together with our grips, and the Evangelists and Elders followed very close to me. Before the train stopped one or two policemen jumped on the steps, and before I got through the door a policeman was inside and blocked the way.

I had instructions not to resist an officer. I believed then and still believe it was an illegal action on the part of the officers.

The Mayor, on the opposite steps, was talking to the mob. I suppose he was calling them "law-abiding" citizens, as he did when addressing the mob on previous occasions. I begged the officers to allow me to say just a few words before the train pulled out. I felt like a caged lion.

As the train started the Conductor came around for the fare. I said, "Conductor, it was not my fault I did not get off at Mansfield; I will not pay you any fare; stop the train and put us off." He said, "I will get into trouble with the authorities at New York for not collecting these fares." I said I was sorry for him, but he should do his duty and stop the train. We wanted the train stopped, but he would not do it until we reached Ashland.

We got off at Ashland and had breakfast. I then went to a livery stable and tried to get a team. I tried a number of places, but was unsuccessful.

I sent Elder McClurkin out another way, and we finally succeeded in finding a man who we thought would take us, but he said he was afraid his rig would be torn to pieces. I told him I would indemnify him against any loss. He said he would take us for $10. I gave him the money and took a receipt.

By this time a number of men had gathered, and every now and then one would come up to the man and use his influence against us; but I always followed up what he had to say, and offset it. I finally promised him that if he would haul us toward Mansfield, and there were the slightest

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"In God have I put my trust, I will not be afraid: what can flesh do unto me? All the day long they wrest my words: all their thoughts are against me for evil. They gather themselves together, they hide themselves, they mark my steps, even as they have waited for my soul."—Psalm 56:4, 5, 6.

ZION'S DEFIANCE TO THE WORSHIPERS OF THE POINT WITHIN THE CIRCLE.

"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 through the Name of Thy Holy Servant Jesus."—Acts 4:29, 30.

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demonstration, we would immediately get out of the carriage and let him return. By this time there were about a hundred men around.

A man who followed us from Mansfield to Ashland next talked to the proprietor, and that settled it. The proprietor handed back my $10.

We went to the hotel, procured a room and prayed for guidance.

We had not been there long before we had visitors. One man in the number introduced the Mayor of Ashland, and the Mayor introduced the Sheriff of the county.

We began to see that things were getting interesting in Ashland.

A policeman came in and three or four reporters.

The Mayor began to tell us very kindly about the grave situation in Ashland; that the rougher element of the town was being agitated a good deal by our presence there, and especially because a number of officers in official garb had followed us from Mansfield to Ashland.

At this time there were quite a number of boys and men outside the hotel, probably 100 to 150. They began to do as they did in the days when Jesus was on earth. I was much reminded of this. They began to "entreat us to depart out of their coasts." They were very much afraid.

Strange how four innocent, unassuming parsons could scare the police and Sheriff and Governor of the State!

I said we would be glad to go, but there was no train. He said they might furnish us with a team. I told them that was just what I wanted, and I would be very much obliged to them if they would take us to Mansfield. But they would not do that. They wanted to take us to the next station, but we would not do that. Then the Mayor suggested that we might give up Mansfield and save ourselves some trouble; that we might "deny our Lord,"—as he put it—for a little while, as Peter did, who afterwards become an apostle.

He was down on the Mansfield authorities and threatened to arrest the police who came over to Ashland.

The Sheriff was pretty glum. He was a Presbyterian, and he found out that two of the ministers had come out of the Presbyterian Church. Then he began to quote Scripture. It is amusing to hear these fellows quote Scripture.

He said: "You do not obey the Scriptures, after all."

I said, "How is that, Mr. Sheriff?"

"Does not the Bible say when you join a Church you shall be steadfast?"

I said, "I beg your pardon, Mr. Sheriff. Will you kindly tell me in what chapter and verse that is to be found?"

Then the whole party had the laugh on him.

Finally the Mayor said, "Then you really do expect to leave on the 1:47 train?"

I said, "Certainly; Ashland is not our point now. Your time is coming later."

We went to the train at the regular time, and there were about 500 people there to see us. You just ought to have seen that curious crowd. We beat Barnum all to pieces.

As we got on the train, I knew, under God, we were simply taking our lives in our hands.

It did not take long to run to Mansfield. As the train began to slow up, we went to the door. I noticed a great big fellow, whose back seemed twice as broad as mine, walk out on the platform. He is the man who shadowed us all along, and who finally prevented our securing a team from Ashland to Mansfield.

I was getting a little uneasy; I wanted to get out.

I said, "Excuse me, sir; will you stand aside?"

He said, "You stand back."

I said, "What authority have you to tell me to stand back?"

He pulled back his coat and there it was. I not only saw his star, but he had weapons—revolvers, billies and clubs. If you rubbed up against him you could feel them.

Before the train stopped, the Chief of Police, Sheriff and half a dozen other officers were in the train. I protested and told them they knew they were acting illegally.

By that time the Sheriff was right alongside of me, and said: "As Sheriff of Richland county I command you to sit down."

I was not there to resist authority, even though illegally exercised.

I asked them among other things why they did not take care of the mob; why they did not turn their forces on them.

They said they wanted to take care of us. I do not believe we would have been injured had we been allowed to get off. I do believe there would have been a fight between the officers and the mob. I told the officers right to their teeth that they were cowards. They were afraid of their own skins.

There were three things which made them act as they did. The first was that they had to make good the promise of the Mayor to the mob, calling the howling fiends "law-abiding citizens" when the other officers left on a previous occasion, namely, that if any other officers came, he would send them back the same way. Another was that the officials were afraid to face the mob, and another was that they did not want any further disgrace upon their own town. They did not want to call upon the Governor to send in troops.

About a hundred leading business men had met in conference Saturday morning and had agreed that we must be kept out of the town. A special Grand Jury was to be impaneled today to investigate the leaders of the first mob and to punish them.

The Prosecuting Attorney bore to me a personal message from Judge Wolfe, asking me to coöperate with the Judge by staying away for a few weeks until he could get the Grand Jury in operation.

We cannot coöperate that way. We can never give up, willingly, our services one Lord's Day in Mansfield.

It is amusing to think how many messengers Satan had out along the line to terrify us, from the time we decided to go and Attorney Douglass telegraphed us not to. Attorneys, police officers, civil authorities and railway porters and conductors all joined in the attempt to frighten us.

All of these, at least some of them sincere, wanted to protect us; nevertheless, it was the Devil's way of inspiring us with fear.

I thank God that, after all of that, not once was I afraid.

I knew what it meant if we got off the train. If we had not been opposed by the civil officer, we would willingly have faced the demonized mob.

I thank God not only for the courage He gave me, but for the courage He gave to Evangelist Fisher and Elders McClurkin and McFarlane.

We went to Mansfield to die, if necessary. I told the officials they wouldn't even give a man a chance to die.

It was a time in which you simply had to realize that your life was "hid with Christ in God."

I have frequently talked about being willing to die for Christ, but this was the first practical test I have ever had. I thank God for the assurance of His promises—"In quietness and confidence shall be your strength"; "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee."

The following telegrams from the General Overseer to Ohio and Mansfield officials, sent while he was en route from Chicago to New York, and from Ohio to Overseer Piper, tell their own story of the General Overseer's thoughtful care of Zion's Messengers and of the cowardice and wickedness of the officials and mob in Mansfield:

August 10, 1900.

GOVERNOR GEORGE K. NASH, Columbus, Ohio.

Two Zion Elders will conduct services in Mansfield on Sunday next, and minister to the members of the Christian Catholic Church and to all others who desire to be present at such services.

I am informed that your Adjutant General was a silent spectator, and to that extent a participator in the action of the mob at Mansfield last Sunday, when, led by the Mayor and the Sheriff, they forcibly prevented an Overseer, two Elders and an Evangelist of the Christian Catholic Church from leaving the train and exercising their civil and religious rights guaranteed by the Constitution of the United States and by the laws of the State of Ohio. You are, therefore, *particeps criminis* in my judgment, and I believe in that of every honest man.

I know not whether any further appeal to you to do your duty will be of any avail, but since we are determined never to take the law into our own hands, we shall never cease to demand that the lawful authorities shall protect us in the exercise of our rights which you have hitherto practically assisted the mob at Mansfield to deny.

On the eve of my departure for Europe, I give you notice that I have instructed the Rev. W. Hamner Piper, Overseer-at-Large, to continue to send Elders weekly, and, if necessary, daily, into Mansfield, until the door of Liberty is opened by the force of the law, which is now shut by the vile passions of the local authorities, stimulating those of the ignorant and brutal mob.

Our last man and our last dollar will, if necessary, be used in pressing this peaceful determination to a successful issue.

JOHN ALEX. DOWIE.

August 10, 1900.

SHERIFF OF RICHLAND COUNTY, Mansfield, Ohio.

Two Zion Elders will conduct services in Mansfield on Sunday next, in connection with the Christian Catholic Church in Zion.

Your shameful cowardice and leadership of the mob last Sunday and on previous occasions has convinced the whole country that you are a wilful violator of the law and an associate and protector of housebreakers and outragers of public decency, whom you knew well, but failed to arrest when they assaulted, stripped naked and shamefully abused our Elders.

I give you notice that I have appealed once more to Governor Nash for the protection of our Elders by the State authorities in the exercise of their undoubted rights to minister to the members of he Christian Catholic Church in Mansfield. I shall continue to hold you responsible for all

Continued on Page 512.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, July 7, 1900, was conducted by Overseer J. G. Speicher.

After the usual opening exercises, the States represented were enumerated and found to be fifteen in number, as follows:

California, Illinois, Indiana, Iowa, Massachusetts, Michigan, Minnesota, Missouri, New Jersey, New York, Ohio, South Dakota, Texas, Washington and Wisconsin.

The following foreign countries were also represented:

Austria, Canada, China, Germany and Japan.

The meeting was then thrown open for testimony.

ELDER W. TAYLOR, Zion Home, said: "I have enjoyed my visit to Zion more than in any other place. I came to Zion through reading LEAVES OF HEALING a little over a year ago.

"When I read the first copy of it I did not like it, for I was a member of several Secret Societies, especially the Freemasons.

"I was one of those Masonic-Methodists.

"The more I read the more interested I became, and after a while I set my heart toward Zion, because I saw the Full Gospel was in it. I asked the Lord to open up the way for me to come into Zion at the most opportune time. I think I could not have come at a better time than just now.

"I have learned to love Zion and shall always stand up for it. I am going back to California to fight for it. I expect to find opposition now more than ever before, but I am trusting in the Lord. There is a great work to be done there. I ask the prayers of Zion that God may use me in His service."

Overseer Speicher—May God grant it.

REV. GEORGE M. RYDER, Denison, Texas, said: "A couple of months ago I found that a brother of the Methodist Church South had been reading LEAVES OF HEALING for over two years. Although his Church and family were opposed to it, he was in hearty sympathy with Zion.

"Two or three months ago he began openly to preach the doctrines of the Christian Catholic Church in Zion.

"While I had been here in the Home his child took sick with scarlet fever. Unknown to his wife, he telegraphed to Dr. Dowie for prayer and the child was healed. He wrote to me that the child had been dead and was restored to life again.

"When I returned to Texas I found him, and with tears in his eyes he begged me to pray for the child. The fever had been broken, but a kind of brain fever had set in and the doctors could not do anything.

"He asked me not to say anything to his wife.

"I found the child almost insane. I prayed and in a few minutes it was sleeping and became better.

"There are many honest men in Texas who are full of Zion, and one of these fine days there will be a general exodus to Zion.

"I thank the Lord for what He has done for me and my wife and family. I never did any preaching of Zion teaching without making some converts. Many are desirous to come to Zion."

WILLIAM A. STARRETT, Chicago, Illinois, said: "The only thing I regret is, that I did not come into Zion long ago. The Lord has done so much for me.

"I tell you, it does my heart good to look into the faces of Zion people. The love shines in their eyes.

"I thank God for the healing He has done in my family. He healed my daughter of scarlet fever two years ago and my wife of cancer and tumors, all through Dr. Dowie's prayers.

"We kept putting off coming into Zion, staying in the Methodist Church.

"My wife fell sick again and had indigestion. She could not get healing.

"She came to the Home and returned apparently healed, but the trouble came back. We sent in requests for prayer, but they availed nothing. So I went to the Home to see the Doctor. Overseer Speicher said: 'The time has come now to be particular, and the whole trouble with you is that you have not come into Zion yet.'

"I told my wife we must go into Zion. When we made up our minds that we would join Zion, my wife received the healing.

"I am ashamed of myself for not coming into Zion sooner, and am glad I am in now.

"I used to have headaches, mostly in the morning. When I awake now I just ask God to take it away and He does."

DEACON R. W. L. ELY, West Unity, Ohio, said: "In 1894 I said to my wife, after reading LEAVES OF HEALING: 'I admire Dr. Dowie. I thank God for this man.'

"I was a business man trying to be upright, and I feel in my heart that I was so.

"I came to Chicago to investigate the teaching of Zion. I remember so well the sermon that Dr. Dowie preached that day from the Book of Joel. When I saw all the people so interested and listening attentively, it stirred my heart and set me toward God. I was not a Christian, because I had been a Freemason for twenty-three years. This Christian man opened my eyes and I was willing to take his word and surrendered. I am a happy man today.

"I love my God and Zion and her honest, true-hearted people.

"I live for Christ, which is double the honor of living for my country.

"I thank God I am here tonight. I came to attend the farewell services of Dr. Dowie."

MISS LIZZIE SCHWALM, Stanberry, Missouri, said: "God led me to Zion. I have received blessings in spirit, and trust to receive healing for my body. Pray for Zion in Stanberry."

DEACON HOMER KESSLER, Logansport, Indiana, said: "I praise the Lord for the power there is in a Full Gospel and that prayers are answered in Zion. I did not find this in the Methodist Church.

"I had been fighting against my convictions for some years. I knew what Zion stood for, and my wife had been healed in Zion and saved from an operation. We should have come into Zion as soon as the Church was organized, but we did not. After that a curse seemed to come upon my family. My son was going to the Devil as fast as he could, and I came up here to get him into the navy. Dr. Speicher said: 'Have you used as much effort to get him into Zion as you have used to get him into the navy?'

"On my way from Chicago to Logansport I settled the matter, and when I told my wife that I had decided to come

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into Zion, she said, 'Praise the Lord.' She was just waiting for me to come. Then I sent to Zion for prayers for my son and in two days he changed wonderfully. Some of you know how God has continued to bless us. Praise be to Him; my family and I are in Zion."

Overseer Speicher—I would like to ask which is the easier thing: To be in Zion with the heavy guns of the enemy pointed at you, or to be in the world and have the guns of Zion pointed at you? I would rather be in Zion and have the enemy's' guns pointed at me.

ANDREW HALL, Clough Mills, Ireland, said: "Through a friend, Mr. Corkey, I heard of Zion. His mother brought home the good news that Zion was a grand place, and the people were people of God. She is a member of Zion, and her husband a minister in the Presbyterian Church. I have been here for five weeks. I have received much spiritual blessing."

Overseer Speicher—Do you find the teachings of Zion according to the Word of God?

Mr. Hall—"Yes, I do."

MRS. MAGGIE NIELSON, Chicago, Illinois, said: "I praise God for Zion. Four years ago I came to Zion very much afflicted with neuralgia. God healed me instantly. I still have the same decayed teeth that caused the neuralgia, but have had no return of the disease.

"God has delivered my girl from the effects of antitoxin. After taking it, she seemed to become worse gradually until God healed her. She has also been healed of stomach trouble and other diseases.

"Last spring I had the quick consumption. Dr. Dowie said there were certain things which I had to do. I asked God to show me very clearly. I believe He permitted this terrible disease to come upon me to show me my sin. I had the Elders pray for me, but I received no healing until I did what Dr. Dowie told me to do.

"I was baptized on last Decoration Day, and God has completely healed me. I praise God and give Him all the glory."

The following testimonies were given at the Praise and Testimony Meeting held July 28, 1900, but were omitted from the report of that meeting:

AUGUST ERHARDT, Zion Home, said: "I received a cut in my thumb sometime ago, but in a very few days it was all healed up. I keep on praying all the time. Dr. Speicher prayed for me at that time. I thank God."

REV. ALFRED CORNELL, New York City, said: "I had a very severe cold two days ago, and the Lord blessed me; I am getting rapidly better. I have been reading Zion Literature for about three years. I believe that God is in the work. I am glad I am here tonight. I found out that I could not preach the Full Gospel in any other Church. I admire this Church and the people in it. I thank God for all He did for me and the blessings He bestowed on me spiritually and physically. I have no other object in life than to serve the Lord."

Overseer Speicher—What Church were you a member of?

Mr. Cornell—"The Friends' Church.

"The main reasons why I am here tonight is because I believe that nothing is impossible with God and this Church, and that no one who sins, and remains in sin, and will not repent, is allowed as a member in this Church."

DEACONESS DRUEY, Brookings, South Dakota, said: "I praise God for the power for service in Zion teaching. Two years ago, after I was healed in Zion Home and went back home, I had no persecutions, because I did not work, as I ought to have done. I had no fruit for my labor, either. The last time when I went home, I made up my mind to work, and I did. I soon found that the people were ready to receive the Full Gospel and were glad to receive LEAVES OF HEALING. Shortly afterward the persecutions began. The ministers and some of the people would rather I would not teach in the public schools any more, but, thank God, I have kept on teaching all the time."

Overseer Speicher—Keep on teaching, dear sister, and it will not be long before they will turn you out.

JOHN FIDDIS, Zion Home, said: "I thank God for the compelling power there is in Zion. When we do go astray, there is always a force to make us come back and repent and do right, whether we want to or not, if we are truly consecrated to God. I have found it so many times.

"It is not without many fights that we can accept Zion teaching. I have been slow in accepting many things. But I praise the Lord that He took the sin out of my heart and cleansed me.

"If there is anybody here tonight who has pigs at home, he should go right straight home now and kill them. I feel sure he would get great blessing through the destruction of these dirty, filthy, disease-producing hogs. At the time we used to kill and destroy them in Canada, we always received greater blessing than at any other time since we accepted Zion teachings. We could realize that God was with us. Even in the Court House, when they took us up there for trial, on the ridiculous charge of destruction of property, we realized that God was our Defender, so they could not gainsay or resist. God turned everything to His glory, and we spread the Full Gospel there in so many ways.

"One thousand copies of LEAVES OF HEALING were sent there for free distribution. We got about six boys together and sold about six hundred and fifty copies in an hour and a half, in the street. That made the Devil howl, and he did howl, and wanted to have the pig-killing stopped. But we kept right on, and after a while he did not venture to say another word."

Overseer Speicher—The time of special persecution is always the time for special blessing.

OVERSEER MASON'S MEETINGS IN IOWA AND ILLINOIS.

Meetings will be held by Rev. George L. Mason, B. A., B. D., Overseer of the Christian Catholic Church in Zion for China, as follows:

BOONE, IOWA—August 13th to 17th, inclusive, at German Reform Church, corner Seventh and Division Streets.

DES MOINES, IOWA—August 19th, 10:30 A. M. and 3 P. M.; August 20th, 7:30 P. M. Home of Conductor D. C. Codington, 802 East Thirteenth Street.

VAN WERT, IOWA—August 23d, 7:30 P. M.; August 24th, 3 and 7:30 P. M. Home of D. E. Tuttle.

DAVENPORT, IOWA—August 26th, 10:30 A. M., and 3 and 7:30 P. M. Place of meeting may be learned from Miss Martha Wing, 524 West Thirteenth Street.

GENESEO, ILLINOIS—August 28th, 2:30 and 7:30 P. M. Inquire for place of meeting of William G. Luther.

OTTAWA, ILLINOIS—August 30th, 2:30 and 7:30 P. M. Inquire of Overseer Mason, care Roberts Brothers.

PONTIAC, ILLINOIS—September 2d, 10:30 A. M., 3 and 7:30 P. M.; September 3d, 7:30 P. M.; September 4th, 2:30 and 7:30 P. M. Services at Zion Tabernacle.

The Ordinance of the Lord's Supper will be administered at each of above places.

The Ordinance of Baptism by Triune Immersion will be administered where there are candidates.

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.

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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. L. Sprecher, Private Secretary

For a year and five months Mr. O. L. Sprecher, the General Overseer's Private Secretary, has conducted this Department of LEAVES OF HEALING. *Such great blessing has followed the publication of these Notes that they will be continued during Mr. Sprecher's absence with the General Overseer in Europe.*

All who have received God's blessing through the prayers of God's Messenger in Zion are earnestly requested to send in their testimonies and Notes of Praise.

"A CONTINUAL dropping wears away the stone."

This department is continually dropping facts upon the cold, hard stone of error, centuries old.

Fact—fact—fact, hear them drop, week after week, simple, clear, indisputable facts. Healings, conversions, spiritual blessings, families reunited and made happy, lives protected in times of danger, the sending of long-needed rains, and many other blessings, all in answer to the prayer of faith in Zion, are these facts.

And, praise God, the stone of error is rapidly crumbling away under their impact.

Thousands are being enlightened and are coming to Zion with songs of Everlasting Joy.

Tenth Anniversary Testimony of Deaconess Jennie Paddock.

ZION HOME OF HOPE,
18 EAST SIXTEENTH STREET, CHICAGO, August 6, 1900.

DEAR GENERAL OVERSEER:—I praise God for His great love toward me and for His Healing and Keeping Power.

It will be ten years tomorrow, at 8:30 P. M., since God so wonderfully healed me of that awful tumor in answer to your prayer, and raised me from a dying bed.

He made me strong and well and has kept me ever since.

I believe I should have died had it not been for your earnest prayer.

I had suffered untold agony for months, not knowing Jesus as the Great Physician.

Although I had heard of your great work in Australia, like a great many today I did not know how to trust God for the healing of my body.

I found all human help useless. At last I turned to Him.

God in His Infinite Mercy heard your cry for me and healed me instantly.

During these ten years I have consecrated myself, spirit, soul and body, time and all I possess, to His service in Zion.

Pray for me that I may ever be loyal, faithful and true to God and Zion.

Oh, how I praise God for sending you and your beloved family to us in Chicago with this blessed Gospel and teaching.

May God's richest blessing rest upon yourself, dear Mrs. Dowie and your family, and give you a safe journey and bring you back to us again, is the earnest prayer of

Your Sister in Christ, JENNIE PADDOCK.

Instantly Healed of Insanity.

132 GILBERT AVENUE,
EAU CLAIRE, WISCONSIN, August 6, 1900.

DEAR GENERAL OVERSEER:—Before you go away on your trip to Europe, permit me to write a few words to you with thankful heart for the great deliverance which came to my mother, from God, at the time you united with us in prayer for her.

About four months ago my dear mother, who is a widow, aged sixty-seven years, living in Duluth, Minnesota, was taken sick.

In a few days her mind was deranged and she became desperately insane.

It was impossible for my sisters to manage her at home, and she was taken to the State Hospital at Fergus Falls, Minnesota.

When we received word of her condition we were greatly grieved; yet, even at that time, it was a great comfort to know that we could lift our hearts to God in faith in the Name of Jesus, in the Power of the Holy Spirit, for deliverance for her.

I wrote you a letter and asked you to unite with us in prayer.

God heard and delivered her wonderfully; we believe at the very time of prayer.

A few days later we were informed of the wonderful change which had taken place; that she was clothed and in her right mind, but that her eyes were affected.

In a few days, however, she was pronounced perfectly well and able to leave the hospital.

With great joy my sister went to Fergus Falls to bring her home.

She is now at home and has been well ever since, and is praising God for what He has done for her.

It is now four months since she was taken home.

We praise God for His many blessings.

We also thank you for your kind sympathy and for your prayers.

May God richly bless you and yours and all of Zion everywhere, is our prayer.

Faithfully your Sister in Christ, ALBERTINA STOCHHOLM.

Converted From Spiritualism and Healed of Many Diseases in Zion.

MITCHELL, SOUTH DAKOTA, August 4, 1900.

DEAR GENERAL OVERSEER:—I praise God for His goodness and mercy to me.

When I first heard of Zion teaching I was almost a wreck, spiritually and physically.

Fourteen years ago I was first taken with sciatic rheumatism. Later it developed into the inflammatory form. Seven years ago I was stricken down with muscular rheumatism, spinal trouble and paralysis.

During my sickness I tried a number of doctors; also patent medicines and home remedies. I received no lasting relief from any.

I was next persuaded to try Christian Science (the name in itself deceiving me).

I soon began the study and demonstration of it, which led where the Devil got control of my spirit as well as my body.

Electricity was resorted to on the paralyzed parts. There was no effect whatever; no sensation at all.

Spiritualism was next tried and in my weakness I soon began to develop into a clairvoyant medium.

My eyesight soon began to fail.

This was my almost hopeless condition when I first saw LEAVES OF HEALING.

I did not embrace the teaching at once.

I came to Chicago and attended the meetings.

When I saw the power of God manifested, people saved and healed, I repented, confessed and made wrongs right.

God blessed and delivered me in spirit, but not without a fight which no tongue can tell.

During these weeks of torment I passed through what seemed to me the agonies of hell.

God through the Holy Spirit won the victory; the demons surrendered, and my spirit was free, thank God.

I received healing of catarrh and heart trouble.

Rheumatic pains began to disappear and my hands and feet to straighten. Both had been badly drawn.

Soon after I trusted God as my Healer, my joints, which were enlarged, became natural.

I am growing in strength from day to day.

I thank you and Mrs. Dowie both for the teaching and your prayers.

May God bless and keep you. MARY R. BOUKER.

God Conquers Pneumonia in Dying Woman.

429 NINETIETH STREET, SOUTH CHICAGO, August 6, 1900.

DEAR DOCTOR DOWIE:—I was a great sufferer nearly all my life, and especially for four years previous to March 27, 1900.

I had a very severe attack of pneumonia. Friends thought I could not live, but, praise God, I trusted the Lord Jesus according to God's Word, and through your teachings and prayers I was healed.

(MRS.) ELIZABETH SMITH.

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By Rev. O. L. TINDALL, M. A., B. D., Principal Ministerial Training Department.

ZION COLLEGE, with all the rest of Zion, will miss very sadly her President, who has gone from us for a time. We are glad, however, that he can take a little respite from his labors, and we believe his going will bring great blessing to the work of the Lord in Zion.

Before he went away he appointed Overseer William Hamner Piper Vice-President of Zion College. We are most happy to receive him into our College work.

In a meeting on Wednesday night, after the midnight hour, some important matters were considered and decided upon in reference to the College work for the coming year.

The President met the Principals of the three departments and the Overseers and gave some directions and announcements.

The next College year will open October 1st.

New students will be expected to be present a few days earlier to register and arrange their work with the Principals.

We look for a good many new students the coming year, and a still more prosperous term than we have had heretofore.

We are glad to inform the students of the Ministerial Department, that the President has given for our use the two Assembly Rooms at Zion Home for our lectures and recitations next year.

We are glad to say it is no longer to be called our "hired house," but it is Zion's own Home now by the goodness of God and the wise management of our General Overseer.

We are glad to welcome Prof. George M. Ryder, late of Texas, into the College work. Prof. Ryder comes to us with high recommendations as to his intellectual training and efficient work as a minister of the Lord.

He has been a professor of Greek in Winfield College, Winfield, Kansas, and in other institutions.

He is a graduate from the Northwestern University at Evanston, Illinois.

He will take Prof. Voliva's place as lecturer on Church History and be Professor of Hebrew.

Prof. John H. Sayrs, M. D., M. S., reports encouraging success with Zion Tabernacle Schools.

Three new ones will be organized in the Zion Tabernacles on the South Side, West Side and North Side of Chicago.

The time of their opening Prof. Sayrs will announce later.

The summer school of the Chicago Institute, on the North Side, under the management of Col. Parker, closes today, August 10th.

Seven Zion teachers and professors have been in attendance.

They are quite unanimous in their praise of Col. Parker and his able corp of instructors.

As one of our teachers assured us, they expected to do much more efficient work next year on account of new ideas and new methods which they had obtained from the six weeks' training.

Misses Ruth Van Deren and Florence G. Hall will leave the city at once to spend the remainder of the vacation at home and with friends in this State.

Principal and Mrs. O. L. Tindall expect to leave on Monday night, August 13th, to visit friends in Missouri and Kansas for a short time. We hope not merely to rest and recuperate, but to do some work for the Master and Zion. Zion has a good many friends in those parts and they are urging us to come out that they may learn more about Zion and her good work.

We hope all Zion students and teachers will put in some words for our Lord during vacation.

Many were deprived of hearing the last words and exhortations of our General Overseer during the last days before his departure to Europe. We wish to repeat his earnest request to Zion in his talks to the officers and then to all the employees in all the departments. A very impressive meeting was this latter, when a hundred helpers in Zion gathered in the Assembly Room in Zion Home, at 10 o'clock P. M. How beautiful was the loyal spirit they manifested and the ready response to help out the work of Zion during the leader's absence, especially to secure subscribers to Leaves of Healing.

Every one, nearly, promised to get if possible one, two, three, four or more new subscribers before the new year came in.

We urge this special plea upon all Zion College. No one owes more to Zion under God than Zion College, for none receives greater blessings.

It must be remembered, also, that it is a very heavy burden to bear the expense of equipping and carrying on the many schools.

Let those remember this when they ask Zion to help them.

May we pray and work for large gifts from friends to do this glorious work.

We can easily see a brighter day for Zion College.

Where could there be a lovelier spot on earth for a College than Zion City Site?

With the blue waves of Lake Michigan rolling at our feet, shady nooks and lovely landscapes, "Beautiful for situation" is Zion City.

May the Lord help us build Zion College soon.

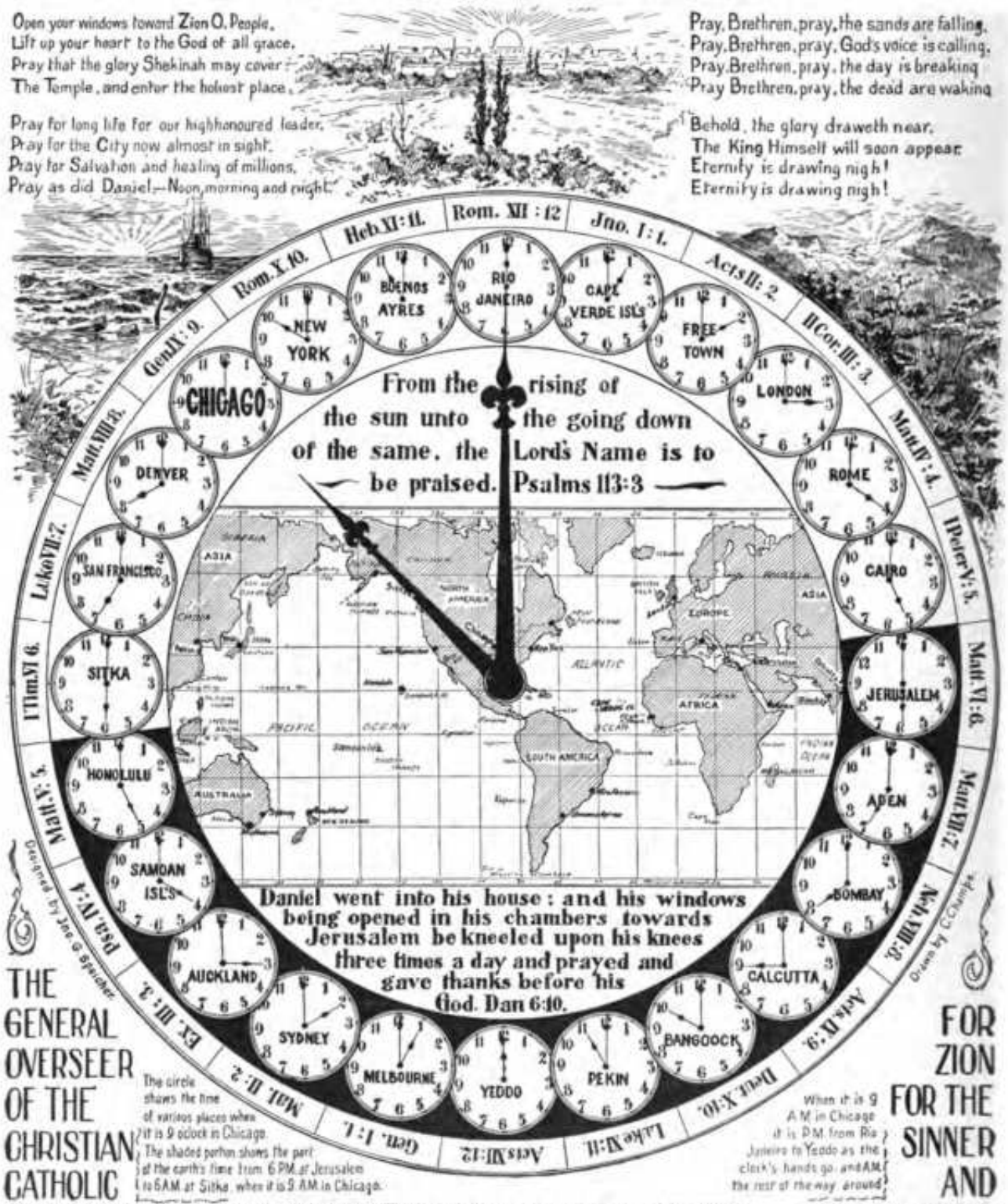
We long for the quiet away from the rattle of Michigan Boulevard, and for the fresh, pure air, untainted by the smoke and dust of the city.

We are glad Zion College is growing and that our President is so kindly providing for our growing necessities. All Zion Hall of Seventies will be given up next year for school work.

Some new teachers will be added to our present staff.

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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

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STEREOPTICON EXHIBITS OF ZION CITY.

TO THE MEMBERS AND FRIENDS OF ZION.

This will set before you clearly the purposes, plans and provisions for the special visits to the Branch Churches and Gatherings of Zion throughout Wisconsin, Iowa, Minnesota, Nebraska, Kansas, Missouri, Illinois, Indiana, Michigan and Ohio, as well as elsewhere throughout the United States and Canada.

Stereopticon Exhibitions of Zion and her work will be made, and conferences held which are now being planned for, in connection with Deacon Sloan's special mission with reference to Zion City and the work of Zion generally.

1. Where a Branch Church does not already exist with an Elder or Deacon in Charge, a petition must be made asking for such a visit as follows:

We, the undersigned, as members or friends of Zion, desire the Panorama of Zion and Exhibit of Zion City to be given in ——, and pledge our hearty coöperation, earnest prayers and an unprejudiced hearing.

This must be signed by twenty-five or more members and friends of Zion in original signature, with age, occupation, and Church affiliation.

2. Visits will be made to all such places, either Branches or Gatherings, as speedily as they can be arranged for in routes, three or four places being visited in a single trip. The traveling expenses are to be met jointly by the places visited on a given trip, which will divide the expense; for example, if a trip costs $30 and three places are visited, each place would pay $10 in addition to whatever hall rent there may be.

For illustration, in visiting Lima, Marion and Mansfield, the railroad fare for the trip, 595 miles for two persons, was $35. This was divided between the three places; in many places the expense would be only about a third, a half, or even less than this amount. A dollar or two from each person, if not all from one or two hearts so thankful for Zion, will meet this expense. It must not in any place be a burden or a barrier to the great blessing which can come from this visit and ministry.

3. A suitable place must be secured if a Zion Tabernacle is not occupied, or is not large enough, which will provide seating capacity of not less than 200. Collections will be taken and these will go toward the rental or traveling expense.

4. Entertainment must be provided in some Zion home for the Deacon and his operator, that is comfortable, and at not too great distance from the Zion Tabernacle or place of conferences.

5. Printed matter will be furnished in advance without expense, consisting of posters for display in stores or windows and handbills for widespread distribution, as well as tickets of admission to be put into the hands of members and friends for distribution to their acquaintances and those desiring to be reached. A special effort must be made to invite all who love God in sincerity and truth and are willing to hear of the mighty work God is doing in and through Zion.

6. When four days are to be given to a place, two evenings will be occupied in conferences, and two given to stereopticon exhibitions, while the daytime everywhere will be fully occupied with interviews with members and friends of Zion. Appointments for these interviews must be made with the Deacon as soon as he reaches a place, or at the very first conference, whether it be afternoon or evening.

If only two days will be given to a place, one night will be used in conference and the otber with the stereopticon, with interviews in the daytime.

7. Visits cannot be made to the hundreds of points where there are only four or five members in a place, who are widely scattered, nor to places at too great distances and too remote from each other, because of the time it would involve, as well as the heavy expense it would incur.

8. The Panorama of Zion and Exhibit of Zion City given in a single evening, weekday or Sunday, will be the widely advertised and ticketed public meeting, which ought to attract scores and hundreds at each place.

Where no Tabernacle is rented, a public hall at not too great expense should be secured for the day and evening after the Deacon has announced definitely the date. To save too heavy expense the conferences and interviews can be otherwise arranged for in some residence which is centrally located.

9. Interviews are desired with every adult member and friend of Zion regarding relations to Zion and possibilities in Zion. Larger and clearer views of the consecration to God of every power possessed should be a great blessing in spirit, soul and body to those persons who meet this engagement in the spirit of earnest prayer.

10. When a place is selected for a visit, it is desired that all members within a radius of thirty miles be invited to the conference. As far as possible, when it is desired, hospitality should be provided in Zion homes for those members or friends who come from a distance and are compelled to remain over night or tarry a day or two.

NOTICE.—The Panorama of Zion and Exhibit of Zion City has been rearranged and new and inspiring views of Zion City in all the life of growing harvest-time have been added.

Photographic glimpses and various Panoramas will be exhibited throughout a conference, together with literature concerning special phases of Zion's ever increasing work.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, AUGUST 22d or 23d.

What Escape From Persecutors.

1. *The fight is against Christ in you.*—Acts 9:1-6.
   Who fights against the Christ of God?
   How do public authorities assist mobs?
   Who always gets the worst of such conflicts?
2. *Persecution comes from worldly apostate churches.*—John 16:1-11.
   Who wants to kill those true to God?
   What do the churches of today know of God?
   Does reproving sin stir up people to kill?
3. *Loyalty to Christ provokes great hatred.*—Matt. 10:16-34.
   Whom does Christ send His disciples among?
   What does every false arrest mean?
   Does not a true Christian stir up the Devil?
4. *Degenerate times fight true standards*—Jude 1:1-4.
   What kind of a people will Christ have ere He comes?
   Do they enjoy a salvation for spirit, soul and body?
   How is God denied today by Christendom?
5. *Many will yet seal their testimony with their blood.*—Rev. 6:9-11.
   What are the saints in heaven doing?
   Why does God tarry His judgment?
   What will the prayer of saints yet do?
6. *The world opposes those against it.*—John 15:14-21.
   What occurs when the world loves a man?
   Why is Zion so lied about?
   Is being persecuted a sign of blessing from God?
7. *The world hates a Christian as it did Christ.*—John 19:8-18.
   What can the world do to a Christian?
   Does the world like righteous judgment?
   What do politicians always fear?
8. *God will avenge wrongs done His servants.*—Luke 20:9-18.
   Does God send special men to do His work?
   Who always kills God's servants?
   When Jesus comes, what then?

The Lord Our God is an Avenging God.

SUNDAY BIBLE CLASS LESSON, AUGUST 26th.

Conduct Under Persecution.

1. *Never fight back with force.*—Matt. 5:38-42.
   What age do we live in?
   What did Christ live on earth for?
   Did He go the world for redress?
2. *Do not rail against enemies.*—Matt. 5:43-45.
   Who loves those who love them?
   What is it to love an enemy?
   What if you do not pray for enemies?
3. *Look for blessings sure to come.*—Matt. 5:10-12.
   Does not persecution mean a good time?
   Who inherits the Kingdom of Heaven?
   Who have always been persecuted?
4. *Let God avenge wrongdoers.*—Rom. 12:17-21.
   Can one bless and curse the same man?
   Is it not impossible to get on with some men?
   Who will take care of evildoers?
5. *Trouble should not be sought for.*—1 Peter 2:13-23.
   What should fiery times lead one to do?
   What does God do when men defame?
   Should one shrink from sifting?
6. *The hope of a glorious reward is sure.*—1 Peter 4:12-19.
   Is the discouraged man ever rewarded?
   Should persecutions make one long-faced?
   Is it God's will persecutions should come?
7. *Exercise patience until vindicated.*—James 5:5-12.
   Who is it that is never persecuted?
   Is the latter rain soon to fall?
   Who can stand trials of persecutions?
8. *Work for Christ must show blessed results.*—11 Cor. 6:1-10.
   When is God's day to work a great work?
   What always attends a true ministry?
   What benefits come from your labor?

God's Holy People are a Long-Suffering 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.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Seven Thousand Four Hundred and Thirty-Five Baptisms by Triune Immersion Since March 14, 1897.

Seven Thousand Four Hundred and Thirty-Five Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897:

Baptized in Central Zion Tabernacle from March 14, 1897, to June 14, 1900, by the General Overseer	4117	
Baptized by Elders and Evangelists	1272	
Total baptized in Central Zion Tabernacle		5389
Baptized in places outside of Chicago by the General Overseer	120	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1367	
Total baptized outside of Chicago		1487
Total baptized in three years and three months		6876

Baptized in Central Zion Tabernacle by the General Overseer:			
July, 1900, Vol. 7, No. 12, page 383	57		
July, 1900, Vol. 7, No. 13, pages 414, 415	165	222	
Baptized at Ben MacDhui, Montague, Michigan, by the General Overseer:			
June, 1900, Vol. 7, No. 10, page 320	8		
Baptized in Central Zion Tabernacle by Overseer Speicher	18		
Baptized in Central Zion Tabernacle by Elder Stith	28		
Baptized in Central Zion Tabernacle by Evangelist Fisher	13		
Baptized in Central Zion Tabernacle by Elder Graves	8		
Baptized in Central Zion Tabernacle by Elder Dinius	15		
Baptized in Central Zion Tabernacle by Elder Taylor	9		
Baptized in Central Zion Tabernacle by Elder Fockler	13	104	
Baptized in Illinois by Elder McCreery	5		
Baptized in Indiana by Elder Hayden	9		
Baptized in Iowa by Elder Haight	12		
Baptized in Iowa by Elder Cabeen	18		
Baptized in Michigan by Elder Adams	6		
Baptized in Michigan by Elder Stokes	20		
Baptized in Michigan by Elder Hayden	3		
Baptized in Minnesota by Elder Sindall	3		
Baptized in Minnesota by Deacon Crane	7		
Baptized in Minnesota by Elder Excell	15		
Baptized in Nebraska by Elder Hoy	8		
Baptized in New Jersey by Elder Leonard	11		
Baptized in New Jersey by Elder Hammond	19		
Baptized in Ohio by Elder Bouck	4		
Baptized in Ohio by Elder Fockler	5		
Baptized in Ohio by Elder Moot	7		
Baptized in Ohio by Elder Reiff	3		
Baptized in Ohio by Elder McClurkin	11		
Baptized in Ohio by Elder Basinger	1		
Baptized in Pennsylvania by Elder Hammond	9		
Baptized in Washington by Elder Simmons	1		
Baptized in Texas by Elder Ryder	15		
Baptized in Wisconsin by Elder Bryant	8		
Baptized in Wisconsin by Deacon Stochholm	18		
Baptized in British Columbia by Elder Brooks	2		
Baptized in British Columbia by Elder Simmons	4		
Baptized in Canada by Deacon Hope	1	233	559
Grand total baptized since March 14, 1897			7435

The following-named thirteen believers were baptized in Central Zion Tabernacle, Thursday evening, August 9, 1900, by Elder C. B. Fockler:

Earl, Mrs. Esther M. ... Winamac, Indiana
Farnham, Mrs. M. J. ... Madison, Wisconsin
Gregory, Mrs. Mary Ella ... Sandwich, Illinois
Heslop, Mrs. Etta ... Webster City, Iowa
Lawson, Mrs. Katherine B ... Waukegan, Illinois
Putnam, Mrs. Mary P ... Waukegan, Illinois
Soeth, Emil ... 179 West Seventeenth Street, Chicago, Illinois
Wehrman, H. A ... Goodenow, Illinois
Wehrman, Mrs. H. A ... Goodenow, Illinois
Wehrman, Miss Ida ... Goodenow, Illinois
Wieka, John ... Muscatine, Iowa
Wieka, Mrs. Mary ... Muscatine, Iowa
Wilkins, Mrs. Marilla ... Cortland, New York

The following-named fifteen believers were baptized at San Antonio Texas, Lord's Day, July 29, 1900, by Elder George M. Ryder:

Alder, Mrs. Annie ... 1 Alder Street, San Antonio, Texas
Aldwein, Mrs. ... West End, San Antonio, Texas
Cotton, W. N ... West End, San Antonio, Texas
Cotton, Mrs. Elizabeth ... West End, San Antonio, Texas
Davis, Miss Johnnie ... West End, San Antonio, Texas
Davis, Miss Laura ... West End, San Antonio, Texas
Davis, Miss Maud ... West End, San Antonio, Texas
Hughes, Mrs. Emma ... 725 Burleson Street, San Antonio, Texas
James, Mrs. Mabel ... West End, San Antonio, Texas
Noble, Miss Florence ... 316 San Pedro Avenue, San Antonio, Texas
Rodgers, Mrs. Annie ... West Houston Street, San Antonio, Texas
Shatto, Mrs. Hannah ... West End, San Antonio, Texas
Walker, Miss Hettie ... 516 San Marcos Street, San Antonio, Texas
Walker, Mrs. Minnie ... 516 San Marcos Street, San Antonio, Texas
Welter, Mrs. Jennie ... 309 Avenue D, San Antonio, Texas

The following-named nine believers were baptized in the Delaware River, Philadelphia, Pennsylvania, on Lord's Day, August 5, 1900, by Elder G. Hammond:

Armstrong, Wm. J. ..661 N. Thirty-fourth Street, Philadelphia, Pennsylvania
Crow, Maurice ... 524 North Thirty-first Street, Philadelphia, Pennsylvania
Fowler, Miss Bertha E ... 21 N. Fortieth Street, Philadelphia, Pennsylvania
Given, William. Fifteenth and Meyers Streets, Philadelphia, Pennsylvania
Hammond, Mrs. Mary. .2924 N. Twelfth Street, Philadelphia, Pennsylvania
Kester, William M ... 3146 Rosewood Street, Philadelphia, Pennsylvania
Pangborn, Mrs. Eveleen. 2015 N. Eighteenth St., Philadelphia, Pennsylvania
Scott, Mrs. Georgia ... 533 Matrona Street, Philadelphia, Pennsylvania
Walton, Percy ... 2935 North Sixth Street, Philadelphia, Pennsylvania

The following-named four believers were baptized at Lima, Ohio, Lord's Day, August 5, 1900, by Elder Silas Moot:

Moot, Miss Rheba Irene ... 418 West North Street, Lima, Ohio
Shrider, Samuel ... 919 South Elizabeth Street, Lima, Ohio
Tidd, Harry Samuel ... 208 East North Street, Lima, Ohio
Tidd, Zelma P ... 208 East North Street, Lima, Ohio

The following-named believer was baptized at New Whatcom, Washington, Tuesday, July 17, 1900, by Elder R. M. Simmons:

Crowley, Mary Stell ... 846 Gorder Street, New Whatcom, Washington

The following-named believer was baptized in the Grand River, at Grand Rapids, Michigan, Wednesday, August 1, 1900, by Elder James R. Adams:

Gee, Ezekiel P ... 103 Pearl Street, Jackson, Michigan

TELEGRAMS TO AND FROM OHIO.

Continued from Page 505.

past and all probable future violations of your oath of office, and I shall also hold the county responsible, which you disgrace.

JOHN ALEX DOWIE.

August 10, 1900.

MAYOR HUNTINGTON BROWN, Mansfield, Ohio.

Two Zion Elders will conduct services in Mansfield on Sunday next, and will thereafter continue to minister to the members of the Christian Catholic Church in Zion.

Is it not time that you abandoned your shameful policy of open incitement of and association with the cruel and cowardly mob who have repeatedly assaulted Christian gentlemen and ministers to gratify your evil passions? At all events, I give you notice that I have again appealed to Governor Nash for the protection of the State authorities, and you will be held strictly accountable for all past violations of the law of which you were criminally cognizant.

We shall never surrender our rights under the Constitution, which you vainly imagine that you can successfully destroy.

JOHN ALEX. DOWIE.

WILLIAM HAMNER PIPER, Chicago.

Elders here; hotels refuse them admittance.

Have gone to private house to hold services.

City authorities now in consultation; will keep you posted.

Send instructions in my care. Dinius asks me to send this.

A. A. DOUGLASS.

MANSFIELD, OHIO, August 12, 1900.

WILLIAM HAMNER PIPER, Chicago.

Elders just now forcibly put aboard carriages by city officers; destination Crestline, Ohio, fourteen miles west.

Very little show of violence by populace. Wire any instructions.

A. A. DOUGLASS.

W. HAMNER PIPER, Chicago.

At Crestline; safe; ready to return; may drive; no train.

W. O. DINIUS.

MANSFIELD, OHIO, August 12, 1900.

CRESTLINE, OHIO, August 12, 1900.

REV. W. HAMNER PIPER, Chicago.

No mob; hotels closed; officers will intercept our return every way. Advise us; we are happy.

MOOT AND DINIUS.

CRESTLINE, OHIO, August 12, 1900.

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He sendeth His word — PATIENCE — and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 17. CHICAGO, AUGUST 18, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF RUPTURE OF TWENTY-TWO YEARS' STANDING.

AND HE HAD COMPASSION ON THEM, AND HEALED THEIR SICK.

A false theology teaches that Jesus healed the sick to show His Divinity.

It teaches that after Jesus' Divine nature had been thus manifested and the Apostolic Church established, the Gifts of Healings were withdrawn.

That false teaching makes Jesus' wonderful miracles mere cold and lifeless demonstrations.

If the proving of His Divinity were His only purpose, our Lord might equally as well have thrown Himself from the pinnacle of the Temple and alighted unhurt.

Any spectacular wonder would have exhibited His miracle-working power.

But His great heart was filled with Divine Love and Pity.

When He saw the sick suffering the tortures of their loathsome diseases, "He was moved with compassion."

That is why He healed the people.

Again and again God's Word repeats that blessed truth as it tells of His Miracles of Healing.

Divine Love and Pity are the wellspring of Divine Healing. Jesus healed the people because He loved them. He loves them today. Hence He heals them today.

That truth is supported by sound reasoning.

It is supported by the Word of God.

It is supported by undisputed and indisputable facts. These facts are embodied in the simple, truthful testimonies of thousands and tens of thousands of witnesses in Zion.



MRS. ELIZABETH NAEGELE.

This happy woman is one of those Witnesses.

She goes forth on the wings of the Little White Dove to all the world to tell of a Miracle of Healing wrought in her body.

For twenty-two years she suffered from a rupture.

During all that time she was night and day bound in the galling bondage of a truss.

That truss, while it tortured her, could never heal her.

Her physician had condemned her to wear it to her grave, never for a moment without it.

But Jesus, seated upon the Throne at the right hand of the Father, saw her sufferings.

As in the days of His flesh, "He was moved with compassion."

He longed to put forth His hand, through the Holy Spirit, and heal her, if she would trust Him only and fully. All unconscious of the Divine Love

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and Power upon which she might have called, the Witness suffered on.

Then her little grandson, only three weeks old, was instantly healed when dying of double pneumonia, in answer to Elder (now Overseer) Piper's prayer of faith.

God often enters the hearts of parents and grandparents through their little ones.

The healing of her little grandson opened Mrs. Naegele's eyes to the truth.

She saw that Jesus was the same Healer today as He was in the days when He walked the weary ways of Palestine. She began to trust Him, and determined to lay aside her truss.

She called for Zion's Elder in Philadelphia, Rev. Gideon Hammond, to pray for her healing of grip. At the same time she looked to God for healing of the rupture.

The last obstacle of Satan which kept back from her the Divine Healing Power was thus thrown down.

Instantly that Power rested upon her afflicted body.

Jesus' Love had conquered. She was healed.

She never since has worn that truss.

Strong, healthy, happy, she goes about her daily duties praising God.

God has blessed not only her, but all her family.

Go forth, Little White Dove, and carry this sweet Story to weary sufferers wherever Satan's withering touch is felt

Tell them that Jesus, His heart melting with Infinite and Divine Love and Pity, stands longing to hear them say, "Lord I believe: help thou my unbelief."

Tell them that God's Everlasting Covenant, "I am the Lord that healeth thee," is true today.

Tell them that Repentance for sin, Confession and Restoration to their fellowmen, Obedience to God's commands, and Faith in Him, trusting Him alone, are the only conditions which He requires. When these are fulfilled, the blessing comes.

May God, in the Name of the Lord Jesus and by His Holy Spirit's power, so impress this testimony upon the hearts of those who read that thousands may be led to fulfil those conditions and claim the blessing which awaits them. A. W. N.

WRITTEN TESTIMONY OF MRS. ELIZABETH NAEGELE.

4543 GREEN STREET, GERMANTOWN,
PHILADELPHIA, PENNSYLVANIA, June 1, 1900.

About twenty-two years ago, following the birth of our second child, I found I had a rupture which came apparently without cause.

I was compelled to wear a truss.

My physician told me that I must not, under any circumstances, leave the truss off.

Consequently it has been my constant companion for over twenty years.

About two years ago the Christian Catholic Church and Dr. Dowie were brought to my attention, through the wonderful healing of my grandson in Cincinnati.

My grandson had double pneumonia at three weeks of age, and was instantly healed at the time Elder (now Overseer) Piper prayed for him.

This was the entering wedge of Divine Healing, through Jesus Christ, coming into my immediate home.

It was followed by my husband, son and daughter becoming members of Zion, although I at that time did not become a member.

Last January I had a severe attack of the grip, and when I sent for Elder Hammond to pray for me, I made up my mind that I would leave off my truss and trust God fully.

However, I did not mention the truss to the Elder, but looked to God for a complete healing.

The answer came when the Elder prayed, and from that day to this I have not had any use for the truss.

During this past six months I have been able to do all my own housework.

God has blessed me in spirit, soul and body, and not only myself, but each member of my family.

I do so thank Him for the teaching of the General Overseer, and the establishment of God's Zion in the Christian Catholic Church.

Yours Faithfully in Him, (MRS.) ELIZABETH NAEGELE.

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."

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ABSTAIN from every form of evil.—1 Thessalonians 5:22.

ZION LITERATURE goes forth to carry this command of God to the people all over the earth.

It points out the evils which defile the spirits, souls and bodies of men and bids them put them away in the strength of God that they may be clean temples for Him to dwell in.

Those who obey this command will have to fight the World, the Flesh and the Devil, but they will enjoy the peace of God in their hearts; that wonderful "peace which passeth all understanding."

Those who read Zion Literature and desire to obey God's command to put away every form of evil, find that the power to do it comes to them.

Zion Literature Leads to Abstinence From Every Form of Evil.

The following letter is from a gentleman in Pennsylvania to our General Overseer. He says:

According to the teachings I receive through LEAVES OF HEALING and the encouragement I get from it, I say, like Joshua of old, "As for me and my house we will serve the Lord."

I read the LEAVES eagerly every week. I wonder that I could have been so blind and still read the Bible.

Praise the Lord for the glorious light on Divine Healing.

I cleaned the house out from medicine of every kind.

As far as tobacco or strong drink or Secret Societies, or fairs or festivals or any form of Church festivities are concerned, I am a total abstainer.

I have learned that beautiful verse, "Abstain from every form of evil."

About three weeks ago my wife gave birth to a child. The help we had were two old ladies, and for deliverance we trusted fully in the Lord, who brought everything about all right without doctor or medicine.

Praise His Holy Name for His goodness to us!

The Only Religious Paper He Ever Cared to Read.

Many who read LEAVES OF HEALING learn to pray for themselves and others the prayer of faith which heals the sick.

In a letter from Montana the writer says:

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—We are very much interested in your LEAVES OF HEALING.

It seems to me as if I have found the religion I have so much looked for. My husband also says it is the only religious paper he ever cared to read.

I wish you would pray for him, as he is badly afflicted with catarrh in the head and with piles.

He does not use tobacco in any form since getting your LEAVES OF HEALING.

I prayed to be healed of pain and it instantly left me and has never returned. I had had the pain from Thursday until Saturday, and I began to feel stronger from that time.

I thank God most heartily for LEAVES OF HEALING and to have my husband so interested.

I hope God will prosper your work.

I shall pray for your success in this good work.

Never Had Any Help Until Leaves of Healing Was Put Into Her Hands.

A lady in Alabama writes to our General Overseer:

DEAR DR. DOWIE:—On last Friday, when I lay down to rest after my morning housecleaning, I was praying silently a mental prayer to be made clean. I felt pain in my body, but the thought came to me that God was going to heal me.

I waited and prayed.

A joy came into my soul. New, rich blood seemed to flow through this sluggish body.

I arose and got on my knees to praise God.

I can sing. I sang, accompanied by the piano, "Whiter Than Snow," without a break in voice.

I have led women's meetings, Women's Foreign Missionary meetings, W. C. T. U. meetings, and to think I had no voice to sing! The Devil had it chained!

How I have tried to serve God when the Devil had me!

I look back over this twenty-six years and see how hard I tried to hold on to Jesus.

I never had any help until LEAVES OF HEALING was put into my hands.

God will bless you forever.

My son has never touched beer or stayed out a single night since you prayed for him.

The Little White Dove is Welcomed in Scotland.

In a letter from a lady in Scotland to our General Overseer, the writer says:

I have been a sickbed visitor for many years, but I cannot do now, since reading LEAVES OF HEALING, as I did before.

We have also given up pork and we have used no drugs since February 1st.

How I pray God to keep you, dear Dr. Dowie, calm and strong, and send you to Scotland in the "power of His might" so that you may arouse the people in Scotland.

The cry is constantly being raised in the papers that the pulpit has lost its power over the pew, and that we are drifting down the stream from the religion of our forefathers.

Alas, it is only too true. Conversions in Church are a rarity, and many of our Elders and Christian workers have never come under the power of conversion.

I welcome my Little White Dove as I would a visit from a dear friend. I would rather go without a new gown than without it.

Leaves of Healing a Blessing to Soldiers in South Africa.

A gentleman writes from South Africa:

I have to thank you for some more LEAVES OF HEALING.

You will be glad to hear they have been a great blessing already.

A number of them were given to the soldiers at the Soldiers' Home a few evenings ago, and as a result a number of men who were looking anxiously for the Full Gospel have gladly received the truth.

Many are reserve men and wish to communicate with Zion in London.

Next week I shall send you a testimony of a man who came through the battle of Spion Kop under cover of the Ninety-first Psalm without a scratch.

It would do you good to see how gladly LEAVES was received by the lads.

Reader, we ask you to help us send Zion's Messenger to all the nations to preach the Gospel to every creature.

Cut out or write the following form and send 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.....

Weekly, Monthly, Quarterly, Annually.

—Mark 16:15. .....

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending August 18, 1900.

9301 Rolls to	England.
7687 Rolls to	United States.
4751 Rolls to	Ireland.
1650 Rolls to	Australia.
260 Rolls to	Egypt.
172 Rolls to	France.
Number of Rolls for the week	23,011
Number of Rolls reported to August 18, 1900	674,371

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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.	
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Three Months	.75	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
Single Copies	.05		

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

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MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, AUGUST 18, 1900.

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GENERAL OVERSEER'S WORD FROM THE OCEAN.

The following message from the General Overseer was given to the Pilot who had taken the *Graf Waldersee* out of New York Harbor, just as he was about to leave the ship and return to New York. It is the last word from Zion's party until they arrive in Europe:

S. S. GRAF WALDERSEE, August 11, 1900.

We have passed the statue of Liberty and are headed for the open Ocean.

Mizpah to all Zion everywhere. J. A. D.

GENERAL OVERSEER'S FAREWELL LETTER.

ON BOARD STEAMSHIP GRAF WALDERSEE,
NEW YORK HARBOR, NEW YORK, August 11, 1900.

TO THE OVERSEERS AND MINISTERS AND MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION IN CHICAGO.

Beloved Brothers and Sisters in Christ:—Very early in the morning I write you a few lines to express once more my profound gratitude to God for the great love which He has given to you on my behalf, and for the wonderful expressions which you gave to that love, especially within the last few days.

I shall never forget our parting hour on Thursday morning, when from Zion Home to the depot you crowded the streets, and followed me to the cars with such evidences of deep emotion, both of love and of sorrow, that I was again and again deprived of all power of expressing my own feelings excepting in tears.

I have seen by the long telegrams which have been sent to the New York papers that even our critics and enemies of the press were apparently deeply impressed by the spectacle.

I can assure you that your conduct has still more firmly bound me to you by cords of Divine love which no human or diabolical power can ever break; and I am looking forward even in this hour of departure to the prospect of our happy reunion as early as possible next year, and to continued coöperation with you in the extension of the Kingdom of our God and King.

I believe that the excellent Overseers, Elders, Evangelists, Deacons and Deaconesses whom I have left in charge, not only of the local but of the various departments of the entire American work, will be able, with your help, to give a good account of their stewardship when God brings me safely home from Europe, and I am expecting to hear of great showers of blessing.

My hopes even in this matter have risen very greatly within the last few days, and especially within the last few hours.

So far as I know I left the work in Chicago and everything in perfect peace. There is not a cloud upon the sky as to our mutual love and confidence; not only in Chicago but throughout the whole world. The manifesitations of Divine blessing are such that I can safely say that in every way the work has reached its highest point of success since its inauguration, as I leave it.

Be faithful to God and loyally follow your leaders, praying that they may be led of God.

I will commit this letter to the Pilot after we have left the harbor. Bear with me that neither time nor strength will permit me to write at greater length.

Pray for us. Remember every one of my companions on this voyage, and earnestly petition God to open up the way for Zion in all the lands whither we shall go.

You and all Zion are ever in our heart, and earnestly do I pray that you may so live as to each hear the Master say, when you give a final account of your life in this work for Him: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

And now, bearing the Standard of Zion, we pass out into the mighty Ocean, carrying the Message of the Everlasting Covenant.

With love and good wishes and prayers from my beloved wife and all my family and companions, I am

Faithfully your Friend and Fellow-servant in Jesus Christ our Lord,

John Alex. Dowie

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ZION LITERATURE MISSION BAND.

THROUGH Zion Literature multitudes have been saved.

Through Zion Literature multitudes have been healed.

Through Zion Literature multitudes have been cleansed and made meet for the Master's use, spirit, soul and body.

Through Zion Literature, and especially through LEAVES OF HEALING more than any other one means, under God, the Christian Catholic Church in Zion has been established.

Through Zion Literature God has blessed and increased that Church until, in four and one-half years, it has grown from four hundred and fifty to over fifty thousand members in all the lands beneath the sun.

Through Zion Literature God is extending His Kingdom upon earth and preparing for the coming of Christ.

God has given His Messenger in Zion a wonderful Message to proclaim.

He has richly endowed him with the gifts of the Spirit that the Message may be a mighty power in preparing the world for the coming of the King.

Thousands who have heard that Voice have repented of their sins, confessing and restoring; have turned to God in faith and obedience, and have found pardon, healing and cleansing.

But only a limited number in a very circumscribed locality can hear that Voice.

The extension of the Kingdom of God by that means alone would be slow, and the days are very short.

"The King's business requireth haste."

Hence God has given Zion swift and beautiful presses which reproduce the words of God's Messenger over and over, thousands, yea, millions of times.

They go forth on the wings of the Little White Dove, Leaves of Healing from the Tree of Life, for all the Nations of the earth.

Zion Literature Mission, conducted by Deaconess Sarah E. Hill, has done a most wonderful work in the sending forth of that Message by free distribution.

Beginning in a very small way, sending out only two or three hundred rolls a week, Deaconess Hill has been enabled to build up this very important department of Zion until from ten to thirty thousand rolls are sent out in a single week. The department now requires a large corps of assistants, all doing their work faithfully and well, under Deaconess Hill's efficient direction.

Eternity alone will bring to light all the glorious results of the patient, consecrated, prayerful work which Deaconess Hill, under God, has done in this Mission.

According to her report this week, 674,371 rolls of Zion Literature have been sent out since the inception of the Mission. Suppose that ten persons, on an average, read each roll; some have been read by over a hundred until worn to pieces. Then 6,743,000 people, living in every continent and nearly every island of the sea, have thus been reached by some word from Zion.

Just one copy of LEAVES OF HEALING, or, in some cases, just one page, has been used of God for the Salvation and Healing of some weary sufferer. That one, praising God for His goodness, has gone forth, telling the wondrous Story and circulating the literature further, until hundreds have found, in Zion, Jesus their Saviour, Healer, Cleanser, Keeper and coming King.

Those streams of influence continue to flow on, in ever-widening rivers, until the blessings they bring are infinite and eternal. This great work is one in which even the most humble may have a part.

The thousands of rolls of Zion Literature cannot be sent out every week without a large outlay of money.

Although many kind friends have been generous, this Fund requires a constant and continuous keeping up.

Deaconess Hill has managed the Fund with wisdom and has made all that came into her hands effective. Yet the General Overseer has supported the Mission from his personal funds, to a very large extent.

Now that he is to be in Europe and the Holy Land, this Mission will be called upon to do a much greater work. His missions in all places must be followed up with a thorough distribution of Zion Literature. The work in other lands is also constantly growing and the needs rapidly increasing.

The need for funds will correspondingly increase.

A small contribution weekly, sent *regularly* from each of a Band of one, two or more thousand members and friends of Zion, will keep up this Fund in the best way.

If there were only a thousand members of the Band, and each gave, on an average, twenty-five cents weekly, that would make a total weekly income of $250. That would do more work than any one can estimate, and would be much better than five persons each giving fifty dollars. Giving often brings more blessing to the giver than to the recipient.

Every one in Zion should have a part in this work, however small.

A nickel paid for a copy of LEAVES OF HEALING through which hundreds have been blessed and brought into Zion.

God will greatly bless a sacrifice to help in this work.

Zion must Go Forward during her General Overseer's absence.

Each one who contributes to this Mission is doing more than he can ever know on this earth to help Zion to Go Forward.

"God loveth a cheerful giver."

Become a member of Zion Literature Mission Band at once by pledging a certain amount each week.

Praise God that He gives you the inestimable privilege of having a part in this work.

OVERSEER MASON'S MEETINGS IN IOWA AND ILLINOIS.

Meetings will be held by Rev. George L. Mason, B. A., B. D., Overseer of the Christian Catholic Church in Zion for China, as follows:

DES MOINES, IOWA—August 19th, 10:30 A. M. and 3 P. M.; August 20th, 7:30 P. M. Home of Conductor C. D. Coddington, 802 East Thirteenth Street.

VAN WERT, IOWA—August 23d, 7:30 P. M.; August 24th, 3 and 7:30 P. M. Home of D. E. Tuttle.

DAVENPORT, IOWA—August 26th, 10:30 A. M., and 3 and 7:30 P. M. Public Library Building, corner of Sixth and Brady Streets.

GENESEO, ILLINOIS—August 28th, 2:30 and 7:30 P. M. Inquire for place of meeting of William G. Luther.

OTTAWA, ILLINOIS—August 30th, 2:30 and 7:30 P. M. Inquire of Overseer Mason, care Roberts Brothers.

PONTIAC, ILLINOIS—September 2d, 10:30 A. M., 3 and 7:30 P. M.; September 3d, 7:30 P. M.; September 4th, 2:30 and 7:30 P. M. Services at Zion Tabernacle.

The Ordinance of the Lord's Supper will be administered at each of above places.

The Ordinance of Baptism by Triune Immersion will be administered where there are candidates.

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.

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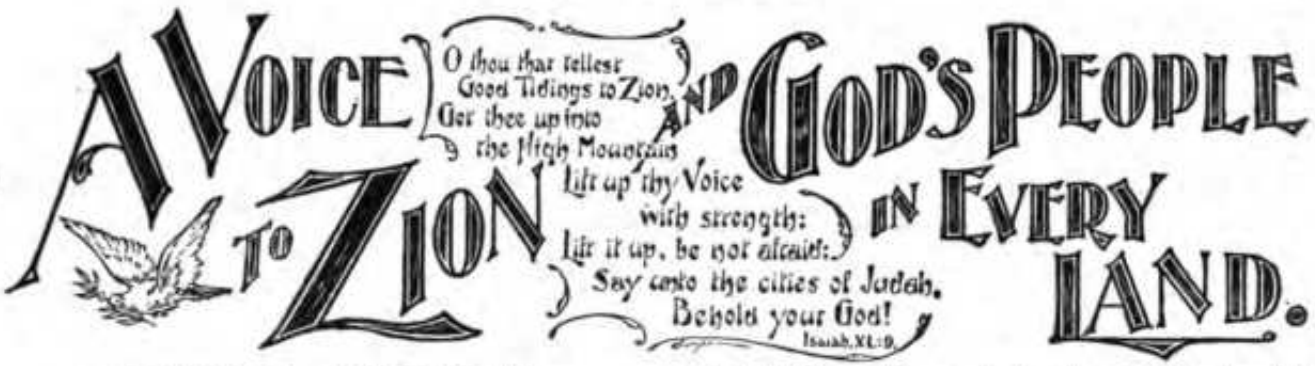
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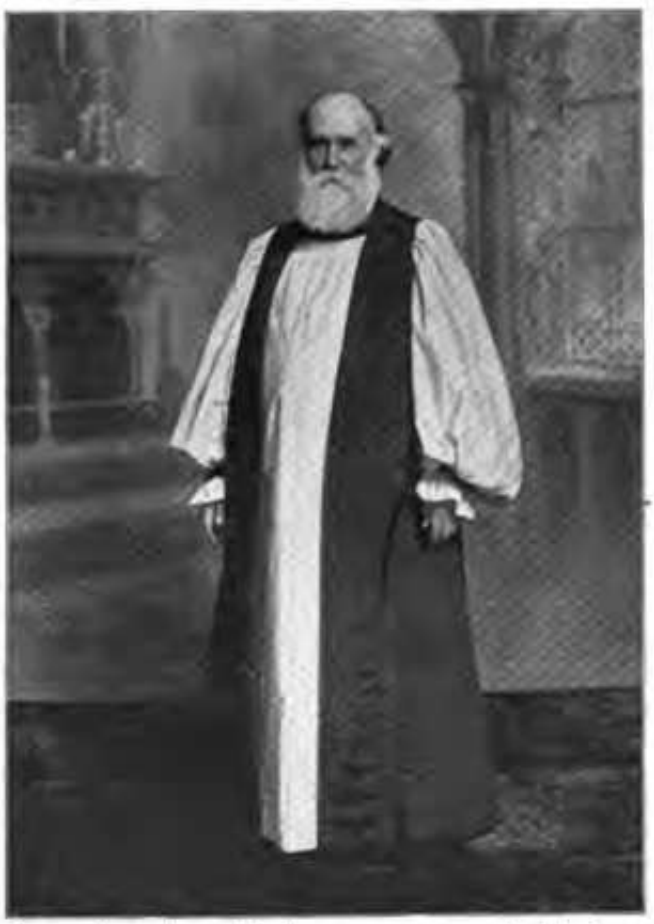


FAREWELL ADDRESSES.

Report of Meeting held in Central Zion Tabernacle, Monday Evening, August 6, 1900. Farewell Addresses by each Member of the General Overseer's Party. Addresses by Overseers, Elders from Mansfield, Deacon Charles J. Barnard and Attorney Samuel W. Packard. Farewell Address delivered by the General Overseer.

*REPORTED BY S. D. W. AND A. W. N.

LOVE, loyalty, confidence, determination to faithfulness and unity and a spirit of prayerfulness marked the last public meeting conducted by the General Overseer before his long tour to Europe and Asia Minor. The weather was intensely hot, but an audience of about fifteen hundred people assembled in Central Zion Tabernacle.



Upon the platform were seated the General Overseer, Mrs. Dowie, Miss Esther A. Dowie, A. J. Gladstone Dowie, Deacon Samuel Stevenson, Mrs. Samuel Stevenson, Rev. H. E. Cantel, Miss Lizzie Gaston, David F. Robertson, Ernest Williams, O. L. Sprecher and Carl F. Stern, the party which was to leave on the following Thursday morning for Europe.

Besides these, all the officers of the Church present occupied seats upon the platform, which had been extended to accommodate them.

The General Overseer first introduced his wife, who through all the darkness and storm, as well as in the sunshine, has stood by and nobly aided her husband in the great work which God sent him to do. As she spoke, many called to mind the days of Zion's beginnings in Chicago, when, amidst the fires of persecution, and the terrible toils of the ever-increasing work, she so patiently taught and prayed with the sick, comforted the sorrowing, helped the weak and counselled the perplexed. Hearts overflowed and eyes were wet and prayers ascended to God that He would keep and strengthen her, that she might return and again take up the work in which she was so greatly blessed.

A. J. Gladstone Dowie and Miss Esther A. Dowie, the General Overseer's son and daughter, who have grown up to strong Christian manhood and womanhood in Zion, next spoke, briefly but with full hearts.

Deacon Stevenson and his wife, Mrs. Mary Dowie-Stevenson, spoke a few earnest words of love, thanksgiving and farewell.

The other members of the party followed with fervent, heartfelt words. The note of thanksgiving for the great blessings God had given them in Zion ran through them all, as well as an expression of praise for the spirit of brotherly love and fellowship in Zion.

There was no one in that little party who was not leaving behind many loving friends.

Zion at Headquarters will greatly miss every one and will pray earnestly that God may greatly bless their labors for the extension of His Kingdom and bring them all safely home.

Overseers Piper, Speicher and Mason each made a few appropriate remarks; Evangelist Fisher and Elders Fockler, McClurkin and Stevens, who had faced the devils at Mansfield, were listened to with great interest as they related incidents in their experiences.

After brief but interesting addresses by Deacon Barnard and Attorney Packard, the General Overseer spoke to his people of his intention to be always with them in spirit, although absent in body.

The most touching and inspiring scene of the evening was enacted when, with one heart and voice, the multitudes present expressed their determination to obey God, to remain steadfast and faithful in Zion, to sustain, by their time, talents, means and lives, if necessary, the work of God in Zion.

Zion's Seventies renewed their consecration to their exacting but blessed work. While there was an unavoidable sad-

*Owing to absence from the city the General Overseer has not revised this report.

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ness in the meeting, there was a joy in realizing that Zion was strong and compact and would Go Forward during the six months of the General Overseer's absence.

Central Zion Tabernacle, Monday Evening, August 6, 1900.

The meeting was opened by singing Hymn Number 151:

Come, we that love the Lord,
And let your joys be known,
Join in a song with sweet accord,
And thus surround the throne.

CHORUS—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful City of God.

Let those refuse to sing
Who never knew our God:
But children of the Heavenly King
May speak their joys abroad.

The Hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.

In reading the fourth verse, the General Overseer said:

Then let our songs abound,
And every tear be dry;
We're marching through
Mayor Brown's ground? (Laughter.)

Voices—"No."

General Overseer—We are trying to march through Mansfield, but they do not want us. Shall we stop and go back?

Voices—"No."

General Overseer—Shall we go forward?

Voices—"Yes."

General Overseer—Is the earth Mayor Brown's?

Voices—"No."

General Overseer—"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Zion's Right to Proclaim the Everlasting Gospel in Mansfield.

Every honest, good citizen has a right to walk on Mansfield streets, has he not?

Voices—"Yes."

General Overseer—By the laws and the Constitution of the United States, Attorney Packard?

Attorney Packard—"That is right."

General Overseer—That is good law. Zion's Attorney knows both law and Gospel.

Christ said: "Go ye into all the world, and preach the Gospel to the whole creation."

We are going to preach it in Mansfield. (Amen.)

What does Immanuel mean?

Voices—"God with us."

General Overseer—If God is with us, it is His ground, and we have a right to march there.

We're marching thro' Immanuel's ground,
To fairer worlds on high.

Prayer was then offered by Overseer Piper; also by the General Overseer, who then said:

Let us repeat together the Song of Salvation, Healing and Holiness, and of Triumphant Entry into the Zion above; the thirty-fifth chapter of the Book of the Prophet Isaiah.

After repeating this wonderful chapter, the General Overseer again said:

Introductory Remarks by the General Overseer.

I am glad that I have to speak last, so that you can all get away before I begin to talk at any considerable length.

I am perfectly astounded, after the conduct of which I was guilty yesterday, that there is any one here at all. (Laughter.) I remember that I kept you until it was quite considerably past nine o'clock. (Laughter.) Some people said it was ten, and there were some had the audacity to say it was eleven (laughter), and there were some who said it was later still. But I can only tell you that I thought it must be about nine. (Laughter.)

I had begun my day at half-past four in the morning. That was the reason, I suppose. I was at the early morning meeting.

I am grateful that so many have come in this terrible weather. I read that even some horses went mad yesterday, not to speak of the people of Mansfield. (Laughter.)

I am glad that you have braved the weather, and have come into this Tabernacle, the greater part of 2000 persons, to hear Mrs. Dowie and all these people on either side of me make most eloquent speeches.

Mrs. Dowie is going to tell you how much she loves you; how heartily she appreciates your love to us. She is going to tell you, I am quite sure, how glad she will be when we come back again, because, after all, we are beginning to look for the coming back again, even before we start.

She is my comrade, and all right. (Kisses her. Applause.)

Rev. Jane Dowie, Elder in the Christian Catholic Church.

Mrs. Dowie said:

"I am very much pleased indeed tonight to be here, and to speak to you. I have spoken to you from this platform in the days that have gone by, and it has always been a pleasure to do so.

"I always see the kind, appreciative faces of the audience, and I know you all appreciate what is spoken from this platform from all the Elders, and especially the words of the Doctor.

"I am very thankful indeed to God for all that He has done for us here.

"I am grateful that this Church has been founded, and that there has been so much blessing.

"I am so thankful for the strength which God has given us to do this work for Him. I am looking forward to a still further quickening of the Spirit, so that in the future we may not only do as well as has been done, but even better, because we are waiting on God all the time for more strength and more grace. We are asking God to give us more of His Holy Spirit's power for service.

"If I have not, lately, been able to do as much as I did before, it is not because I have not had the will to do it, but because I have not had the same strength. But I know that that will come again, and I know that God will still further bless us in the City to which we are looking forward in the times which are coming.

"We are looking forward to many, many days of blessing, and a great outpouring of the Holy Spirit's power.

"Now as we start off on this journey to Europe, we are looking forward to that also, because we expect not only to get blessing there, but to give.

"For many years we have looked forward to this visit to the Old World. You know I have always lived in new countries. My people went from Scotland many years ago, before I was born, to Australia. I have always lived in Australia and the Islands of the Sea, or in America.

"I have never been in the old land, so it will be quite new to me to go to Europe. I am looking forward to it with a great deal of pleasure.

"When we started out in this country

We Expected to be About a Year in America.

"We have been here over twelve years. We expected to get to Europe one year after we started out on our journey, and after about three years, altogether, to return to Australia. But you see God has guided us otherwise. It is after twelve years that we are turning our faces toward the East to the Old World.

"Sometime ago the people in California wanted us to go back there, but I always said 'No, I will never go back.' When we were in California they called this East. They say when you are going to Chicago, you are going East. We have been planning to go East all the time, and we are still going East to Europe.

"We expect to see and know and learn a great many things there as well as be able to impart some knowledge of what has been taking place here.

"It will be very interesting to me to see these old places. I am looking forward with a great deal of pleasure to the meetings which we are intending to hold there. I have always said I would not go back on my tracks, but that I would go forward. We have a motto in Zion which says "Go Forward," and we expect to go forward, not backward.

"I wish to express my gratitude to you for all the kindnesses you have shown to me.

"I ask God to bless you while we are away from you. I will not return just as soon as the Doctor, because I expect to stay a little while in Europe after he returns. My daughter

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and myself will be a little while longer in getting back to you, but I shall always think of you, and always pray for you.

What Hath God Wrought?

"When I think of the two persons who came here to this country twelve years ago with their little son and daughter, and think of all the work that has been done; when I think of all the people who have been blessed, and the hundreds and thousands of people whose hearts go up to God in prayer for us day and night continually; when I think of all those who have been enabled to trust God for their spirits and their souls and their bodies, tonight, my heart is full of gratitude to God for all His goodness to us.

"I would rather be of use to the people than getting always for myself. I have always felt that way. I always have thought I would rather serve others than be served. I ask God to enable me to work for Him still further in the days which are coming.

"I look forward to that time in Zion City with great pleasure, and ask God to spare my life, and the life of my husband, and my children, and your lives, so that we may be able to do many, many years of good work for Him in that City. This time will be a preparation for the time which is to come, enabling us to do better work for God.

"I ask you to pray for us while we are away, as we will pray for you.

"I have often been touched with the remarks of those who have said, in speaking to me: 'This little one prays for you every night and every morning. When he or she goes to God in prayer, the child asks God to bless Dr. Dowie and Mrs. Dowie, and the son and daughter.'

"Do not leave my son and my daughter out of your prayers. We pray for your little ones, and we want you to pray for ours.

"Do not forget us in your prayers. We are rejoiced when we hear of the little children praying for us as well as their mothers and fathers.

"I was touched with a little note which I received over at Ben MacDhui from one of our people I had known. It read: 'My children pray for you every day, Mrs. Dowie, and for Mr. Gladstone and Miss Esther, and ask God to bless you. They never forget you in their prayers.'

"If you pray for us that way in your homes, we know that God will give the blessing for which you are asking. We have prayed often for you. Now pray for us. Pray that God will lead us and guide us and bless us, so that in His own good time He will bring us back again to continue this work for Him.

"May God give you all the blessing which you are seeking: spiritual blessing and temporal blessing, and may He guide you now for His dear Name's sake." (Amen.)

General Overseer—Will you believe it that she asked me to excuse her from talking at all tonight?

I am very much pleased to hear Mrs. Dowie talk sometimes as I hear her talk publicly. She talks dreadfully to me privately. (Laughter.)

My dear son will come back ahead of any of us. He is coming back to resume his studies in America, and will be back in America before the first day of November.

He has concluded his studies at the Chicago University and received his degree there. We have planned for him to take up work at Harvard for two or three years.

He has not been given to public speaking, but you all know him, do you not?

Voices—"Yes."

General Overseer—You are all going to hear him talk now. Gladstone, my son. (Applause.)

Mr. A. J. Gladstone Dowie.

Mr. Dowie said:

"I do not know whether it was a fair introduction of me, because I have not made any preparation for this at all. I do not know what to say to you tonight. (Laughter.) I will put that frankly before I say anything more. I would much rather be in the audience. (Laughter.)

"I expect to be back here before any of the others, if the Harvard University faculty will give me a chance to spend Christmas here.

"I thank God for the kind love and affection you have shown us all the time we have been with you, and also for the many friends I have amongst the congregation here. I think I know nearly everybody in the building tonight. They look very natural. (Laughter.) This is not fair. (Laughter and applause.) You have me under fire tonight. (Laughter.)

"I expect to be away about three years, as the Doctor said, in Boston. While I am there I hope you will pray that I will be kept faithful to the work and do my best for the interests of the Church there as well as do my law work.

"In concluding this very lame address I say, Goodby, and God bless you." (Amen. Applause.)

Miss Esther A. Dowie.

Miss Dowie said:

"I thank you, dear friends, for all the kindnesses you have shown us, and for the kind affection that I especially have received from you. I wish you to pray for me that in the future I may be able to do something to help you, as you have been so kind to me." (Applause.)

General Overseer—Their hearts are full. Now Deacon Samuel Stevenson.

Deacon Samuel Stevenson, General Manager Zion Lace Industries.

Mr. Stevenson said:

"I ought to be the happiest man in the whole bunch. (Applause and laughter.) I feel very happy, and thank God with all my heart that I belong to Zion; that I belong to a band of men and women who are not only willing to suffer, but who are willing to die.

"I feel happy tonight among God's people, and I say, God bless the good, godly men who have taken their lives in their hands for God, and for the Christian Catholic Church. (Amen.) I say, God bless them. I am proud to belong to them. I am proud to be one of them.

"I am very grateful to the lady, Mrs. Palmer, of Nottingham, England, who has this evening sent me a beautiful bouquet of flowers. That lady, I believe, is present tonight.

"England has not lost its charm to me. I love England still, although I have come to live with you in America. I am not quite used to America yet.

"I trust you will pray for me, and I thank you very much for doing so, because I believe that as a result of the prayers which I asked for when I left you before, God has more than answered and made my journey to England very prosperous.

"I am very happy to tell you that we have a very good outlook before us for Zion Lace Industries. Everything is looking very bright indeed. I am sure I shall be very happy when I get there with my coat off working for Zion.

"I must confess when I first came to Zion I meant to find Zion out. I came with just a little bit of something which I must call prejudice. But I must also confess that Zion found me out instead and I had to go to God.

"From that time I have been very happy. I have found our good God-sent Messenger, our leader, more and better than I expected.

"I used to read LEAVES OF HEALING in England, and I thought to myself, 'It is too good to be true.' But when I got here, I found that the half had not been told.

"I have had as much chance as anybody to see whether there is anything behind the door, and I must confess I have looked for it, and I have not found it. I have found everything that would assure me. Tonight I can say before God that

Zion is All Right.

"The more I am in Zion the happier I am. I think God has made me very happy.

"I praise God for what he has given me; for the spiritual blessing I have received.

"I thank God that I am among a people who can get healing for their bodies.

"I praise God for all you people whom I see Sunday by Sunday, and I cry sometimes as I hear you sing.

"At this point I want to thank you all for the great kindness to me and mine on July 24th. I had not much time or opportunity to look around. I had so many important duties on that evening. (Applause and laughter.) But I saw a great many of your happy faces and I am sure you prayed for me and mine. I am glad to tell you that God has answered your prayers, and I am really very happy tonight.

"I thank you with all my heart. I thank Zion Choir, also, who were so kind and came to sing for us and make us happy. I thank you and I thank the General Overseer, and most of all

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I thank Almighty God, who has permitted me to come here and to work among you.

"I am coming to live with you. I intend to live for you and for God, and to stand by our leader, under God, and do my utmost for the glory of God and for the extension of His Kingdom, in Zion in all the earth." (Applause)

General Overseer—Mrs. Samuel Stevenson. (Applause.)

Mrs. Samuel Stevenson.

Mrs. Stevenson said:

"The Doctor has asked me to say a few words. It is the very first time I have ever spoken in public, and I find it very trying.

"When I left home about twelve months ago to come to America, I intended to go back at the end of the twelve months; but a number of circumstances arose which prevented me from doing so. (Laughter. Applause.)

"I have had a great love for the work of my brother and sister, and had taken a very great interest in it. I desired to come many years before I was allowed to come.

"At last the way opened and I came, and in coming I saw the work and found it very much greater and better than I had ever anticipated. It ended in my becoming a member of Zion and deeply interested in the work. I still have that feeling, and I feel it growing stronger every day. I hope to be able to do my little part.

"I thank you all for your kindness to me. I hope I shall do some little work for God in the time to come.

"I pray that God will bless you and keep me and all those interested in the work to go on and do more good as the time goes on." (Applause)

General Overseer—Miss Lizzie Gaston, who came from Ireland alone, has been in Zion College for some two years. We have pleasure in taking her back to Ireland in our company. She is coming back again at the next session of Zion College, I think. May God bless Miss Lizzie Gaston. (Amen. Applause.)

Miss Lizzie Gaston (Zion College, Chicago), Londonderry, Ireland.

Miss Gaston said:

"Dear friends, I feel it in my heart that I ought to praise God. I feel that I have a great deal to be thankful for.

"In the first place I thank God that He sent one of our General Overseer's sermons to Ireland over four years ago. At that time I was very sick, and I thought I was going to die soon, and go where my dear mother was.

"But this blessed teaching came, and oh it was so sweet. I became more and more interested in Zion every time I read LEAVES OF HEALING.

"I made up my mind that I would come to America and visit Zion. I came in company with my cousin, and they all coaxed me to stop in New York; but without waiting for my cousin to accompany me I came on to Zion.

"I am very much impressed that God told me to come to Zion, because I thought about it and waited on Him a long time. I prayed about it, and asked God to show me, to make it very clear if He wanted me to leave home. I never wanted to go away from home, and never traveled as much as my brothers and sisters. But the Lord led me to Zion.

"I thank you all for your love. I have never had so many friends before; so many dear friends who really loved me as I have now, and I had a good many at home, because I always had been surrounded by loving friends.

"I desire especially to thank our dear General Overseer and Mrs. Dowie and their family. They have been so kind to me. Often I have cried as I have thought that I was not worthy of it. Why was it that they were so kind to me? It would make me think of my dear father and mother, and sometimes I would cry and try to hide my tears and wipe my eyes when I would have to go to my meals. I was foolish for doing that, but they were not tears of grief. They were tears of joy.

"I did not want to leave Zion even to go home. I think I am more at home in Zion than anywhere else.

"When I go back to Ireland I leave you all, and I wish you to pray for me while I am there. You know that one who speaks for God is not without honor except in his own country and among his own kindred. But I love my own kindred, and I want to tell them of Zion, and I want to tell them of the great things I have seen and heard here.

"I wish you would all pray that my friends may come into Zion. Especially would I ask you to pray for my oldest sister and my youngest brother. I am hoping that my youngest brother will come back with me to Zion College. As soon as he is ready to come, I am ready to come back with him: but if he is not willing to come, I shall wait a little while so that he shall come with me. I desire you all to pray for him.

"All pray for Ireland."

General Overseer—Amen. Let us all say, God bless Ireland.

Voices—"God bless Ireland."

Miss Gaston—"I will pray for Zion every day. I will think of you all when I am away. May God bless you all. May he keep us all faithful and true, for Jesus' sake." (Applause.)

General Overseer—Now come, my boys. (Laughter.) The Rev. H. E. Cantel "can tell" you a great many things, but he cannot tell you that he has a wife. (Laughter.) However, that will come in due time.

Evangelist Cantel has been a student in Zion College and is an Evangelist in the Christian Catholic Church. Now I take him with me to France, he being a French scholar, indeed a French orator. I expect him to be very useful in connection with our work in Paris I hope that you will pray especially for France. (Amen.)

Say, God bless France.

Voices—"God bless France."

Evangelist Harry E. Cantel, Delegated for Work in the Christian Catholic Church in Zion in Paris.

Evangelist Cantel said:

"Dear friends, there are two thoughts which are uppermost in my mind tonight. The first is that of regret, and the second is that of great joy. The feeling of regret is in my heart tonight, because I cannot help but feel sorry to leave Chicago; to leave Zion Headquarters, where I have had so many pleasant and personal associations during the last twelve months.

"I am especially grateful to God for His kindness to me during these twelve months. I shall never forget many things in the year which is just about to close. I am very grateful to God for our General Overseer, because under God he has been a great blessing to me.

"I have learned to know more about God and His wonderful love during this past year than I have ever known before. I know more about God's purposes, and thanks be to God I believe I can be of more use to Him and to His cause in consequence. For some years it had been my privilege to be engaged in Christian work, and the results which I had anticipated did not come, because I did not understand God's purposes as I should, as they are made more and more clear to us through the teaching in Zion by our beloved General Overseer.

"I thank God that I know that there is such a person as the Devil. He really exists. Not all Christians know that. Many do not half know it.

"We all ought to know the great fight which we have to fight in the Name of Jesus and by the power of the Holy Spirit.

"I feel happy tonight, and I have a joy in my heart because it is my privilege to go back to my country, to take this Full Gospel, this Everlasting Gospel, to my people. If you could realize with me tonight how much they need this, you would know something of the joy and the privilege which is mine as I think of it.

The Conditions in France.

"May I explain just in a few words to you something of their condition at the present time? The Frenchman is of a generous disposition, but he has many, many faults. I love him for his generous, noble heart. I do not love him for his sins.

"May God help Zion so to reach him that he may be brought to Repentance for these sins. Now, first among these sins is a prominent one. It is that miserable, detestable military spirit. They are always ready to spring at the throats of their antagonists. They have the spirit of revenge in their hearts against their neighbors, especially against the Germans. But thanks be to God that we realize in Zion that we are brethren indeed and that one, even Christ, is our Master.

"I am going back with the Sword of the Spirit to conquer France. I trust to be used of God in bringing my countrymen to a knowledge of Jesus Christ and to full Salvation.

"I regret to say that there is another sin of which my countrymen are guilty: the lawlessness of France. I am sorry

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to say that such a stain has defiled the national purity. The teaching of Zion, through practical Repentance, will, under God, lead France into better things.

"Zion goes on to Victory. We are not going on in any uncertainty. We are going to win. (Amen.)

"A soldier who goes forth to battle feels proud and happy that he can go under his country's flag. But I count it to be a greater privilege to go forth under the Banner of Jesus Christ, not to bring death as does the world's soldier, but to bring that which Jesus Christ came to bring: Life.

"This is our Message to France: Repentance, and then Life through Jesus Christ for body, soul and spirit.

"May your prayers be with us in this conflict, and I know that God will greatly bless the Message which our General Overseer brings to my countrymen. May God be with you all." (Amen. Applause.)

General Overseer—You have heard from Australia, from England, from Ireland and from France. Now you are going to hear from the greatest country in the world, Scotland.

David F. Robertson, Esq., Transportation Agent, the guide for these young men especially, who are perfectly ignorant of London. He knows it well.

Mr. Robertson goes with us as my private financial secretary; my transportation agent; my business agent; my advertising agent, and my paper agent: THE COMING CITY, LEAVES OF HEALING, and A VOICE FROM ZION, all rolled into one. Give him a good, hearty welcome. (Applause.)

David F. Robertson, Private Financial Secretary, Transportation, Business, Advertising and Literature Agent.

Mr. Robertson said:

"Dear friends, it is needless to say I feel very highly honored in being invited by the General Overseer to accompany him on his trip to Europe. For over ten years I was engaged by the American Line Steamship Company; six years acting as purser on one of the other steamship companies, during which time I traveled considerably throughout the world. That experience, I hope, will be of considerable advantage to the party on their trip to Europe.

"Having traveled with the General Overseer throughout Ohio, and been in the front of the fight at Hammond, and at Oak Park and the West Side, I have now considerable Zion backbone, which I hope will also be of considerable service in furthering and defending the interest of the work throughout Europe.

"Although this wonderful teaching will meet with considerable opposition in Europe, I am also confident that God will abundantly bless the General Overseer and that his teaching will be a great blessing to many thousands of people in the Old World.

"I came here with the intention of staying one week, but I have now been here eighteen months. I am anxiously looking forward to returning in order to take greater and more active interest in my work, especially in Zion City.

"I hope you will pray for me and the work in Europe, especially in England and Scotland, in which places I have a great many friends."

General Overseer—By my side every day among my many officers is the young man whom I will now call upon to speak. Many of you scarcely know him. Most of you, perhaps, know him by sight, but very few of you, perhaps, have ever heard him speak.

When he came to me down yonder at Zion Tabernacle No. 2, he thought he knew all about it. (Laughter.) The Methodists were going to make a Methodist minister of him right away, and he could preach quite a good deal. But the longer he has been with us, the less he has had to say. That is one thing you will notice in Zion. The longer people are with us, the more and more do they feel the responsibility of teaching, and the less are they ready to talk; to shoot off their mouths, as some folks say.

The fact is, my opinion about most of these is that they would like me to do all the "shooting." I have been cooly told by all of them that nobody wanted to hear them; that you all wanted to hear me. That is quite a mistake, for I have been noticing tonight that you have all been enraptured with every speaker (laughter), not excepting my eloquent son. (Laughter and applause.)

You have no idea how eloquent my son can be by what he has said. I remember when he was only five years old, I was coming down the street where we lived, and I saw quite an audience assembled to hear somebody talking. It was a young audience, but they were giving the most rapt attention to my son. He was sitting on the top of the fence and telling them all about God. As the years have gone on he has lived a more studious life, while, as you know, he has been a doorkeeper in the House of the Lord. He has given excellent service here, voluntarily and gladly. He has taken a great interest in this Choir. He has never wanted to talk publicly, but when he comes back from Harvard, after having been stuffed up with law (laughter)—I have stuffed him with Gospel for twenty-three years; I have gotten ahead of Harvard—when he comes back from Harvard, I will turn him over to Mr. Packard. If he cannot talk after being with Mr. Packard, I will give him up. (Laughter and applause.)

I introduce to you Mr. O. L. Sprecher, my Private Secretary. (Applause.)

Mr. O. L. Sprecher, Private Secretary to the General Overseer.

Mr. Sprecher said:

"General Overseer, I thank you for your introduction. I appreciate the reception which you have given me. It is in line with all the love and kindness and courtesy which I have found in Zion during these more than five years.

"In the first place, I am not the amiable, kind dispositioned secretary about whom the General Overseer spoke last night. That was Mr. Carpenter. I am, perhaps, the very opposite in some ways, but I trust I have been enabled to do something in Zion.

"A little over five years ago I heard of Zion and its wonderful teaching, and the wonderful answers to prayer. My heart went out at once to it, and I said, 'Why should it not be true?' I resolved to hear the man of God, Dr. Dowie, as quickly as possible.

"As quickly as I could come I did so, and on the 17th of March, 1895, it was my privilege to hear him for the first time. I at once believed him to be a man of God.

"It has been my pleasure to labor to some extent in the work of the Christian Catholic Church ever since its organization; to do my little part to help on the work.

"I thank you all for the very kind favor, loving expressions and kindnesses shown throughout these many years. You may not have understood my many little ways, but I have meant well and have done the best I could, I believe I can say before God.

"It has been a pleasure to labor beside the General Overseer. I wish I might tell many things which would interest you, but it has been most marvelous to notice how very businesslike he has been in his daily life. You know him on this platform as the very fierce fighter against every kind of sin. He is the same in his private office, but it is in a different way. There is always an intense hatred for sin, and he delights in doing everything he can to destroy the Devil's kingdom, but it has become a matter of business with him.

"It is most wonderful. I have often had occasion to watch how in the very utmost silence, without once speaking anything, commanding that we should be perfectly silent, his hand has been lifted in prayer in just a word: 'God bless this sick one, here or there.' Then in a few days the answer has come back: 'God wonderfully took away the pain at that very moment. God healed my disease.'

"I have done many things since I have been in Zion which I declared before coming here that I would never do. I was not born a Methodist, but I said I would marry a Methodist, I would live a Methodist, and I would die a Methodist. I have done neither of the first two, and I do not expect to do the third.

"I met here a Christian lady. She had been a Lutheran. There was a time in my life when I thought if there were anybody in the world whom I would not marry it was a Lutheran. (Laughter.) But I found the same kind spirit in that person's heart which is recognized in Zion. God brought us together, and we have had a most delightful married life. It has been very blessed to have God answer prayer on many occasions when we were in distress, and it has been wonderful to notice how He has answered prayer in behalf of our child.

"I have had the pleasure of seeing my father and two brothers brought into Zion. I believe there has been a thing happened in our family which is not usual. The whole male portion of the family has been brought into Zion. We have

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none of the other side of the family in Zion yet, but they are coming, by the Grace of God.

"I think there are none who deserve more credit, and I wish I might say praise,—but he will not take it, for praise and power belong to God—than our General Overseer, who has been most patient and kind. There is no place in the world where sin burns the conscience as it does in Zion.

A Personal Tribute to the General Overseer.

"I believe there is no place in the world where sinners are dealt with more lovingly than in Zion. I have watched in the case of officers who have been removed from the Church. It has been a most unpleasant task for our General Overseer, and sometimes he has spoken to me and said, 'I do not like to do this or that, but how can I help it?' On many occasions he has felt almost as if he would rather go through some trying ordeal than to have to administer punishment to the person who had to be removed.

"It has also been wonderful to notice how many times when the papers and many others were falsely criticising him, he has turned from them and inspired courage in our hearts. He has not shed tears so that we could see them, oftentimes, though I know that they may have been inside.

"I thank God for all the ministry of the General Overseer in the Christian Catholic Church in Zion. I thank God for all it has done for me. It has taken very much conceit out of me and made me much more humble in the sight of God. I do not know what God may be able to do with me, but I want you to pray that all the work I may be fitted for I may be able to do for Him.

"I pray that God will keep every one of you. You have been most kind in many ways to me, and I shall never forget you.

"I am not very much, but I trust I shall be able to do something to protect the life of the General Overseer, if it should ever come to that point, and if necessary, I would rather a bullet should pass through my own body than that our General Overseer should have his life cut short, and by the Grace of God I will do what I can to help him in the extension of the Kingdom of God." (Applause.)

General Overseer—Hour by hour, day by day and night by night he has been with me. I have worked him so hard that I sometimes wondered if he would not be sick, but there is a wonderful power in Zion. After we have been working all night with only a little rest, we came up fresh and strong and bright.

One of the most indefatigable workers in Zion, whom, perhaps, none of you have heard speak at all, and very few have spoken to, is Mr. Ernest Williams, who, with his brother, who is now reporting, has been my expert stenographer, reporting my public addresses for some years. He has also taken down my Editorial Notes with my Private Secretary, and my dear stenographers, Miss Reiff and Miss Lutie Stevens. Sometimes I have had four stenographers all working at once in one night upon my Notes. I kept them going, the whole lot. One takes a dictation, and another takes a dictation, and another takes a dictation, and another takes a dictation, and then they go and write them out on a typewriter, and come back, and I have to go on. It is delightful to see how they work.

The Silent but Valuable Work of the Stenographer and Photographer.

Mr. Ernest Williams is not only a stenographer than whom there are few more expert in the world, but he is a very excellent photographer. Many of the beautiful pictures of Zion City which you have seen have been from his camera.

He is going with me, and is going to take pictures everywhere. I believe he oftentimes takes snapshots of the General Overseer which he does not dare to print. (Laughter.) Sometimes I catch him with his note-book, as I did the other day on the veranda at Ben MacDhui. I was talking to one of my guests and telling a most interesting story, and they were laughing at it and having a good time, when all at once I saw that Ernest was on hand. I said, "What are you doing?"

"Why," he said, "I am reporting that story."

"For what purpose?"

"Oh," he said, "it will be useful by and by."

I said, "You remind me of Boswell and Johnson."

Boswell used to note all the funny things that Dr. Johnson said. One day when Dr. Johnson was saying a very funny thing Boswell laughed so much that he let the Doctor see that he had a note-book. "What are you doing?" said Dr. Johnson to Boswell.

"I am taking down that funny story."

"What are you going to do with it?"

He said, "I am going to write your life."

"If you write my life I will take your life," said Dr. Johnson. (Laughter.)

So I tried to frighten Mr. Williams, but he would not be frightened. I do not know what he has. My opinion is that he has all sorts of stories about me. (Laughter.) I think most of these young fellows have been picking up stories.

You know I love my boys. I desire you to hear Mr. Ernest Williams. (Applause.)

Mr. Ernest Williams, Stenographic Reporter and Photographer.

Mr. Williams said:

"When the General Overseer told me that I had to make a speech, I did not know whether to sympathize most with myself or those who would have to listen to me. I think when I get through our sympathies will be mutual. But when the General Overseer gives a command we have to obey, whether it is making a speech in Zion Tabernacle or facing devils in Mansfield. I do not know which would be the harder for me.

"I cannot help but praise God tonight for His wonderful blessing to me in the number of years that I have been in Zion. They have been the best years of my life. I thank God every day more and more that He raised up our General Overseer to bring back to this earth the Gospel which, for so many centuries, has been practically lost. I am very thankful that I have been able to help spread that Gospel through the world to many others. I know that it has brought to very many, through the reading of LEAVES OF HEALING, Salvation to the unsaved and Healing to the sick.

"I know that in going away with Dr. Dowie, I shall be enabled to do something to help carry that Gospel to many nations.

"I hope that you will all pray for me. I know that God will bless us. Although we cannot be here for any meetings, we will always be praying for you.

"I cannot help but think that I would like to be here at the All-Night meeting, because that has always been a great blessing to me. Perhaps we, too, will have an All-Night meeting on the Holy Hill of Zion, when I know I will be praying for you here, and I believe you here will be praying for us.

"I thank you for all your great kindnesses to us, and to me especially. As I look into your happy faces tonight, I feel so very grateful that I ever got into this work. I praise God for it all, that I ever got into Zion. It has been the greatest blessing to me of all my life. I thank you." (Applause.)

General Overseer—The last of all is that miserable old bum (laughter) that used to be. Nobody would imagine that the gentleman who will now talk to you has been a policeman and a saloonkeeper. But among the wonderful miracles of God's grace was the Salvation and the Healing of Carl F. Stern. He has been a great blessing in Zion. He has been for four years my personal attendant. He has been with me waiting upon the office and performing a great many important duties which have been entrusted to him. Tens of thousands of dollars and most important messages have been placed in his hands for delivery, and I have never known him to fail. Of all my party

None Will Take Greater Care of the General Overseer's Life than Carl Stern.

Pray for him. I know there is not one of these young men who would not be glad to stop a bullet on its way to me.

God will take care of us. We shall leave a number of our party in England and France and Ireland and elsewhere, and we shall travel on with four others and myself into Northern Africa, to Egypt, to Syria, to the Holy Land. As you know, it is my intense desire to see the sun rise over the hills of Jerusalem on the first morning of the Twentieth Century. It is a vow which I made to God many years ago. When that is done I shall probably set my face homeward and come as rapidly as railway and steamer can carry me back to Chicago.

The last of my party, therefore, you have not heard. You will now hear the eleventh. I ask you to pray that he may be guided with an ever-deepening Humility, a purer Faith, and with that Watchfulness which he has had to exercise. Many times my life has been in very real danger, from which his watchful care has delivered me, under God.

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It seems strange to me that anybody should want to murder me, because while I fight sin, I am the sinner's friend. You know that. But Satan never loved the sinner's friend yet, did he?

Voices—"No."

General Overseer—He envied our Master who above all things was the Friend of Sinners. Under God I have had much joy. If my life should be permitted by my God to pass away suddenly, it would not be for want of the watchful care of my companion and guard.

I am touched to the deepest depths of my heart by the loyalty and love of these 350 Guards, of which Carl F. Stern is the Captain. Last night I had occasion to stay after every one was gone for a long time. I said, "Stern, I hope the Guards have gone home. I hope they are not waiting for me."

"Oh," he said, "that is all right, Doctor."

When I came out at nearly midnight I was amazed to find the long line of loving Guards who had been patiently waiting at the midnight hour. You cannot tell how deeply I have been touched by the love which has literally surrounded me for so many years. I have been willing to give my life for you, and you have been abundantly willing to give your lives for me.

So it is: "greater love hath no man than this, that a man lay down his life for his friends."

"But God commendeth His love toward us, in that while we were yet sinners, Christ died for us."

It is most wonderful that a man may give his life for his friends. It is a greater thing to give one's life for one's enemies.

I thank God I am willing to give my life to save my enemies, and I have done it again and again. Many are in Zion today who were my enemies, and they were God's, and now you are God's friends and mine.

Carl Stern. (Applause.)

Mr. Carl F. Stern, Personal Attendant of the General Overseer, Captain of Zion Guard.

Mr. Stern said:

"General Overseer, Brothers and Sisters of the Christian Catholic Church in Zion: I am thankful to God that I am here tonight.

"At first when the General Overseer said I had to speak, I said I would only get up and say Amen and sit down. I will say more than that, by the help of God.

"As the Doctor says, I was one of the worst bums that lived when I first came to Zion Tabernacle.

"I am so pleased to see my dear father sitting here tonight. Many an anxious night has he had on my account when I was out drinking and carousing. I was out in the city sometimes all night, and then I would go to work in the morning.

"I am very thankful to God that I am now serving Him and serving one of His best servants.

"I am very thankful to God that He has sent our General Overseer, and that through him I was saved. I am thankful that many others have been saved, and that there are more who will be saved than there have been.

"I am thankful to you all for praying for me the way you have, and that God has kept me. I hope that you will all continue to pray for us on this journey.

"Continue to pray for me that I may have courage that if there are any knives or daggers or bullets, that I shall face them and take them rather than Dr. Dowie, because he can do more on this earth than I can.

"I am very thankful to God that I have a good wife. She has said that she would far rather be a widow than to see Mrs. Dowie a widow. You all pray for her now, and do not say to her: 'Mrs. Stern, how are you going to stand it while your husband is gone such a long time?' You encourage her and pray for her.

"I am thankful to Zion Guards that they have been so patient and faithful and have come out and helped. I am thankful, also, that their wives have been patient and let their husbands come out and stay up all night sometimes; guard all night and work the next day. I am thankful, also, that the young ladies have let their beaux go out and and do their duties.

"I am thankful to the General Overseer for all that he has done for me. I am glad for the very little I have done for him, and that I have had the privilege of doing it. I shall be glad to do more. But you pray for me that I shall remain faithful and do my little mite." (Applause.)

General Overseer—Would you like to hear the Overseers?

Voices—"Yes."

General Overseer—Would you like to hear Elder Fockler?

Voices—"Yes."

General Overseer—And those who have been to Mansfield?

Voices—"Yes." (Applause.)

General Overseer—And then, would you not like to hear Attorney Packard?

Voices—"Yes." (Applause.)

General Overseer—Overseers, I will give each of you one minute and a half.

My brothers and sisters, you know Zion is making history, is she not?

Voices—"Yes."

General Overseer—We are teaching some people law down in Ohio. We intend to keep on teaching them Gospel.

May God bless Ohio much. (Amen.)

May God bless Mansfield. (Amen.)

May God save Mayor Brown (Amen) and break him all up.

May God compel Mansfield to open its doors to Zion.

Don't you talk much about me, you men, but go ahead.

I will have the youngest Overseer talk first. (Applause.)

Rev. William Hamner Piper, Overseer-at-Large in the Christian Catholic Church in Zion.

Overseer Piper said:

"The General Overseer said I was to take but a minute and a half. I do not know that I can get started in that length of time.

"I am glad to be back with you again.

"The General Overseer said that we were to march through Mansfield yesterday. That is just the trouble. We had to march, or, rather, ride, through it without stopping.

"One of the interesting experiences of yesterday was to see how the officers down there did take care of the mob, fearing that we should get off. We asked them, 'Why do you not go for the mob?' and they replied, 'Oh, we want to take care of you.' (Laughter.) I said, 'It's very mean of you not to let a fellow die when he wants to for the cause of the Lord.' (Laughter.) I believe I would rather have come back with a broken head than to have come back the way we did.

"They simply would not let us get off the train. When I tried to jump off the train, a man put his great big back up, twice as broad as mine. (Laughter.) He was on the train with us. I said, 'What authority have you?' He pulled back his coat, and I saw his star. I thought he was only a private citizen. I do not know how many revolvers he had hanging around him, besides a billy and some other weapons. He was armed to the teeth. He followed us from Mansfield to Ashland, and back to Mansfield and Marion. He thought he had to take care of us.

"I would like to ask you in the Name of the Lord, those of you who are members and officers of this Church, to stand loyal to us and to the Church in the absence of the General Overseer. Remember this, that the people never criticise the men for whom they pray. If you will pray for us who have to carry this work on under God, there will be no criticism. It will be sympathy and prayer.

"May God bless us all, and enable us to keep this march on, and to keep the work going on as it has been. May He enable us, incidentally, to give the Devil some more trouble, as we have been giving him in Mansfield. They have simply got something on their hands, and they do not know how on earth to get rid of it." (Applause.)

Rev. John G. Speicher, M. D., Overseer of the Christian Catholic Church in Zion for Chicago.

"Dear friends, I feel just a little more like crying tonight than like talking. But I do not intend to cry, because the General Overseer says I must not. I will obey him.

"It seems to me that Zion with the General Overseer away will be a good deal like a cherry pie without the cherries (applause), or a house without the furniture, or a railway train without an engine. But there is power in Zion, and we have a fight before us in his absence.

"I have not had the pleasure of going to Mansfield and standing before the enemies there."

General Overseer—But you volunteered to go, thank God. (Applause.)

Overseer Speicher—"I believe I have a Zion backbone, and there is a little of a fighting ancestry back of me. The man

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who first bore my name was a Roman Catholic. He accepted the teaching of Luther and came out of the Roman Catholic Church. He was persecuted until he was compelled to live in an old granary, which is the meaning of the name.

"I know that by the help of God I will be faithful to Zion and to the General Overseer in his absence. (Applause.) My greatest concern is for you, dear friends; that you may be found just where you are, or a little further on when he comes back. As Overseer Piper has said, if you will only help us to do our work by your prayers and sympathies, with the help of God Zion will have gone forward. We will show the General Overseer that we are worthy of the trust which he has imposed upon us.

"May God bless the General Overseer and his party and may He bring them all safely back to us."

Rev. George L. Mason, Overseer in the Christian Catholic Church in Zion for China.

"I am sure I could do you more good by silence than by a long speech at this late hour. I would like to talk a long time; but I praise God increasingly for the Christian Catholic Church in Zion, for the General Overseer and the teaching I have received. It has done me more good in spirit, soul and body than all the teaching and experience I have had before.

"I was very sure a year ago that I should never forsake Zion, and I am increasingly sure now that, by the Grace of God, He can depend upon me, and the General Overseer can depend upon me to do what little I can."

General Overseer—Elder Fockler. God bless him. (Applause.)

Rev. Cyrus B. Fockler, Elder in the Christian Catholic Church in Zion, Late of Mansfield, Ohio.

"Beloved friends, and Brethren and Sisters: I am very thankful to God tonight that I have this privilege of being with you again. Little did I expect some three weeks ago, or nearly so, that I should have such a remarkable experience in so short a time after my departure from here.

"I thank God for His love and the guardian angel who was hovering around me and over me, and sustaining me, giving me strength in that trying ordeal.

"When I first received our beloved General Overseer's telegram, 'All Zion rejoices with you in your good fight at Devilsfield,' I simply had to sit down and have a cry. I could not help it. The wonderful love which is in Zion and the wonderful unity of the spirit began to fill me.

"My wife became very much inspired in the same way. She could not help relate some of the incidents and the happenings, and the beautiful letters which we had received.

"There is much that I may have to say in regard to this past experience, but I refrain. I simply praise God for the Christian Catholic Church, and that I have been permitted to enter it.

"I remember the scene when I entered in the Grays' Armory that Lord's Day in Cleveland. It was the occasion of the disturbance by the Christian Alliance people. Elder Graves said he thought it strange that the trouble with the Christian Alliance people should be the means of pitching me off the fence into Zion. But if ever I saw the lamblike and the lionlike spirit I saw it that day. In the forenoon there was such a beautiful service, and in the afternoon the fight was on.

"God bless this party which is going to distant lands. I praise God for the love which has been shown to me. I shall continue to pray that God will bless, keep, protect and bring back safely our General Overseer and his party."

General Overseer—Thank God. Now Evangelist Fisher. (Applause.) God bless him. He deserves a good wife. (Laughter.)

Rev. E. P. Fisher, Evangelist in the Christian Catholic Church in Zion.

Evangelist Fisher said:

"It has been a great privilege to me to be identified with the history-making epoch of the Christian Catholic Church in the last two weeks. I have had the privilege of spending some time among the Boxers in China. I prefer to put myself into the hands of the Boxers of China to being left to the mercy of the Boxers of Mansfield. There is a striking analogy between the two. The government of China is assisting the Boxers to wipe what they call the foreign devils from the face of the Celestial Kingdom. The city authorities of Mansfield are in league with the mob to drive forth ministers and Christians from the city.

"This fight at Mansfield was not against flesh and blood. It was against principalities and powers. I never before in my life felt what it was to have behind me the force of a praying Church. I believe that there was not a day in which I was not conscious that there was an unseen host fighting for God and for the Christian Catholic Church in Zion. At the same time, on the other hand, there was an unseen force fighting against us. It was not the mob; it was the force of the Devil which had encamped around Mansfield and in the hearts of many of the people of Mansfield. The devils were arrayed against us. Yet God always gives the Victory. Zion today is victorious.

"The spectacle in Mansfield on Sunday was a lesson. It must be followed up and the work of God in Mansfield must go on. It will be a lesson to the Commonwealth of Ohio and to the world, that Zion has come to stay." (Applause.)

General Overseer—Elder McClurkin was dragged through the streets of Mansfield with Evangelist Fisher. May God bless him. (Applause.)

Rev. A. W. McClurkin, Elder-in-Charge, North Side Zion Tabernacle, Chicago.

Elder McClurkin said:

"Beloved General Overseer, Members and Friends of the Christian Catholic Church in Zion: In some respects it is easier to face the mob at Mansfield than it is to face you now. You will hardly be able to credit that, but I believe it is true in my heart tonight. I see the faces of some people who think, at this distance, that they know exactly how it could be done; at least they have intimated today that they know exactly how we could have gotten off the train and landed in Mansfield. You may be able to do it in Chicago, but we were not able to do it yesterday, and we did the best we could under God. We tried to get off, and they would not let us. We tried to speak to the people of Mansfield, and they would not permit us. We tried to do the duty for God which the General Overseer had given us to do, and we were not permitted to do it.

"I do not believe there was murder in the hearts of the people that assembled at the train in the morning. There were probably one thousand there. It was a yelling mob, but a barking dog does not bite. The yelling mobs are not the murdering mobs. The murdering mob was there yesterday afternoon when we came back. They did not yell so much. There were a few yellers, but the majority were filled with determination. Some of us might have been stretched at the end of a rope before last night, had we succeeded in getting off.

"In one respect I would rather not be here tonight. I would rather be in heaven than here, but at the same time I am glad that I can be here.

"I believe that the experience in Mansfield has advertised the work of Zion. Yesterday LEAVES OF HEALING was eagerly asked for and purchased by the many passengers upon the train. They wanted to know what all this row was about.

"May God open the door to Mansfield and every portion of Devilsfield for the extension of the Kingdom of God." (Amen.)

General Overseer—Elder Stevens was one of the four who were besieged in Widow Fredericks' house, and was in great peril with Elder McFarlane, but managed to be taken to jail without being stripped and painted and dealt with in that horrible manner. May God bless the Elder. (Applause.)

Rev. Gerald F. Stevens, Elder-in-Charge, West Side Zion Tabernacle, Chicago.

Elder Stevens said:

"Beloved General Overseer, Officers and Friends of the Christian Catholic Church: It has been the supreme desire and end and aim of my life since I became a Christian to work for the extension of the Kingdom of God. About two years and nine months ago, in calling upon one of my flock in the City of Detroit, I picked up a copy of LEAVES OF HEALING from the table. I read on the outside of it: 'A Paper for the Extension of the Kingdom of God.' All the other religious papers that I had ever read or taken in my life were for the extension of the Baptist, or the Methodist, or the Presbyterian, or some other society.

"I asked the lady for this paper and took it home. I read it and at once subscribed for it. I afterwards met our beloved General Overseer, and came into the Christian Catholic Church

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in Zion. I have now been in this Church about two years and two months.

"I am very glad to be with you tonight, and to be here. I was very sorry that I could not go back with the others yesterday to Mansfield. I hope that our dear General Overseer will let me go some day and tell those men how I love them. I pray that I may be able to see some of them brought to Jesus." (Applause.)

General Overseer—May God bless the Overseers and the heroes of Mansfield. Say, Amen.

Voices—Amen.

General Overseer—I will ask my Attorney-in-Fact and my Attorney-at-Law to say a few words. Deacon Barnard will speak first.

Deacon Charles J. Barnard, Cashier of Zion City Bank and the General Overseer's Attorney-in-Fact.

Deacon Barnard said:

"I praise God tonight that I am in Zion. I feel, after listening to the flow of eloquence, that it would be out of place for me to say very much.

"I do thank God that I have been permitted to work in Zion. I desire you to pray that during the coming months, during the absence of the General Overseer, I may discharge faithfully and as in the sight of God the obligations which have been placed upon me. I feel that they will be heavy, but I know that I shall have your prayers and the prayers of the General Overseer. I thank God, also, that I can work under the Overseers whom he has left in charge. Pray for them every day, every night, every morning, and do not forget in your prayers to pray for the Business Cabinet."

Samuel W. Packard, Zion's Legal Counsellor and Attorney-at-Law.

Attorney Packard said:

"As the Attorney for Zion during the absence of the General Overseer, I will do the best I can to protect the legal interests of Zion. (Applause.) I will not agree to win every suit, but I will agree to the extent of my ability to get Justice for Zion. (Amen.) If we may judge from the phenomenal success which Zion has had in her legal battles in the past, we may look forward to the fight with some degree of confidence, feeling that though we may not succeed sometimes in the lower courts where prejudice is the supreme law, we will succeed on appeal to the highest tribunals.

"If one-half of the prosecutions which have been instituted or threatened to be instituted against Zion in the last year had been successful, Zion would have been a poor, undone, decrepit old outlaw and bankrupt. Instead, Zion is preaching the Gospel all over this earth as never before. Incidentally she has been buying acres by the thousand to build a City all her own. She has been establishing a metropolitan bank with a large capital, and starting a million-dollar factory for the manufacture of lace, besides having plenty of ready cash to gobble up a $235,000 hotel when it was offered at a bargain. (Applause and laughter.)

"General Overseer, if the same results follow the persecutions in Mansfield that have followed the persecutions of Zion in Chicago, when you get back, you will find several Zion Tabernacles in Mansfield holding (applause) the people by the thousand. There would not be a large enough auditorium in the City of Mansfield to hold the crowds which would be present to hear the Gospel as preached by Zion. (Applause.)

"It is marvelous to me to see how these people really advance the interests of Zion. They know that the Doctor has a City up here for which he wants a population. So they begin to say to the Zion people, 'We will not give you any more employment. You had better get right out of here. We will not even sell you anything to eat.'

"What is the result of that? They flee to Zion City! (Laughter.) All the Doctor has to do is to draw up the site and they fill it.

"It is a marvel to me to see how things are going there. I was up there the other day and met a funeral procession. People had come from a neighboring State to bury their dead in the cemetery at Zion City. People, all over this country, before they have a foot of ground there, and before they know the price of lots, are willing to mortgage their future to Zion City by going and burying their departed there. It is marvelous!

"Think of what a real estate man would think of having such a constituency to buy his property. The people say, 'I am coming, no matter what you charge; no matter what the conditions in the leases; no matter what happens, I am bound to live and die there.' (Applause.)

General Overseer—That means himself. (Applause.)

Mr. Packard—"Our hearts are full of sadness tonight in thinking of the General Overseer and his party going away. Speaking for our Business Cabinet, I am sure I do not know what we will do without the General Overseer. Yet there is with this sadness mingled a feeling of joy, because we know they are going forth in the spirit and power of the Everlasting Gospel. They are going to spread the knowledge of our Lord Jesus Christ in places where it would not be taken; where the Kingdom of God would not be advanced as it will be.

"We will follow them with our prayers, and we will believe that God will make this trip instrumental in the saving of thousands. In the ages to come many will look back upon this trip with thankfulness because it was the means, under God, of their eyes being opened and their being brought from the darkness of night into the marvelous Light of the Gospel.

"Let us pray for them. Let us ask God to protect them there and bring them back home to us in due time in the power and blessing of the Gospel. Amen." (Applause.)

General Overseer—Now my brothers and sisters, will you not give me a minute or two now at the end of all?

Voices—"Yes."

General Overseer—I do not wish to take your precious time, and your rest. I expect to meet you all tomorrow night and to shake you by the hand in Zion Home, but I think I ought to say just a very few words in parting.

I Shall Never be Away From Zion Tabernacle in Spirit.

I have not very many wonderful faculties, but I have one faculty for which I thank God. I do not know exactly how to describe it, but I will illustrate.

They told us sometime ago that the only way to get several telegraph messages from one city to another at the same time was to have a separate wire for each message. But recently they have discovered that you could send four messages on the same wire.

"A number of years ago I told God that it seemed to to be impossible for me to do the work which He called me to do, unless He would give me the faculty to carry on one, two, three, four, five and six different trains of thought at the same time, so that while I was dictating a letter to a distant person I should also be able at the same time to be getting strength for other services, and that the suggestions of the Holy Spirit in that one letter would enable me to see light upon half a dozen things. I have been oftentimes delighted, and praised God, that while I was dictating, perhaps an editorial note or a letter, or preaching a sermon, or doing some pastoral or other work, I have been enabled to carry on various other trains of thought. Oftentimes in the very midst of my public duties upon this platform I have seen the faces of persons who suggested thoughts to me. For instance I have been enabled to plan matters connected with the various portions of the organization which they represented, and to pray and to get enlightenment while I was preaching a sermon which you all thought was taking all my attention.

Just as my young secretary has described, I sometimes stop in the midst of my labors, raise my hand and pray to God. I ask Him for a specific blessing.

When I make such a prayer as that I get to two places at one time. First, I get to the bedside of that sick man or woman, or child. I am sometimes startled myself by the suddenness with which I will literally see the face of the person for whom I am praying. Secondly, I have sent my petition up to God, and in the same moment I will be startled by the suddenness with which I realize that I have entered in through the Gates into the City.

The Significance of the Tree of Life.

Thirdly, I see what the Tree of Life means. I realize the blessings of those that have "washed their robes." That is the rendering of the Revision, not, "blessed are they that do His commandments," but "blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the Gates into the City."

I always expect to enter in through the Gates into the City. I know where to go. I go straight to the Tree of Life. Oftentimes I get from the Tree of Life just a mere word which I need while I am praying for the sick one.

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So accustomed am I to these various trains of thought that I know that I shall not be awake day or night, hour or minute without my heart being here with my dear Overseers and my dear Elders, and my Business Cabinet, and with my Deaconesses and Deacons.

I shall be in the Home of Hope.

I shall be in Zion Home.

I shall be with dear Mr. Newcomb, and the workers in the Printing Works.

I shall be with dear Brother Stahlman in the Publishing House.

I shall be with Deacon Anderson and the workers in the financial and recording offices.

I shall be in all departments, because I have asked God that I shall not undertake any duty in which, as it were, my spiritual personality shall not be present.

You do not need to think that you will get rid of me when I go. I will be here, in one sense.

Pray for us who shall be absent in the flesh.

Sustain the three Overseers whom I leave in charge. Overseer Speicher is especially charged with the work in Chicago. Overseer-at-Large Piper will have the work throughout America, beyond Chicago especially, in charge. Overseer Mason will be used in important missions. He will also be preparing with Evangelist Fisher and Elder Armstrong and others the Messengers of Zion for Japan and for China.

My brothers in Zion College, Elder Matthews and Elder Tindall, will continue their great work.

We are greatly strained for the want of room, but we will manage to get some room for them.

Call for Consecration and Service.

First, are you determined by the Grace of God to live holy lives?

Answer—"Yes."

General Overseer—Are you determined, by the Grace of God, to allow no temptation to cause you to fail in your confidence that God is still God and that Zion has been established by God? Are you determined so to trust and so to live?

Answer—"Yes."

General Overseer—Stand, Zion's Seventies. (Zion's Seventies stood as requested.) Are you prepared to still go out two and two and carry this Gospel into every nook and corner of Chicago?

Answer—"Yes."

General Overseer—May God bless you. Sit down. Are you all prepared to back up in every way the Overseers and Elders whom I leave in charge?

Answer—"Yes."

General Overseer—Will you pay your tithes?

Answer—"Yes."

General Overseer—Will you ask God to help us to make good use of them?

Answer—"Yes."

General Overseer—Will you be prudent and wise and by the Grace of God get ready to take your place in Zion City?

Answer—"Yes."

General Overseer—Dear friends, grievous wolves will attempt to get in. Will you keep them out?

Voices—"Yes."

General Overseer—Will you come to the assistance of those whom I leave in charge if any enter in, and tell them when you have seen a wolf and where the wolf is to be found?

Voices—"Yes."

General Overseer—Be loyal and let them know. Let each one guard his neighbor. Let each one help the other, and let that spirit of love be with you which has been with you all the time. In parting with you I have one word. Write it upon your foreheads, between your eyes:

M-I-Z-P-A-H.

The Lord watch between me and thee, when we are absent one from another.

If the Lord watches, will we not be kept?

Answer—"Yes."

General Overseer—But should we not all meet again on earth, shall we not meet in heaven?

Answer—"Yes."

General Overseer—God be with us till we meet again, and may we meet again on earth.

The Choir and congregation then sang with the General Overseer the first three verses of that hymn which has so touchingly closed so many blessed meetings in Zion:

God be with you till we meet again!
By His counsels guide, uphold you,
With His sheep securely fold you;
God be with you till we meet again!

God be with you till we meet again!
'Neath His wings securely hide you,
Daily manna still provide you;
God be with you till we meet again!

God be with you till we meet again!
When life's perils thick confound you,
Put His loving arms around you;
God be with you till we meet again!

Then, while tears filled many eyes, the General Overseer sang with deep emotion the last verse, as he has so often done, while the audience stood with bowed heads, praying:

God be with you till we meet again!
Keep love's banner floating o'er you,
Smite death's threatening wave before you;
God be with you till we meet again!

The meeting was closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus 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.

NOTES FROM ZION HOME.

The following testimony was given at a recent meeting of the guests in Zion Home:

MRS. GEORGE L. MASON, Zion Home, said: "A question, so often asked of those who trust Jesus alone as their physician, is, 'What is to be done in case of broken bones? Surely *then*,' our skeptical friends say, 'we need a doctor.'

"As one has said, 'The maker of a watch is the best one to mend it.' So the Lord, who fashioned our bodies, alone knows how to heal them. He must do the healing, however much earthly doctors may try to help the Lord do His own work.

"That the unbelieving may know that there is a God in Zion who hears prayer, and heals even broken bones, the following testimonies have been given:

"A sister from Iowa told of the healing of her daughter's arm, broken above the elbow and out of joint. Three physicians had tried in vain to set the arm. They said a specialist must be called, and hinted that the arm might have to be amputated."

"Instead, the father brought the child to Zion Home. When Overseer Speicher prayed, the child distinctly felt the bone go back into its socket. The broken bone began to knit. After four days they returned to Iowa, and the mother has since testified that the child's arm is now all right.

"Following this testimony was another, given by Mrs. Leggett, of a similar case in Canada fully restored in answer to prayer. Only the Great Physician's help was sought.

"Just after these two testimonies were given, a child was pointed out whose arm had been broken. A doctor had been called to set it, but the arm was stiff and useless.

"For a year the child had not been able to raise that hand to his head. But this arm, too, was healed in answer to prayer. The mother, with great joy, showed me how the boy, after having a stiff arm for a year, could move it in any way at will.

"Praise God, in Zion the Great Physician is known as a very present help in every time of need.

"But better still than to have broken bones healed, is to be able to claim the promise in Psalm 34:20:

"He keepeth all his bones:
Not one of them is broken.

"Outside of Zion this promise is generally thought to be a prophecy referring to Christ only. The preceding verse clearly shows that all who have Christ's righteousness may claim the promise."

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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. L. Sprecher, Private Secretary

For a year and five months Mr. O. L. Sprecher, the General Overseer's Private Secretary, has conducted this Department of LEAVES OF HEALING. *Such great blessing has followed the publication of these Notes that they will be continued during Mr. Sprecher's absence with the General Overseer in Europe.*

All who have received God's blessing through the prayers of God's Messenger in Zion are earnestly requested to send in their testimonies and Notes of Praise.

IN SPITE of the devilish lies of the unclean daily press, published in a very agony of anxiety to injure Zion during her General Overseer's absence, the work of God goes on.

Zion is of God.

He has most wonderfully used the General Overseer, is still using him and will continue to do so.

But He has used him to build up so strong, so well-organized, so loyal a Church in Zion, that the work in America goes on.

Testimonies to God's saving, healing, cleansing, blessing and prospering power continue to flow in a glorious stream which sweeps away the modern scribes' "tissue of lies."

We give a few testimonies selected from the many.

God Answers Prayer for Healing of Dyspepsia and Rupture.

BADEN, ONTARIO, CANADA, August 8, 1900.

REV. J. A. DOWIE,

Dear General Overseer:—I desire to testify through LEAVES OF HEALING.

In 1898 I had frequent attacks of biliousness, which developed into indigestion.

I took pills but had no relief.

I gradually grew worse.

In 1898 and 1899 I lost between ten and fifteen pounds, so that I was reduced almost to a skeleton.

I tried Dr. McDiarmid, of Hensall, and a doctor in Exeter, but neither of these gentlemen could give me any relief.

I had also tried patent medicine without any relief.

I got so ill that I had to give up work.

A doctor in Exeter advised me to go to the lake. I took his advice, but it did not do me any good.

I was beginning to feel discouraged. I thought I was never to get well again.

In August, 1899, I concluded to take a trip to Manitoba.

I felt all right for three weeks, then I felt as bad as ever.

In coming home, I went through Chicago.

I went to Zion Home and while I was there, the lady who was in the Publishing House was showing a photograph of a young child who had been healed of cancer.

The gentleman to whom she was showing the picture said that he knew the child, and it was as she had said.

I had heard of Dr. Dowie and had read some of his literature, but I did not take much stock in it.

He used to go for the Methodists, of which I was a member.

But I came home and made up my mind that I would compare Zion Literature with the Bible.

I did so, and it agreed with the Word of God.

I prayed to God to lead me.

He led me into the light.

I was led to give up all human help and trust in Him.

I sent a request to Dr. Dowie for prayer.

God heard the prayer, and today I am healed and am able to relish my food again.

I was also enabled to take off the belt which I wore for rupture.

I have had frequent attacks of cold, but always told God and came out all right.

I have increased in weight, and my friends say that I look a great deal better than I did six months ago.

Glory be to God for that.

I also realize that God has blessed me spiritually. My spiritual life has been quickened.

God has given me more courage, and I understand my Bible better.

I have come out of the apostate Methodist Church.

My pastor thought Dr. Dowie was a fraud and did not believe in Divine Healing. I said that it was in the atonement, and referred him to Matthew 8:17.

The Methodists are, as a Church, dead.

I believe that God is raising up Zion to prepare for the coming of Christ as King.

I pray that God will establish Zion everywhere, and spare Dr. Dowie for many a year.

I thank Dr. Dowie for his prayers and praise God that He is still a prayer-hearing and a prayer-answering God.

Your Brother in Christ, F. C. LIERSCH.

For reference to my sickness, and also my healing, I refer you to write to Mr. and Mrs. Clausen, of Hensall, Ontario, with whom I live. F. C. L.

God Answers Prayer for Rain.

NORTON, KANSAS, July 29, 1900.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—I write a few lines to the glory of God.

I wrote you a request for prayer that God might send us rain, so that we might not suffer.

I wrote on July 13th.

Your reply showed that you received my letter on the 15th.

I do not know at what hour you prayed, but I do know that it began to rain on the night of the 15th.

On the 23d we also had a nice shower, and another on the 28th.

I thank God that He has shown us His mercy.

God has been very merciful to us and has healed us and kept us from suffering. Your Brother in Christ, ELMER MINOR.

Blessed Body, Soul and Spirit.

SWEET SPRINGS, MONROE COUNTY, WEST VIRGINIA, July 17, 1900.

REV. JOHN ALEX. DOWIE.

Dear Sir:—I am happy to say that my health is much better and my mind is clearer than it has been for years.

Oh, I do feel so happy since I have given all to the Lord.

I ask God's blessings on Zion.

Respectfully Yours, LIZZIE A. GRIFFITH.

Catarrh of the Head Instantly Disappears.

311 EAST NINETEENTH STREET, KANSAS CITY, MISSOURI, August 2, 1900.

REV. JOHN ALEX. DOWIE:—My sister and I were very glad to be in Zion Tabernacle.

We were there on the 8th of June at the healing meeting, and on the 10th of June also.

I went into the healing-room for prayer.

I had catarrh of the head very bad, and have not been troubled with it since.

Oh, how I praise the Lord for granting us the privilege of going to Zion.

I thank Him for healing me. I feel better than I ever did before.

Respectfully, LENORA MCQUERREY.

General Overseer's Prayer for Rain Answered.

CASTALIA, SOUTH DAKOTA, August 1, 1900.

DEAR GENERAL OVERSEER:—On the 27th of June we wrote you requesting you to pray for rain.

You wrote that you prayed on the 2d.

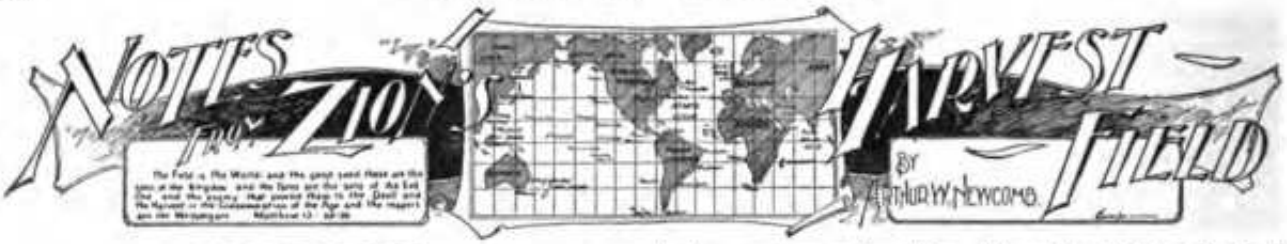
On the evening of the 2d we had a bountiful rain, also on the 3d and 4th. We have had two or three good rains since.

We praise God for the answer to prayer. We also thank you for praying.

May God bless you abundantly

Yours in Jesus, MRS. J. C. S. RICHARDS.

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CHICAGO.

ZION in Chicago is rapidly adapting herself to the new and strange condition of working with her General Overseer at a great distance from her.

So perfect has been the organization of the work and so complete the preparations that, with the spirit of love and mutual assistance in their midst, Zion's workers in Chicago perform their various duties without jar or friction.

Even at this early date, there is splendid promise that the many years of toil, of seed-sowing, of preparation and training of consecrated assistants shall not have been in vain; but that the harvest of Salvation, Healing and Cleansing shall continue.

There was a most enthusiastic and hearty Amen from the large audience at Central Zion Tabernacle, last Lord's Day afternoon, when Overseer Piper said that Zion could best honor her General Overseer by supporting all the Tabernacle and cottage meetings and continuing to Go Forward. As was expected, the press of Chicago and of the world broke into a frenzy of the most malicious lying at the time of the General Overseer's departure, and are still keeping it up in the vain hope that they will be able to shake the confidence of Zion and in Zion. But the confidence of Zion in her General Overseer and the confidence of the people in Zion was not built up by newspaper reputation, and can never be destroyed by that or any other diabolical agency.

Zion goes on serene and happy, little caring for the hissing of that generation of vipers.



OVERSEER WILLIAM HAMNER PIPER.



ELDER CYRUS B. FOCKLER.



ELDER E. B. KENNEDY.

OFFICIAL MOB RULES MANSFIELD.

Civil Authorities Twice Forcibly Carry Zion Elders Out of Mansfield, Contrary to Law.

THE real leaders of the Mansfield mobs have again disclosed themselves and have again disgraced the city and county, which they were elected to serve, and the State in which they live. Mayor Brown has continued to pursue his lawless and cowardly policy. He outlined that policy in his promise to the "lawabiding citizens," as he called he Mansfield housebreakers and outragers of decency.

According to that promise, Mayor Brown must quickly seize and carry out of the city every Zion Elder or Evangelist who enters it.

Mayor Brown is keeping that promise, and although his action in that matter is contrary to the laws of the State, Governor Nash sits in the Executive Office at Columbus, knowing well the state of affairs, and refuses to lift a finger to enforce the laws, as his oath of office requires him to do.

When the General Overseer learned that Overseer Piper, Evangelist Fisher and Elders McClurkin and McFarlane had been forcibly prevented from landing in Mansfield on Lord's Day, August 5th, he at once directed Elder W. O. Dinius, of North Harvey, Illinois, and Elder Silas Moot, of Lima, Ohio, to proceed to Mansfield on Lord's Day, August 12th, and take charge. Although he left the city on Thursday morning, the General Overseer did not forget the two brave men who were to take their lives in their hands.

While en route for New York, he sent the following telegrams:

August 10, 1900.

GOVERNOR GEORGE K. NASH, Columbus, Ohio.

Two Zion Elders will conduct services in Mansfield on Sunday next, and minister to the members of the Christian Catholic Church and to all others who desire to be present at such services.

I am informed that your Adjutant General was a silent spectator, and to that extent a participator in the action of the mob at Mansfield last Sunday, when, led by the Mayor and the Sheriff, they forcibly prevented an Overseer, two Elders and an Evangelist of the Christian Catholic Church from leaving the train and exercising their civil and religious rights guaranteed by the Constitution of the United States and by the laws of the State of Ohio. You are, therefore, *particeps criminis* in my judgment, and I believe in that of every honest man.

I know not whether any further appeal to you to do your duty will be of any avail, but since we are determined never to take the law into our own hands, we shall never cease to demand that the lawful authorities shall protect us in the exercise of our rights which you have hitherto practically assisted the mob at Mansfield to deny.

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On the eve of my departure for Europe, I give you notice that I have instructed the Rev. W. Hamner Piper, Overseer-at-Large, to continue to send Elders weekly, and, if necessary, daily, into Mansfield, until the door of Liberty is opened by the force of the law, which is now shut by the vile passions of the local authorities, stimulating those of the ignorant and brutal mob.

Our last man and our last dollar will, if necessary, be used in pressing this peaceful determination to a successful issue.

JOHN ALEX. DOWIE.

August 10, 1900.

SHERIFF OF RICHLAND COUNTY, Mansfield, Ohio.

Two Zion Elders will conduct services in Mansfield on Sunday next, in connection with the Christian Catholic Church in Zion.

Your shameful cowardice and leadership of the mob last Sunday and on previous occasions has convinced the whole country that you are a wilful violator of the law and an associate and protector of housebreakers and outragers of public decency, whom you knew well, but failed to arrest when they assaulted, stripped naked and shamefully abused our Elders.

I give you notice that I have appealed once more to Governor Nash for the protection of our Elders by the State authorities in the exercise of their undoubted rights to minister to the members of the Christian Catholic Church in Mansfield. I shall continue to hold you responsible for all past and all probable future violations of your oath of office, and I shall also hold the county responsible, which you disgrace.

JOHN ALEX. DOWIE.

August 10, 1900.

MAYOR HUNTINGTON BROWN,
Mansfield, Ohio.

Two Zion Elders will conduct services in Mansfield on Sunday next, and will thereafter continue to minister to the members of of the Christian Catholic Church in Zion.

Is it not time that you abandoned your shameful policy of open incitement of and association with the cruel and cowardly mob who have repeatedly assaulted Christian gentlemen and ministers to gratify your evil passions? At all events, I give you notice that I have again appealed to Governor Nash for the protection of the State authorities, and you will be held strictly accountable for all past violations of the law of which you were criminally cognizant.

We shall never surrender our rights under the Constitution, which you vainly imagine that you can successfully destroy.

JOHN ALEX. DOWIE.

Obedient to their instructions, Elders Dinius and Moot quietly entered Mansfield very early Lord's Day morning.

On the Lord's Day, the Overseer received the following telegrams from Mansfield:

MANSFIELD, OHIO, August 12, 1900.

WILLIAM HAMNER PIPER, Chicago.

Elders here; hotels refuse them admittance.

Have gone to private house to hold services.

City authorities now in consultation; will keep you posted.

Send instructions in my care. Dinius asks me to send this.

A. A. DOUGLASS.

MANSFIELD, OHIO, August 12, 1900.

WILLIAM HAMNER PIPER, Chicago,

Elders just now forcibly put aboard carriages by city officers; destination Crestline, Ohio, fourteen miles west.

Very little show of violence by populace. Wire any instructions.

A. A. DOUGLASS.

CRESTLINE, OHIO, August 12, 1900.

W. HAMNER PIPER, Chicago.

At Crestline; safe; ready to return; may drive; no train.

W. O. DINIUS.

CRESTLINE, OHIO, August 12, 1900.

REV. W. HAMNER PIPER, Chicago.

No mob; hotels closed; officers will intercept our return every way.

Advise us; we are happy. MOOT AND DINIUS.

It is almost beyond belief that a religious meeting should be broken up and the ministers of God forcibly carried out of the city by officers of the law. In a letter to Overseer Piper, Elder Dinius thus describes the events of that day:

CRESTLINE, OHIO, August 12, 1900.

BELOVED OVERSEER PIPER:—Each of us took separate routes to the Vonhof Hotel.

As soon as they learned we were connected with Zion they informed us that we could not stay.

We got breakfast there and went separately to the home of Brother Leiby to hold services.

About 10 o'clock the Mayor, his attorney and several officers came and entreated us to leave until Judge Wolfe was through with the Grand Jury.

We said No.

Then the Mayor stated that they must take us into safekeeping.

I said, "To jail?"

"No; out of the city," he replied.

I remonstrated, but they had a carriage there and put us in and drove us here to Crestline.

On the way a heavy rain drove us into a barn, and we got here too late to be driven back, so I sent you a telegram.

I see no earthly way to get there unless we drive in or undertake to do as we did this morning, and I think that is watched closely.

The hotels have boycotted us and we must find board elsewhere.

When they were about to take us out, at 10:30 this morning, the dear Zion people said to me, "Will you not dismiss us before you go?"

I replied Yes, and prayed for them.

They said they would hold services. I assured them we would return, and they praised the Lord.

Attorney Douglass said we should come to his office at any time we wished and he would see that we were not molested.

I rejoice to know that Victory will finally be ours.

Pray for us.

Kindly and faithfully yours in Jesus,

W. O. DINIUS.



ELDER A. MCFARLANE. ELDER GERALD F. STEVENS.
ELDER A. W. MCCLURKIN. EVANGELIST E. P. FISHER.

On Monday morning Elders Moot and Dinius secured the services of a brave young Zion boy named Strauch to drive them from Crestline to Mansfield, arriving there about the middle of the forenoon.

The Mansfield authorities added more disgrace to their already black official records in this matter.

Soon after the Elders arrived in Mansfield, Overseer Piper received the following telegram:

MANSFIELD, OHIO, August 13, 1900.

WILLIAM HAMNER PIPER,
1201 Michigan Avenue, Chicago.

Elders back now in my office. Mayor and police with them. Small crowd in front office. Have you any orders? If so send me; will deliver.

A. A. DOUGLASS.

The Overseer had not replied to this when, during the noon hour, he received the following:

MANSFIELD, OHIO, August 13, 1900.

WILLIAM HAMNER PIPER, 1201 Michigan Avenue, Chicago.

Mob becoming threatening.

Have just thrown Zion boy who brought Elders to city in city fountain.

Elders still in my office guarded by the police.

Don't you think you better order them to withdraw? Of course I advise this.

Elders surely will be mobbed.

Please wire quick, as they will stay unless you order differently.

Looks very bad. May be killed. A. A. DOUGLASS.

Immediately upon receipt of this telegram, Overseer Piper sent the following messages singing over the wires:

ZION, CHICAGO, August 13, 1900.

REV. W. O. DINIUS, Mansfield, Ohio.

Stay in Mansfield, even if you have to seal your testimony with your blood.

Go to hotel. If they refuse they make themselves liable to fine fixed by law in such cases.

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INTERIOR OF DINING ROOM OF MRS. IDA FREDERICK, MANSFIELD, OHIO.
Morning of Tuesday, July 31, 1900.

Say to Mayor Brown that our forbearance with his disgraceful acts has about reached its limit.

Ask him how much money he really wants to put into Zion's coffers by his illegal and wholly unconstitutional acts of driving inoffensive and law-abiding citizens from Mansfield.

Tell Mayor and Sheriff to fill the cup of their official mobocracy, but by God's grace Zion will establish her right to preach the Everlasting Gospel in Mansfield if it takes her last dollar and her last man.

Authorities can and must protect.

Governor stands ready to protect you with militia.

Zion is praying for you and Elder Moot.

Keep me posted.

Christ is Conqueror. WILLIAM HAMNER PIPER.

ZION, CHICAGO, August 13, 1900.

GOVERNOR GEORGE K. NASH, Columbus, Ohio.

Mob is at this moment threatening lives of two Zion Elders in Mansfield.

City and county authorities are doing nothing.

In the name of humanity, Christianity and our Constitutional rights, I ask you to step in at once with State authority and save these two law-abiding citizens from the lawless element in Mansfield.

WILLIAM HAMNER PIPER.

ZION, CHICAGO, August 13, 1900.

TO SHERIFF RICHLAND COUNTY, Mansfield, Ohio.

It is time you confess to Governor Nash your inability to preserve life and order in Mansfield.

Militia can be in Mansfield in an hour.

Do your duty and save our men from death and your city and county from eternal disgrace.

Call at once for militia.

Our Elders must stay in Mansfield. WILLIAM HAMNER PIPER.

At about half-past two in the afternoon Attorney Douglass sent the following:

MANSFIELD, OHIO, August 13, 1900.

WILLIAM HAMNER PIPER, 1201 Michigan Avenue, Chicago.

Elders held in my office till 2 P. M., when officers forcibly took them again to Crestline in carriages.

Mob quite large in front office.

Dangerous.

Dinner served in my office. A. A. DOUGLASS.

Later in the afternoon the following message came:

MANSFIELD, OHIO, August 13, 1900.

WILLIAM HAMNER PIPER, Chicago.

Myself and partner will arrive in Chicago 8 o'clock A. M. tomorrow

Will you please hold Elders at Crestline until we see you?

Wire answer quick. This very important. A. A. DOUGLASS.

Overseer Piper replied as follows:

ZION, CHICAGO, August 13, 1900.

A. A. DOUGLASS, Mansfield, Ohio.

Unless they must stay in Crestline for you to carry your point, I'll let them come on and send them back if necessary.

Shall be glad to see you.

Answer. WILLIAM HAMNER PIPER.

Attorney Douglass wired:

MANSFIELD, OHIO, August, 13, 1900.

WILLIAM HAMNER PIPER, 1201 Michigan Avenue, Chicago.

By all means let Elders join us at Crestline for Chicago.

We leave here eleven thirty. A. A. DOUGLASS.

Accordingly, Elder Dinius returned to Chicago and Elder Moot to Lima, Ohio, Attorneys Douglass and Mengert coming on the same train.

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Mansfield papers have falsely stated that these attorneys were summoned to Chicago, and state that by that action Zion manifested that she was giving up the fight and will send no more Elders to Mansfield.

They also state that members of Zion in Mansfield have promised that no more Elders will visit that City.

This is all untrue. Attorneys Douglass and Mengert were not summoned to Chicago, as the above telegrams show, and Zion will continue to send Elders to Mansfield in spite of the city and county authorities and their mobs.

Attorneys Douglass and Mengert came to Chicago for the purpose of transacting business in connection with the session of the Grand Jury which was impanelled by Judge Wolfe for the purpose of investigating the recent outrageous actions of the mobs in Mansfield.

Indictments have been found against several of the ring-leaders of the mobs, among them "Red" Hartman

An indictment was also found against the General Overseer, Overseer Piper, Evangelist Fisher and Elders Kennedy, McClurkin, Fockler, Stevens and McFarlane, charging them with publishing false and criminally libelous matter concerning Mayor Brown.

Zion is awaiting further developments, but, when the time comes, will fight that unjust indictment until she wins.

The Grand Jury is still at work, and while in Chicago the Mansfield Attorneys secured affidavits from each of the officers of the Church who was mobbed at Mansfield. These will be used before the Grand Jury.

We present to our readers this week portraits of those who have faced the devils at Mansfield, with the exception of Elders Moot and Dinius, whose portraits may appear later.

We also show an engraving, taken from a photograph, of the interior of Mrs. Frederick's home after the cowardly mob at Mansfield had finished its work.

The door, which has been put on wrong side up, was smashed completely off its hinges.

Look upon that picture and then remember that the outrage was committed in "free" America, with the full knowledge of the officers of the law, and for no other reason than because Mrs. Fredericks allowed a religious meeting to be held in her little home.

Zion is right in holding these cowardly Masonic officials responsible.

The newspapers of the country and even of Mansfield are beginning to see that truth.

But while they blame the Mayor, the Mansfield papers should not forget that they are also largely responsible, not only for inciting the mobs, but for egging them on by means of the most malicious lies about the General Overseer, Zion and Zion Elders.

Zion Elders will hold meetings in Mansfield next Lord's Day. Let all Zion everywhere be in prayer for them.

OBEYING GOD IN BAPTISM.

Continued from Page 544.

The following-named five believers were baptized during the month of June, 1900, by Deacon Henry Roberts, of Wellington, New Zealand, in the Pacific Ocean:

Burroughs, Mrs. ..... Mitcheltown, Wellington, New Zealand
Kennaugh, Marion. ..... Hawker Street, Wellington, New Zealand
Roberts, Mrs. Marion ..... Washington Avenue, Brooklyn, New Zealand
Sinclair, Agnes ..... Cuba Street, Wellington, New Zealand
Wilcox, Arthur ..... Ashurst, Wellington, New Zealand

The following-named eleven believers were baptized by Overseer Wilhide during the months of June and July, 1900, in Port Phillip Bay, Australia:

Carrington, Mrs. Frances Marie.... 20 Edward Street, Glenferrie, Australia
Greenhill, Mary A. ..... 65 Brougham Street, Kew, Australia
Gunn, James A. ..... 447 Annandale Street, Sydney, Australia
McEwen, Thomas. ..... Chirrup, Victoria, Australia
Ower, Mary Johnston ..... Chirrup, Victoria, Australia
Ower, Mrs. Jessie ..... Chirrup, Victoria, Australia
Sellick, Henry ..... South Jeffcortt, Victoria, Australia
Smith, Mrs. Annie M. ..... Robert Street, North Croydon, Australia
Williams, Mrs. Lydia ..... Bay Street, North Brighton, Australia
Williams, Lydia ..... Bay Street, North Brighton, Australia
Zollinger, Mrs. Emily ..... 26 May Street, Kew, Australia

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.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony meeting held in Zion Home, Saturday evening, August 11, 1900, was conducted by Overseer Mason.

After the usual opening exercises, the States represented were enumerated and found to be eight in number, as follows:

Illinois, Iowa, Michigan, Minnesota, Nebraska, Ohio, South Dakota and Wisconsin.

The following foreign countries were also represented:

Canada, China, Ireland and Japan.

The meeting was then thrown open for testimony.

DEACON GEORGE L. HELMS, Lake Preston, South Dakota, said: "I thank God for the teaching of our General Overseer through LEAVES OF HEALING.

"Today I received a letter from home stating that my little boy was sick, and just before the letter was finished, it stated that he was better. Prayer was answered within a few moments. We would not have known how to have prayed had it not been for the teaching of the General Overseer published in LEAVES OF HEALING which reached South Dakota."

C. D. IRVINE, Grand Island, Nebraska, said: "I thank God for the General Overseer and his teaching. I have been reading LEAVES OF HEALING for about three years. About sixteen months ago, through reading LEAVES OF HEALING, I concluded to cease, forever, to take medicine. Since that time I have been greatly blessed and helped. My health is better than when I took medicine.

"I am very much interested in God's work, and always have some Zion tracts with me to give to others when I have the opportunity.

"One Sunday morning I went into a hotel for breakfast, and there was but one man there besides myself. We talked about Christian Science. I said, 'I do not believe in Christian Science, but I do believe in Divine Healing.'

"He said, 'So do I. I knew a man who had a cancer on his lip. He went to Zion and was healed through the prayers of Dr. Dowie four years ago. He is still well.'

"He picked up one of my tracts, and wanted more of the literature to send to his wife, who was in bad health.

"I praise God that Zion teaching is spreading all over the world. I also thank Him for His goodness to me, and for bringing my wife here again. I pray that He will give her strength."

GEORGE MARTINEAU, Zion Home, said: "I want to thank God for the healing I received last week. I had a severe pain in my head, and I asked God to take the pain away. I was healed.

"I have been healed of many other things. I will speak of one especially. While lifting a large chunk of ice, my wrist was pierced with the ice-tongs. The wound started to bleed very fast, and I asked God to take away the pain and stop the blood. The blood stopped and the pain soon left. I thank God for this deliverance.

"I came to Zion Home with a piece of tobacco in my pocket. Dr. Speicher asked me if I had tobacco. He said, 'You cannot use tobacco in Zion Home. I guess you will not want to use it.' I have had no desire for tobacco since I have been in the Home. I praise God for that.

"I used to sell whisky, attend bar and gamble I was a slave to alcohol and tobacco, but I thank God that I have been completely delivered through Zion teaching. I was also brought out of the Roman Catholic Church."

Overseer Mason—How long ago was that, brother?

Mr. Martineau—"Three years this fall."

Overseer Mason—Three best years of your life, were they not?

Mr. Martineau—"Yes sir."

"I go on Zion's Seventy work among the Roman Catholics and tell them that I used to go to the priest to worship, but have found out that the priest cannot forgive sins, and that no man can forgive sins. God alone can forgive our sins.

"I thank God for Dr. Dowie and for this blessed Gospel."

TERESA L. DAY, Zion Home, said: "I wish to praise God for the teaching I have received in Zion and through LEAVES OF HEALING. Since coming here, God has been very precious to me, and has answered prayer in my behalf.

"Ever since I was a little girl, when I did any hard work, I would have a severe pain in my back. The last time Dr. Dowie took the healing meeting in the Home, he prayed for me. Since then I have been almost entirely rid of the pain. I praise God for this deliverance and for every blessing I have received from Him for my body, but I praise Him most of all for the spiritual blessings and for the teaching. I will be faithful to Zion and to God."

MRS. MARY MUNGER, 1514 Michigan Avenue, Chicago, Illinois, said: "Six years ago I was carried out of my own home in a chair by two strong men, put into a carriage, and taken out to Stony Island Avenue to Zion Home. My neighbors said, 'We will never see Mrs. Munger come back alive.' I had been given up by the doctors.

"I stayed in the Home just one week. I first had to get spiritual blessing, because I found out that I had not been converted, although I had been a Church member. I thought I was all right, until I heard Dr. Dowie's teaching. I thank God that I went home a well woman.

"I enjoy Zion's Seventy work very much. I have never missed but three weeks in two years going out on Seventy work. I do praise God for His goodness and kindness. We ought to be thankful that we can carry this blessed Gospel to the sick and sinful.

"I thank God for Dr. Dowie and Mrs. Dowie. I am so thankful that they have been able to raise up such a good work."

WILLIAM LEGGETT, Chesley, Ontario, Canada, said: "I am very happy to be in Zion. I thank God for what He has done for me, and that most of my family are in Zion.

"I did not know anything about Dr. Dowie and Zion until three years ago. The first I heard of this work was when our minister preached a sermon against Dr. Dowie and said he was a fraud. He also said the testimonies in LEAVES OF HEALING were not true. I thought our minister would not say anything that he did not know was true, and that he would not misrepresent any person. You see I was very much prejudiced against Dr. Dowie and his teaching, but I thank God I was brought to see better. I had a very sad experience, too.

"Our daughter lay sick for about thirteen months helpless, and she came here and got healing. Through her healing I became convinced that Dr. Dowie was right. Through Mr.

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Turner's family, who had accepted Divine Healing, my daughter was led to come to Zion. They brought her LEAVES OF HEALING, but I was very much opposed to it.

"One day I came in and found the LEAVES on her bed. She said to me, 'Father, I wish you would take this paper and read it, and tell me what you think of it.' After I had read it, I said, 'There are some very good things in it, but I think Dr. Dowie is very hard on the churches. I kept on reading the paper. That was in June, and about the middle of July my daughter came here and was healed.

"When I came here I could not stand. I suffered great pain. I had erysipelas, and when Dr. Speicher prayed for me, the pain instantly left. I thank God that I can walk a long distance now, and my limb is nearly as well as ever it was.

"Two years ago I was very sick with the grip. It had gone all through my body. I had very high fever, and could not eat or sleep. One night I was very sick, and my daughters prayed with me and told me to leave it all with the Lord. The next morning I was well, and ready for my breakfast."

DEACON WILLIAM S. PECKHAM, 2522 Calumet Avenue, Chicago, Illinois, said: "Seven years ago I came to Zion with my sick wife. In a short time she was healed.

"There is one person in Zion who has done much to help Zion and the General Overseer, and that is Mrs. Dowie. She has stood by his side all the time. She has led many of the meetings, taught Divine Healing, and prayed with the sick. She has had wonderful power in prayer, and has been given great strength. You know Dr. Dowie can wear out any ten men we ever knew, in his labors, and yet she stood by his side. As much as we love to hear the General Overseer's voice—I love to hear it above any other voice in the world—I can say that when she took the Divine Healing meetings there was never any regret expressed. We were always glad when she took the meetings. I believe Dr. Dowie's work has been better because Mrs. Dowie was by his side. I think they are both entitled to much praise for the great and mighty work they have done, under God. I have felt this for a long time.

"I love the wife of the General Overseer almost as I love the General Overseer, and I love him because he was the means of saving me in spirit, soul and body from the power of the wicked one.

"This work will go forward in the absence of the General Overseer, whose spirit is with us tonight, if we are faithful."

DEACONESS MARY SPEICHER, Zion Home, said: "I praise God for what He is doing in Zion. Pray that the mothers in Zion may be as the Hebrew women were in Egypt. I praise God that many mothers in Zion know how to trust God and to pray to Him for help in time of need."

DEACONESS SOPHIA J. HERTRICH, Zion Home, said: "I want to thank God for the first LEAVES OF HEALING which was handed to me. It was four years ago last April that I first heard of this work through a friend of mine handing me two copies of LEAVES OF HEALING. Some of my friends said it was only a money-making scheme, but I was not satisfied until I found out for myself. After I had read the LEAVES, I said that, God being my Helper, I would see and know for myself concerning this work. I am so thankful for the blessings which have come to me since I have been in this work.

"It has been a pleasure to me all my life to go into the sick room and help suffering humanity, and now it is such a pleasure to go and tell them that Christ is the Healer. I went into a home today to see a stranger who was very sick. I saw her through the window, and I felt impressed to go in and speak to her, although I heard they were very much opposed to Zion. I told her my heart longed to help the suffering. I am so glad the Lord helped me as I talked to her, and I believe I set aside their prejudice in a great many ways. She told me that she had told her mother how she longed to have somebody come in and talk to her, and her mother asked if she should send to the Methodist Church for a Deaconess, and she felt that my coming was really in answer to prayer. Pray for her.

"I am so thankful for the privilege of living in Zion Home. It does not matter whether this one, or that one, or the other one is healed or not, I am so glad to know that God's Word is true, and for the fact that He does hear and answer prayer and deliver from pain. I do praise God for the many blessings I receive in Zion."

ISABELLA FAULKS, Zion Home, said: "I am so thankful that God brought me to Zion. I thought I was a Christian when I was in the Baptist Church, but I found that I was not. I promised God that I would go or say or do whatever He wanted me to. Pray for me that I may do it with my whole heart. Also pray that the way may be opened for me to attend Zion College."

C. C. FARNUM, Sumner, Iowa, said: "I praise God for the many spiritual blessings I have received in Zion. One year ago last May I united with the Christian Catholic Church, and was baptized in Waterloo, Iowa, by Dr. Dowie. I have been healed of light afflictions. I was poisoned last fall with poison ivy. I looked to God in faith, and He healed me perfectly in answer to my own prayers.

"Last winter I led a team out to water, and one of them kicked me in the back and hurt me very badly. I sent to Zion for prayers, and I was healed.

"I praise God for Zion, for Dr. Dowie, and for LEAVES OF HEALING."

MISS EDITH FANNING, Zion Home, said: "I thank God that He showed me Zion in His Word before I heard of Dr. Dowie. I joined the Salvation Army in 1896, but in the same year, in November, God told me to get out of the Salvation Army, although I did not know of Zion at that time.

"Shortly after I went home, I read a copy of LEAVES OF HEALING, and it seemed as if it came right from God. From that time I had a great desire to work in Zion Home, but it was three years before God opened the way for me to come to Zion. I would rather have the lowest place in Zion and know God, than to have the highest place in the world and not know Him.

"Pray for me that I may be a blessing to the guests with whom I come in contact."

MRS. WILLIAM LEGGETT, Chesley, Ontario, Canada, said: "I know Zion is of God. When I first read LEAVES OF HEALING I knew this was a good work.

"When my daughter spoke of coming to Zion, I said, 'I believe if you were there you would be healed, but how will you get there?' She said, 'If the Lord wants me there, He will see that I get there.' He did get her here. I thank God she was healed. I also thank Him for Zion teaching. Pray for us that we may stand firm when we return to Canada."

MISS ELIZABETH ROGGY, 16 East Sixteeeth Street, Chicago, Illinois, said: "I thank God for His wonderful guidance since I turned to Him and asked Him to show me Himself. I praise Him most of all for what I have received through Zion. When I first read LEAVES OF HEALING I did not see my way clearly, but, thank God, after reading that paper I received such peace. I am positive that God led me into Zion, and has helped me to stand firm when the testing time came."

The meeting was then closed by the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit 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.

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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.

Lie of the Chicago Blade Nailed Down.

July 27, 1900—A long article containing many false statements concerning the Mansfield affair.

Lie of the Chicago American Nailed Down.

August 6, 1900—False statement alleging that the General Overseer directed Zion to vote for W. J. Bryan.

Lie of the Chicago Times-Herald Nailed Down.

August 6, 1900—False statements alleging that the General Overseer declared that Zion would oppose the reëlection of McKinley.

Lie of the Chicago Post Nailed Down.

August 8, 1900—False statements concerning the General Overseer's departure for Europe.

Lies of the Chicago News Nailed Down.

August 2, 1900—False statements concerning the General Overseer's departure for Europe.

August 8, 1900—False statements concerning the departure of the General Overseer for Europe.

Lies of the Chicago Tribune Nailed Down.

August 7, 1900—A vile fabrication alleging a quarrel between the General Overseer and the Overseers and Elders.

August 8, 1900—False statements concerning the General Overseer's departure for Europe.

Lies of the Chicago Dispatch Nailed Down.

July 21, 1900—False statements alleging one Joseph Booth, who assaulted and robbed a young lady, to be a member of the Christian Catholic Church in Zion.

July 21, 1900—False statement alleging that the Zook Farm at Chadwick, Illinois, is a part of "Dowieism"; also a vile slander classing the General Overseer with spirit mediums and fortune-tellers.

Lies of the Chicago Inter Ocean Nailed Down.

August 6, 1900—A long article, containing many false statements, concerning Zion Elders' unsuccessful attempts to enter Mansfield, Ohio, Lord's Day, August 5th; also lying statements, made out of whole cloth, concerning the General Overseer's address in Central Zion Tabernacle, Lord's Day afternoon, August 5, 1900.

August 7, 1900—False statement alleging that members of the Christian Catholic Church in Chicago are anxious lest the General Overseer should not intend to return from Europe.

Lies of the Chicago Chronicle Nailed Down.

August 2, 1900—False statements concerning the return of Evangelist Fisher and Elder McClurkin.

August 6, 1900—Many false statements concerning the address of the General Overseer in Central Zion Tabernacle, Lord's Day, August 5th; chief among which is the utterly false allegation that the General Overseer declared himself as opposed to the reëlection of McKinley. The General Overseer did not commit himself but simply gave warning to the administration.

August 7, 1900—An utterly false statement, made out of whole cloth, alleging that the General Overseer and the Overseers and Elders had bitterly quarreled over the General Overseer's approaching visit to Europe.

August 8, 1900—False statements concerning the departure of the General Overseer for Europe.

Lies of the Chicago Journal Nailed Down.

July 31, 1900—False statements concerning the Mansfield affair.

August 3, 1900—False statement, alleging that Elder McClurkin was seriously injured at Mansfield, Ohio.

August 6, 1900—False statement, alleging that the General Overseer had declared that Zion would oppose the reëlection of William McKinley.

August 7, 1900—False statements concerning the General Overseer's departure for Europe.

August 8, 1900—An absolutely false statement, fabricated in the brain of the reporter, alleging that the General Overseer had deferred his trip to Europe on account of the troubles at Mansfield.

Lies of Other City Papers Nailed Down.

Cincinnati (Ohio) *Tribune*, July 22, 1900—False statements concerning Elder Cyrus B. Fockler and the Mansfield mob.

Toledo (Ohio) *Bee*, July 22, 1900—False statement concerning Elder Cyrus B. Fockler and the Mansfield, Ohio, mob.

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Cincinnati (Ohio) *Inquirer*, July 22, 1900—False statements concerning the ministry of Elder Cyrus B. Fockler at Mansfield, Ohio.

Pittsburg (Pennsylvania) *Post*, July 22, 1900—False statements concerning the treatment of Elder Cyrus B. Fockler by the Mansfield, Ohio, mob.

Buffalo (New York) *Courier*, July 23, 1900—Lies about Elder Fockler and Mansfield.

Mansfield (Ohio) *Shield*, July 24, 1900—Lies concerning the General Overseer.

Grand Rapids (Michigan) *Herald*, July 24, 1900—False statements concerning the General Overseer and Ben MacDhui.

Waukegan (Illinois) *Sun*, July 24, 1900—False statement alleging that the General Overseer claimed that he had received $5,000,000 "through the channels of Zion."

Racine (Wisconsin) *News*, July 24, 1900—False statement alleging that the General Overseer claimed that he had received $5,000,000 "through the channels of Zion."

Toronto (Canada) *Star*, July 25, 1900—A most shameful lie, alleging that the General Overseer "lured a rich Englishman into marrying his sister."

Philadelphia (Pennsylvania) *Record*, July 25, 1900—Lies concerning Elder Fockler.

Mansfield (Ohio) *News*, July 25, 1900—A long article with sensational headlines, containing many false statements concerning Evangelist Fisher and Elder Fockler.

Mansfield (Ohio) *News*, July 25, 1900—Lies concerning the General Overseer.

Rockford (Illinois) *Gazette*, July 25, 1900—False statements concerning the marriage of Deacon Stevenson.

Mansfield (Ohio) *Shield*, July 25, 1900—Lies concerning the marriage of Deacon Samuel Stevenson and Miss Mary A. Dowie.

New York (New York) *Herald*, July 25, 1900—False statement alleging that Deacon Stevenson is to succeed the General Overseer.

Mansfield (Ohio) *Shield*, July 26, 1900—Many false statements concerning the address of the General Overseer in Central Zion Tabernacle, Lord's Day, July 22, 1900.

San Francisco (California) *Examiner*, July 26, 1900—False statements concerning the Mansfield affair.

Oshkosh (Wisconsin) *Times*, July 26, 1900—A false statement alleging that the General Overseer "parted fools from their money."

Mansfield (Ohio) *News*, July 27, 1900—Many impertinent and untrue statements concerning the General Overseer.

Mansfield (Ohio) *Shield*, July 30, 1900—A long, sensational article, full of false statements, concerning Overseer Piper's sermon at Mansfield and LEAVES OF HEALING.

Mansfield (Ohio) *News*, July 30, 1900—Lies about LEAVES OF HEALING and Overseer Piper's address in Mansfield.

Mansfield (Ohio) *News*, July 30, 1900—Report of a sermon by Rev. F. A. Gould, of the First Methodist Church, Mansfield, Ohio. This sermon contains many bitterly false statements concerning the General Overseer and Zion and Elder Fockler.

Waukegan (Illinois) *Sun*, July 31, 1900—False statements concerning members of Zion now living on Zion City Site.

Mansfield (Ohio) *Shield* (Extra), July 31, 1900—False statements, in a sensational article, describing the mobbing of Zion Elders at Mansfield, Ohio.

Mansfield, (Ohio) *News*, July 31, 1900—False statements concerning LEAVES OF HEALING; also an article signed by John E. Sturges, containing many shamefully false statements.

Mansfield (Ohio) *Shield*, August 1, 1900—False statements concerning affairs in Mansfield.

Kansas City (Missouri) *Star*, August 1, 1900—False statement concerning LEAVES OF HEALING.

Mansfield (Ohio) *News*, August 1, 1900—A column of editorials containing many most ridiculously false statements.

Waukegan (Illinois) *Sun*, August 1, 1900—False statements concerning the Mansfield affair.

Pittsburg (Pennsylvania) *Times*, August 1, 1900—False statements concerning the Mansfield affair.

Kansas City (Missouri) *Journal*, August 1, 1900—False statements concerning the Mansfield affair.

St. Louis (Missouri) *Post-Dispatch*, August 2, 1900—False statements concerning the General Overseer and Zion.

Mansfield (Ohio) *News*, August 2, 1900—An unsigned letter, purporting to be from a resident of Chicago, containing a most direct and unequivocal incitement to mob violence, congratulating Mansfield on its good sense in mobbing Zion Elders.

Council Bluffs (Iowa) *Nonpareil*, August 2, 1900—An editorial article condemning the Mansfield outrages, but containing many false statements concerning Zion.

Cincinnati (Ohio) *Commercial Tribune*, August 3, 1900—False statements concerning LEAVES OF HEALING.

Mansfield (Ohio) *News*, August 3, 1900—An editorial article falsely alleging that the General Overseer does not intend to return from his trip to Europe.

Mansfield (Ohio) *News*, August 3, 1900—False statements insinuating that the General Overseer would take the funds of the Christian Catholic Church to Europe with him.

Mansfield (Ohio) *News*, August 3, 1900—False statements concerning the General Overseer and Zion, copied from the *Ram's Horn;* also an unsigned letter alleged to be from a resident of Chicago.

Portland (Oregon) *Times*, August 3, 1900—False statements concerning the General Overseer and Zion.

Mansfield (Ohio) *News*, August 4, 1900—Many false statements concerning the General Overseer and Zion.

Mansfield (Ohio) *Shield*, August 4, 1900—A report of a citizens' meeting, held in Mansfield, in which many false statements concerning the General Overseer and Zion were made.

Cleveland (Ohio) *Press*, August 4, 1900—Many false statements concerning the General Overseer and Zion.

Minneapolis (Minnesota) *Journal*, August 4, 1900—False statements concerning the marriage of Deacon Samuel Stevenson and Miss Mary A. Dowie.

Columbus (Ohio) *Dispatch*, August 4, 1900—False statements alleging that the General Overseer kept away from Mansfield on account of cowardice.

Cleveland (Ohio) *Press*, August 6, 1900—False statements alleging that the General Overseer had declared Zion to be opposed to McKinley's reëlection.

Minneapolis (Minnesota) *Times*, August 6, 1900—An alleged interview with Dr. C. J. Sindall, ex-Elder in the Christian Catholic Church, containing many false statements concerning the General Overseer and Zion.

Waukegan (Illinois) *Sun*, August 7, 1900—False statements alleging that the General Overseer declared that Zion's vote would be cast for W. J. Bryan, and that Zion controlled the election.

Lies of Country Papers Nailed Down.

Hart (Michigan) *Journal*, June 28, 1900—A scandalous and wholly false article alleging that the General Overseer commanded a suffering woman to give him her all, including her return ticket. The article closes with a vile insinuation that many have been thus robbed and in their despair have drowned themselves in the lake. The vicious falsity of this article is partially explained by the fact that it is clipped from the *Alkaloidal Clinic*, a medical journal.

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Charleston (Illinois) *Plaindealer*, June 29, 1900—False statements alleging that the Zion Faith Home in Carroll County, Illinois, is under the control of the General Overseer.

Simcoe (Ontario, Canada) *Reformer*, July 5, 1900—A column of false statements concerning the General Overseer and Zion.

Pandora (Ohio) *Times*, July 6, 1900—False statements concerning the General Overseer and Zion, closing with the blasphemous statement that Zion Literature is Antichrist literature and that the General Overseer is probably the Antichrist himself.

Waukegan (Illinois) *Sun*, July 9, 1900—False statement concerning alleged visit of two members of the Christian Catholic Church to a Waukegan druggist.

Batesville (Indiana) *Tribune*, July 10, 1900—An article, almost a column long, containing many old and long-ago-exploded lies concerning the General Overseer and Zion, closing with the blasphemous sentence, "Dowieism equals Devilism." This article is signed by S. A. Morrow, pastor of the Methodist Episcopal Church.

Kenosha (Wisconsin) *Gazette*, July 14, 1900—False statements concerning the General Overseer and Zion City.

Fremont (Ohio) *News*, July 16, 1900—Lies concerning Elder Fockler and Zion in Mansfield, Ohio.

Waukegan (Illinois) *Sun*, July 16, 1900—False statement alleging that the Stars and Stripes was hidden by the flags of Scotland and Great Britian in the procession at the Consecration of Zion Temple Site.

Waukegan (Illinois) *Sun*, July 16, 1900—False statements concerning the Consecration of Zion Temple Site.

Sterling (Illinois) *Gazette*, July 16, 1900—An article describing the Consecration of Zion Temple Site and Memorial Address in Central Zion Tabernacle. While in the main truthful and fair, the article contains many inexcusable inaccuracies.

Crestline (Ohio) *Advocate*, July 19, 1900—False statements concerning Zion in Mansfield, Ohio, and Elder Fockler.

Freeport (Illinois) *Republican*, July 20, 1900—A long article, signed W. S. Caldwell, closing with an uncalled-for tirade against the General Overseer. This is full of false statements.

Lima (Ohio) *Gazette*—Lies about the Mansfield affair.

Vineland (New Jersey) *News*, July 20, 1900—False statements alleging that the General Overseer preaches treason.

Mt. Vernon (Ohio) *Republican-News*, July 21, 1900—Many false statements concerning the ministry of Elder Cyrus B. Fockler, of Mansfield, Ohio.

Galion (Ohio) *Leader*, July 23, 1900—A most scurrilous article, full of the most shameful lies concerning Elder Cyrus B. Fockler.

Waterloo (Iowa) *Reporter*, July 23, 1900—False statements concerning the ministry of Elder Cyrus B. Fockler in Mansfield, Ohio; also false statements alleging that Elder Fockler returned to Mansfield because threatened with expulsion from Zion if he did not.

Marion (Ohio) *Star*, July 23, 1900—False statements concerning Elder Cyrus B. Fockler and his ministry in Mansfield, Ohio.

Muscatine (Iowa) *Journal*, July 23, 1900—False statements concerning the ministry of Elder Cyrus B. Fockler in Mansfield, Ohio; also a false statement alleging that Elder Fockler returned to Mansfield from Chicago because the General Overseer threatened to expel him from Zion if he did not.

Galion (Ohio) *Sun-Review*, July 24, 1900—A scurrilous article, shamefully maligning Elder Fockler.

Marion (Ohio) *Star*, July 24, 1900—A most blasphemous article concerning the General Overseer and Elder Fockler.

Ashland (Ohio) *Press*, July 25, 1900—False statements concerning Elder Fockler.

Bloomington (Illinois) *Pantagraph*, July 25, 1900—Lies concerning the General Overseer.

Mt. Gilead (Ohio) *Register*, July 25, 1900—Lies concerning Elder Fockler.

Akron (Ohio) *Democrat*, July 25, 1900—False statements alleging that Elder Fockler returned to Mansfield, Ohio, because he was threatened with expulsion from Zion if he did not.

Waukegan (Illinois) *Sun*, July 25, 1900—Absolutely false statement alleging that the General Overseer was about to move the Site of Zion City to Winthrop Harbor.

Waukegan (Illinois) *Sun*, July 25, 1900—False statement concerning Deacon Samuel Stevenson, alleging that he presented all his wealth to Zion.

Canton (Ohio) *News-Democrat*, July 26, 1900—False statements concerning the General Overseer.

Galion (Ohio) *Leader*, July 31, 1900—A most marvelous concoction of lies concerning the Mansfield affair.

Galion (Ohio) *Leader*, August 1, 1900—Many false statements concerning the Mansfield affair and the General Overseer and Zion. This article is remarkable for the great number of most ridiculous lies which it contains.

Belleville (Ohio) *Messenger*, August 3, 1900—False statements concerning the Mansfield affair.

Galion (Ohio) *Sun-Review*, August 3, 1900—Many vile fabrications concerning Zion and the Mansfield affair.

Ashland (Ohio) *Gazette*, August 3, 1900—Many false statements concerning Elder Fockler, LEAVES OF HEALING and the General Overseer.

ITINERARY OF DEACON DANIEL SLOAN.

The following are the proposed places of visitation of Deacon Daniel Sloan to the Branches and Gatherings of Zion, with such additional places en route as may apply and be arranged for, where hearty coöperation is assured and plans perfected for a profitable mission:

Marinette, Wisconsin.	Adeline, Illinois.	Sault Ste. Marie, Mich.
Menominee, Michigan.	Madison, Wisconsin.	Petoskey, Michigan.
Oak Park, Illinois.	Elroy, Wisconsin.	Des Moines, Iowa.
Harvey, Illinois.	Galesville, Wisconsin.	Astor, Iowa.
Dwight, Illinois.	Alma, Wisconsin.	Auburn, Nebraska.
Pontiac, Illinois.	Eau Claire, Wisconsin.	Falls City, Nebraska.
Hammond, Indiana.	St. Paul, Minnesota.	Lawrence, Kansas.
Lafayette, Indiana.	Minneapolis, Minnesota.	Eskridge, Kansas.
Logansport, Indiana.	Royalton, Minnesota.	Sterling, Kansas.
Huntington, Indiana.	Windom, Minnesota.	Great Bend, Kansas.
Wolcottville, Indiana.	Forest City, Iowa.	Marion, Kansas.
Sturgis, Michigan.	Waterloo, Iowa.	Kansas City, Missouri.
Litchfield, Michigan.	Davenport, Iowa.	Ada, Ohio.
West Unity, Ohio.	Appleton, Wisconsin.	Findlay, Ohio.
Valparaiso, Indiana.	Waupaca, Wisconsin.	Akron, Ohio.
Galien, Michigan.	Merrill, Wisconsin.	Orrville, Ohio.
Niles, Michigan.	Prentice, Wisconsin.	Wooster, Ohio.
Paw Paw, Michigan.	Toronto, Ontario.	Cambridge, Ohio.
De Kalb, Illinois.	Walkerton, Ontario.	Mt. Sterling, Ohio.
Belvidere, Illinois.	Wiarton, Ontario.	

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.

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.

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ZION IN JAPAN.



N. Saito. Mother Saito. Rev. D. Tokida. Mrs. D. Tokida. Rev. T. A. Cairns. S. Iwamoto. Mrs. T. A. Cairns. Mrs. S. Iwamoto. K. Kageyama. Mother Iwamoto.

ZION'S NUCLEUS IN YOKOHAMA.

Mr. Cairns was formerly in the Methodist Protestant Mission. He is now a member of the Christian Catholic Church in Zion, though not yet appointed a missionary.



基督教公同教會總監督博士ダウ氏曰く
神愈の道は物にあらわしてべルナ」なり イエス
宣し我は途なり眞理なり生命なりと然り
彼れは其聖なる契約の面名によりて永遠
其民の醫愈者なることを表示されたり曰く我
は汝を愈す エホバなり 約出エジプト記十五ノ廿六
主イエスキリストは今尚は吾人の醫愈者也
彼れは愛の給ふこと能はず益はイエスキリスト
は昨日も今日も永遠も變り給ふことなけ
れば ヘブル書に彼れは今現に吾人と偕に在
すより曰く視よ我は世の末まで常に爾曹
と偕に在るなり 希臘三ノ八、太廿八ノ二十
イエスは愛り給はず其靈に於て現在し給ふ
こと數て肉体をとりて此世に在し給ひし時と
異ふことなし 彼れは今其民の醫愈者なり、
神愈はキリストの贖罪に基くなり
イエスに關する預言に曰く彼れは自ら我儕
の患を受け我儕の病を負て其打たれし痍によりて我儕は愈されたりと故に
神愈の賜は永久を通して成就せられし
ことを布告せられたるなり 賽五十三ノ四、五、
太八ノ十七、

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ZION CITY NOTES

BY DEACON H. W. JUDD.

THE VOICE of the watchmen! they lift up the voice, together do they sing: for they shall see, eye to eye, when the Lord returneth to Zion.—Isaiah. 52:8.

BE GLAD then, ye children of Zion, and rejoice in the Lord your God. —Joel. 2:23.

YEA, AND all that would live godly in Christ Jesus shall suffer persecution. But evil men and imposters shall wax worse and worse, deceiving and being deceived.

For the time will come when they will not endure the sound doctrine.

But abide thou in the things which thou hast learned and hast been assured of.—2 Timothy 3:12-14; 4:3.

THE true Church of the Living God will be built up only through trial and persecution. The time is coming when those in Zion who desire to live a true Christian life as taught and exemplified by our Lord Jesus Christ and His Apostles, will not be permitted to live such a life until they find an abiding place in Zion, God's City of Refuge, which He is preparing for the afflicted of His people in these latter days.

WE ARE thankful to receive the many kind and encouraging words from God's people in many parts of this land. Multitudes are beginning to realize the absolute necessity of an abiding place for those who are determined to live a pure life, and where Christian training and influence can be obtained for their children. Zion must be kept pure, and, God helping us, we shall use every effort to keep every form of evil and impurity out of Zion City.



LOOKING WEST IN RAVINE ON SOUTH LINE.

OUT OF THE MANY encouraging letters received, we give one from Massachusetts a few days ago:

DEAR SIRS:—We want ——— shares of Zion Lace Industries Stock and ——— shares in Zion Land and Investment Association.

Please advise how to send the money. We are very much interested in Zion and feel our money will be safer invested in Zion than in the bank.

We wish we could send more.

A TRUE CHRISTIAN who has consecrated his life, his property, his service, his all to God, will not be inclined to lie awake nights to plan how his estate shall be divided after death among heirs who will fight Zion and are, therefore, at enmity with God, and would hinder the progress of God's work with the funds left to them.

VIEWS of new buildings and improvements to be erected will be shown as the work progresses.

IN SPITE of the deception and bitter opposition of the Devil, we are also thankful to see that God's people are beginning to realize that investments in Zion's Financial Institutions and Zion Lace Industries are not only good paying investments, but are safe investments as well. Nothing could have convinced us more of that fact than to have seen the absolute love and confidence displayed at the conference between the General Overseer, officers and shareholders, held July 16th, 17th and 18th, when the shareholders expressed their unanimous approval of all that had been done by the Association.

MORE THAN a hundred beautiful views have recently been taken of the magnificent site for Zion City. These will be exhibited in the pages of LEAVES OF HEALING and THE COMING CITY from time to time.

WE AGAIN warn those who desire employment not to come until sent for. It must be remembered there are no houses for families, and several months will elapse before houses can be provided. Steady employment cannot be assured before next year. Applications for employment will be considered in the order in which they are received.

OUR REAL ESTATE DEPARTMENT will furnish all the assistance possible to those who expect to locate at Zion City, but have real estate to dispose of first.

Send for the following forms to fill out, according to the kind of property you wish to sell:

Form A, for Residence Property.
Form B, for Business Property.
Form C, for Farm Property.
Form D, for Unimproved City or Town Property.

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STEREOPTICON EXHIBITS OF ZION CITY.

TO THE MEMBERS AND FRIENDS OF ZION.

This will set before you clearly the purposes, plans and provisions for the special visits to the Branch Churches and Gatherings of Zion throughout Wisconsin, Iowa, Minnesota, Nebraska, Kansas, Missouri, Illinois, Indiana, Michigan and Ohio, as well as elsewhere throughout the United States and Canada.

Stereopticon Exhibitions of Zion and her work will be made, and conferences held which are now being planned for, in connection with Deacon Sloan's special mission with reference to Zion City and the work of Zion generally.

1. Where a Branch Church does not already exist with an Elder or Deacon in Charge, a petition must be made asking for such a visit as follows:

We, the undersigned, as members or friends of Zion, desire the Panorama of Zion and Exhibit of Zion City to be given in ———, and pledge our hearty coöperation, earnest prayers and an unprejudiced hearing.

This must be signed by twenty-five or more members and friends of Zion in original signature, with age, occupation, and Church affiliation.

2. Visits will be made to all such places, either Branches or Gatherings, as speedily as they can be arranged for in routes, three or four places being visited in a single trip. The traveling expenses are to be met jointly by the places visited on a given trip, which will divide the expense; for example, if a trip costs $30 and three places are visited, each place would pay $10 in addition to whatever hall rent there may be.

For illnstration, in visiting Lima, Marion and Mansfield, the railroad fare for the trip, 595 miles for two persons, was $35. This to be divided between the three places; in many places the expense would be only about a third, a half, or even less than this amount. A dollar or two from each person, if not all from one or two hearts so thankful for Zion, will meet this expense. It must not in any place be a burden or a barrier to the great blessing which can come from this visit and ministry.

3. A suitable place must be secured if a Zion Tabernacle is not occupied, or is not large enough, which will provide seating capacity of not less than 200. Collections will be taken and these will go toward the rental or traveling expense.

4. Entertainment must be provided in some Zion home for the Deacon and his operator, that is comfortable, and at not too great distance from the Zion Tabernacle or place of conferences.

5. Printed matter will be furnished in advance without expense, consisting of posters for display in stores or windows and handbills for widespread distribution, as well as tickets of admission to be put into the hands of members and friends for distribution to their acquaintances and those desiring to be reached. A special effort must be made to invite all who love God in sincerity and truth and are willing to hear of the mighty work God is doing in and through Zion.

6. When four days are to be given to a place, two evenings will be occupied in conferences, and two given to stereopticon exhibitions, while the daytime everywhere will be fully occupied with interviews with members and friends of Zion. Appointments for these interviews must be made with the Deacon as soon as he reaches a place, or at the very first conference, whether it be afternoon or evening.

If only two days will be given to a place, one night will be used in conference and the other with the stereopticon, with interviews in the daytime.

7. Visits cannot be made to the hundreds of points where there are only four or five members in a place, who are widely scattered, nor to places at too great distances and too remote from each other, because of the time it would involve, as well as the heavy expense it would incur.

8. The Panorama of Zion and Exhibit of Zion City given in a single evening, weekday or Sunday, will be the widely advertised and ticketed public meeting, which ought to attract scores and hundreds at each place.

Where no Tabernacle is rented, a public hall at not too great expense should be secured for the day and evening after the Deacon has announced definitely the date. To save too heavy expense the conferences and interviews can be otherwise arranged for in some residence which is centrally located.

9. Interviews are desired with every adult member and friend of Zion regarding relations to Zion and possibilities in Zion. Larger and clearer views of the consecration to God of every power possessed should be a great blessing in spirit, soul and body to those persons who meet this engagement in the spirit of earnest prayer.

10. When a place is selected for a visit, it is desired that all members within a radius of thirty miles be invited to the conference. As far as possible, when it is desired, hospitality should be provided in Zion homes for those members or friends who come from a distance and are compelled to remain over night or tarry a day or two.

NOTICE.—The Panorama of Zion and Exhibit of Zion City has been rearranged and new and inspiring views of Zion City in all the life of growing harvest-time have been added.

Photographic glimpses and various Panoramas will be exhibited throughout a conference, together with literature concerning special phases of Zion's ever increasing work.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, AUGUST 29th or 30th.

Great and Precious Promises.

1. *Concerning Salvation.*—John 6:37.
   Who did Christ come to save?
   Will He not save every one?
2. *Concerning assurance.*—John 6:47.
   How can one obtain everlasting life?
   What assures one he has it?
3. *Concerning prayer.*—John 15:7.
   What are the conditions of prayer?
   What are the limitations in prayer?
4. *Concerning the Scriptures.*—1 Peter 1:25.
   What good news has the Bible been to you?
   Does it continue to be good news to you?
5. *Concerning the Holy Spirit.*—Luke 24:49.
   What is it to receive the Holy Spirit?
   How is this power manifested?
6. *Concerning His ministry.*—Mark 16:17, 18.
   What power has a true minister?
   When do the signs fail to be seen?
7. *Concerning His Church.*—Matt. 16:18, 19.
   Who only adds to the Church?
   Who wages a war against it?
8. *God has not failed on a single promise.*—Heb. 10:22, 23.
   Why do many not see the promises?
   Is it not because they fail to see God?
9. *Hold on to God and expect all He has assured.*—Heb. 10:35-37.
   Who begets expectations from God?
   When does God make His promises true?
10. *Christ is God's evidence of present values.*—2 Cor. 1:18-22.
    Is it possible a promise may fail?
    What guarantees have we that they fail not?
11. *The record is unbroken to date.*—Joshua 23:14.
    Has a faithful heart yet been disappointed?
    Do you keep a record of God-given promises?

The Lord Our God is a Promise-Performing God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 2d.

Rewards of the Overcoming Life.

1. *God's truth is effectual in overcoming doubt, disease and death.*—1 John 5:9-13.
   What is it to doubt God?
   What results come from doubting God?
2. *Our relations with Him make victory ever certain.*—1 John 4:4-6.
   Does God's presence mean victory?
   What close relations can we have with God?
3. *Faith in Christ is the basis of every victory.*—1 John 5:1-4.
   What comes from faith in Christ?
   What victories are we sure of because of faith in God?
4. *Increase of faith is ever inwrought by the Spirit of God.*—1 John 5:8.
   How can one get more faith?
   What testimony is offered to induce faith?
5. *We may overcome all lost by disobedience.*—Rev. 2:7.
   What shuts out from the Tree of Life?
   Where is the Tree of Life yet found?
6. *We may overcome death, even in death.*—Rev. 2:11.
   Is there any terror in death?
   What death are we to shrink from?
7. *We may overcome hunger for worldiness.*—Rev. 2:17.
   What strength has God promised to sustain?
   How dear can relations to God become?
8. *We may overcome the deception of false-teaching.*—Rev. 2:26, 27.
   Can the elect ever be deceived?
   Will the saints not yet triumph in the world?
9. *We may overcome formalism and lack of faith.*—Rev. 3:5.
   How many will fail of the Grace of God?
   Does a holy life keep in fellowship with God?
10. *We may overcome persecution and opposition.*—Rev. 3:12.
    What city is ours now by faith?
    What positions in glory await us?
11. *We may overcome philosophy and self-ease.*—Rev. 3:21.
    What makes the love of many wax cold?
    Will some not suffer yet before they reign?

God's Holy People are an Overcoming People.

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ZION'S MAIL SYSTEMATICALLY ROBBED.

A Warning to Those Who Send Money by Mail. Always Send by Postal Money Order.

Zion and the work of the extension of the Kingdom of God has lost thousands of dollars and a young man has had temptation placed in his way which led him to crime, which will doubtless end in a long term in prison, as a result of the carelessness or ignorance of many of the members and friends of Zion in sending money through the mails.

For months the financial and publishing departments of Zion at Headquarters had been receiving complaints from all parts of the country to the effect that either the writers had not received receipts for money sent in, or that they had not received literature ordered with remittances enclosed.

Finally the complaints became so numerous and so regular that it was decided that Zion's mail was being regularly robbed.

Deacon E. S. Anderson, General Recorder and Financial Secretary, began investigation, and found that many of the envelopes which came to Zion were slightly torn at the lower edge, showing that some one who had the handling of them was thus mutilating them for the purpose of determining whether or not they contained money.

The detectives of the Postoffice Department were then informed of the robberies and began work on the case. It was soon discovered that the theft was being committed at the Twenty-second Street Station of the Chicago Postoffice.

The detectives then began watching the employees at that station and very quickly observed a certain clerk, named Stephen Conforti, slyly tearing the lower edges of the letters addressed to Zion which passed through his hands.

He was not seen to abstract anything from them, so the next day a decoy letter containing currency was sent through the mail with the Zion address upon the envelope.

The guilty young man tore the envelope, saw the money it contained, and promptly fell into the trap which had been set for him. He slipped the "decoy" into his apron and in a moment was in the hands of the detectives.

Being caught with the stolen letter upon his person, he saw the uselessness of denial and prepared a written confession.

He stated that he had been robbing Zion's mail in this manner ever since January, 1900, and that he had stolen at least five letters a day on an average.

At a very conservative estimate he had spent on shameful dissipation and shameless women $2,000 which belonged to Zion and to God.

If those who mailed this money had taken pains to secure postal money orders, which are almost everywhere obtainable, this great loss would have been avoided and such temptation would not have been placed in the reach of this miserable postal clerk.

The publicity given, by the Chicago press, to the crime and arrest of Stephen Conforti has opened the eyes of unprincipled postal clerks all over the country to the fact that Zion's mail often contains paper currency, hence it becomes much more important that the friends of Zion everywhere should take great care that all money is so mailed that it will be impossible to steal it.

Postal money orders cost but a few cents, and are so safeguarded by the excellent system under which they are issued that loss or theft is practically impossible.

In localities where the postoffices do not sell money orders, it is usually not far to large towns, where the orders can be purchased.

In the rare cases, when it is very difficult to secure postal orders, express orders or bank drafts may be sent; but in that case the sender should inform the person to whom he sent the order or draft if he does not receive acknowledgment in the course of a week or ten days.

In most cases, however, the postal money order is the safest manner of sending money through the mail, and should be used, unless there is a very good reason for using some other means. Next in safety come express orders, bank drafts and checks. Never, under any circumstances, should paper currency, gold or silver be sent in letters, unless the cost of securing other means of transmission is greater than the sum to be sent.

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WE OFFER FOR SALE

$400,000 Zion Lace Industries Preferred Coupon Stock

SHARES $100 EACH

INTEREST PAID AS FOLLOWS:

Guaranteed Interest payable Semi-Annually; Contingent Interest payable Annually at the following rates:

First Year, - - -	6 Per Cent
Second Year, - - -	7 Per Cent
Third Year, - - -	8 Per Cent
Fourth Year, - - -	9 Per Cent
Fifth Year, - - -	10 Per Cent
Sixth Year, - - -	11 Per Cent
Seventh Year, - -	12 Per Cent

STATEMENT

Estimated area occupied by Industries,	**50 to 80 acres**
Estimated number of hands employed at the end of five years,	**50,000**
Estimated value of property at the end of five years, at least	**$5,000,000**

In view of the fluctuations in the value of stocks listed on Stock Exchanges, caused many times by manipulation of unscrupulous men, we believe the careful investor will appreciate the value of this stock, which cannot be purchased except through this Bank.

ARTICLES OF AGREEMENT MAILED UPON APPLICATION

Stock may be subscribed for by addressing applications to

ZION CITY BANK

Long Distance Telephone South 1067 CHICAGO, ILLINOIS

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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.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Seven Thousand Five Hundred and Thirty-Three Baptisms by Triune Immersion Since March 14, 1897.

Seven Thousand Five 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 June 14, 1900, by the General Overseer	4117	
Baptized by Elders and Evangelists	1272	
Total baptized in Central Zion Tabernacle		5389
Baptized in places outside of Chicago by the General Overseer	120	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1367	
Total baptized outside of Chicago		1487
Total baptized in three years and three months		6876

Baptized in Central Zion Tabernacle by the General Overseer:		
July, 1900, Vol. 7, No. 12, page 383	57	
July, 1900, Vol. 7, No. 13, pages 414, 415	165	222
Baptized at Ben MacDhui, Montague, Michigan, by the General Overseer:		
June, 1900, Vol. 7, No. 10, page 320	8	
Baptized in Central Zion Tabernacle by Overseer Speicher	18	
Baptized in Central Zion Tabernacle by Overseer Piper	16	
Baptized in Central Zion Tabernacle by Elder Stith	28	
Baptized in Central Zion Tabernacle by Evangelist Fisher	13	
Baptized in Central Zion Tabernacle by Elder Graves	8	
Baptized in Central Zion Tabernacle by Elder Dinius	15	
Baptized in Central Zion Tabernacle by Elder Taylor	13	
Baptized in Central Zion Tabernacle by Elder Fockler	13	
Baptized in Central Zion Tabernacle by Elder Brasefield	15	135
Baptized in Illinois by Elder McCreery	5	
Baptized in Indiana by Elder Hayden	13	
Baptized in Iowa by Elder Haight	12	
Baptized in Iowa by Elder Cabeen	18	
Baptized in Kansas by Elder Reed	25	
Baptized in Michigan by Elder Adams	6	
Baptized in Michigan by Elder Stokes	20	
Baptized in Michigan by Elder Hayden	3	
Baptized in Minnesota by Elder Sindall	3	
Baptized in Minnesota by Deacon Crane	7	
Baptized in Minnesota by Elder Excell	15	
Baptized in Nebraska by Elder Hoy	8	
Baptized in New Jersey by Elder Leonard	12	
Baptized in New Jersey by Elder Hammond	19	
Baptized in Ohio by Elder Bouck	5	
Baptized in Ohio by Elder Fockler	5	
Baptized in Ohio by Elder Moot	7	
Baptized in Ohio by Elder Reiff	3	
Baptized in Ohio by Elder McClurkin	11	
Baptized in Ohio by Elder Basinger	1	
Baptized in Pennsylvania by Elder Hammond	9	
Baptized in Texas by Elder Ryder	15	
Baptized in Washington by Elder Simmons	1	
Baptized in Wisconsin by Elder Bryant	8	
Baptized in Wisconsin by Deacon Stochholm	18	
Baptized in Wisconsin by Elder Kennedy	20	
Baptized in Australia by Overseer Wilhide	11	
Baptized in British Columbia by Elder Brooks	2	
Baptized in British Columbia by Elder Simmons	4	
Baptized in Canada by Deacon Hope	1	
Baptized in New Zealand by Deacon Roberts	5	300 657
Grand total baptized since March 14, 1897		7533

The following-named sixteen believers were baptized in Central Zion Tabernacle, on Lord's Day, August 12, 1900, by Overseer Piper:

Copeland, T. A.	4445 Langley Avenue, Chicago, Illinois
Gray, Mrs. Laura M	Brighton, Colorado
Jensen, Hans Peter	2945 Vernon Avenue, Chicago, Illinois
Johnson, Arve	1003 North Kedzie Avenue, Chicago, Illinois
Johnson, Mrs. Olene	1003 North Kedzie Avenue, Chicago, Illinois
Madlem, Miss Settiah	3443 Union Avenue, Chicago, Illinois
Mudge, Clark E	Marion, Iowa
Mudge, Mrs. Asenath M	Marion, Iowa
Mudge, Miss Mary E	Marion, Iowa
Mudge, Miss Vera	Marion, Iowa
Ott, Charles	3157 Wall Street, Chicago, Illinois
Ott, Charles, Jr.	3157 Wall Street, Chicago, Illinois
Peterson, William Randolph	1604 Michigan Avenue, Chicago, Illinois
Rundle, Henry	Columbus County, Ontario, Canada
Williams, Mrs. Addie	439 Swan Street, Chicago, Illinois
Williams, Richard	4125 Dearborn Street, Chicago, Illinois

The following-named sixteen believers were baptized at Omro, Wisconsin, Thursday, August 9, 1900, by Elder E. B. Kennedy:

Baster, Mrs. Mary G.	Omro, Wisconsin
Baster, Robert	Omro, Wisconsin
Bennett, James	Omro, Wisconsin
Cole, Mrs. Sarah A	Eureka, Wisconsin
Grimmer, George	Omro, Wisconsin
Grimmer, Mrs. Minnie	Omro, Wisconsin
Henshaw, Joseph A.	Omro, Wisconsin
Karr, Miss Cora	Omro, Wisconsin
Karr, Winfield C	Omro, Wisconsin
Lee, Miss Lucy	Omro, Wisconsin
Lyons, Adolphus	Omro, Wisconsin
Lyons, Mrs. Sarah	Omro, Wisconsin
Milligan, Mrs. Carrie F	Omro, Wisconsin
Minor, Ward	Omro, Wisconsin
Stone, Mrs. Mary A.	Eureka, Wisconsin
Waddell, Leroy E.	Omro, Wisconsin

The following-named four believers were baptized at Waupaca, Wisconsin, Lord's Day, August 12, 1900, by Elder E. B. Kennedy:

Ewing, Mrs. Dora	Waupaca, Wisconsin
Ewing, Samuel	Waupaca, Wisconsin
Hooker, Miss Bessie	Waupaca, Wisconsin
Shaw, Miss Cornelia	Waupaca, Wisconsin

The following-named believer was baptized at Vineland, New Jersey, Wednesday, August 8, 1900, by Elder Isaac Leonard:

Ginn, Mrs. Alice M	719 Shorman Street, Spokane, Washington

The following-named fifteen believers were baptized in Central Zion Tabernacle, Wednesday, August 15, 1900, by Elder H. D. Brasefield:

Harris, Miss Minnie	Creal Springs, Illinois
Harris, Mrs. W. T.	Creal Springs, Illinois
Hemphill, Miss Eloise	Tuscaloosa, Alabama
Overstreet, Miss Maggie	37 East Sixteenth Street, Chicago, Illinois
Ruesch, Mrs. Mary	2405 Forty-eighth Place, Chicago, Illinois
Schafer, Miss Dellie	Creal Springs, Illinois
Schafer, Miss Ruth	Creal Springs, Illinois
Schafer, William	Creal Springs, Illinois
Spurlock, Miss Fannie	New Orleans, Louisiana
Venning, Mrs. George F.	14 East Sixteenth Street, Chicago, Illinois
Venning, Charles L	14 East Sixteenth Street, Chicago, Illinois
Venning, Miss Blanche M	14 East Sixteenth Street, Chicago, Illinois
Ware, S. E	Owatonna, Minnesota
Willis, Daniel W	McComb, Mississippi
Willis, Mrs. Mattie	McComb, Mississippi

The following-named four believers were baptized in Crooked Creek, Indiana, four miles south of Sturgis, Michigan, Lord's Day, August 12, 1900, by Elder M. Hayden:

Burger, Daniel	Sturgis, Michigan
Burger, Mrs. Olive C.	Sturgis, Michigan
Halbert, Mrs. Ella M.	Sturgis, Michigan
Moore, Mrs. Sarah B.	Sturgis, Michigan

The following-named twenty-five believers were baptized at Hoisington, Kansas, on Tuesday, July 24, 1900, by Elder D. A. Reed:

Amidon, Harriet A.	Hoisington, Kansas
Belfield, Mrs. Maria	Rush Centre, Kansas
Campbell, A. G.	Hoisington, Kansas
Campbell, Effie Sarah	Hoisington, Kansas
Clair, Mrs. Eva Angelica	Hoisington, Kansas
Cunningham, Ellen	Alden, Kansas
Cunningham, J. B.	Alden, Kansas
De la-Vergne, Mary	Sterling, Kansas
Herbold, Aaron M.	Raymond, Kansas
Herbold, Ina	Raymond, Kansas
Holloway, Emma	Hoisington, Kansas
Holloway, Grace	Hoisington, Kansas
McCaulley, Leucretia	Hoisington, Kansas
Mann, Hattie E.	Sterling, Kansas
O'Neil, John	Hoisington, Kansas
O'Neil, Sarah J. H.	Hoisington, Kansas
Reed, Alberta Royal	Dodge City, Kansas
Richardson, Mrs. Elizabeth May	Hoisington, Kansas
Schultz, August F.	Hoisington, Kansas
Schultz, Mary E.	Hoisington, Kansas
Shaffer, Maria	Hoisington, Kansas
Verbeck, Ethel	Hoisington, Kansas
Verbeck, Gladys	Hoisington, Kansas
Verbeck, Ray	Hoisington, Kansas
Verbeck, Sarah E.	Hoisington, Kansas

The following-named believer was baptized at Cleveland, Ohio, Lord's Day, August 12, 1900, by Elder R. N. Bouck:

Manelik, Frank L.	2 Franklin Court, Cleveland, Ohio

Continued on Page 533.

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.—Acts 2:38, 39.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 18. CHICAGO, AUGUST 25, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED WHEN DYING OF TUMOR.

THE LORD HATH FOUNDED ZION, AND IN HER SHALL THE AFFLICTED OF HIS PEOPLE TAKE REFUGE.

This glorious time has come.

The afflicted of God's people from every land and nation are today taking refuge in Zion. Afflicted by sin, disease, uncleanness and poverty, they are finding in Zion Salvation, Healing and Prosperity.

Afflicted by persecution, denial of civil and religious rights, they are finding in Zion the only true Liberty—the Liberty to obey God.

Afflicted by the cruelties of race prejudice, they are finding in Zion a practical application of the truth that "God hath made of one every nation of men."

So from every nation, race and language the afflicted of God's people are coming to Zion for refuge.

They are "inquiring concerning Zion with their faces thitherward."

The prophecy of David is being fulfilled:

> Ethiopia shall haste to stretch out her hands to God.

The Ethiopian woman whose happy face looks out from this page was one of the "afflicted of God's people."

She stretched out her hands to God. She sought and found refuge in Zion. For seven long, bitter years she suffered from a terrible tumor.

Feeding upon her very life's blood, the foul monster grew to a great size.

Pressing against her heart and other vital organs, it daily threatened to end her life. Physicians proved themselves to be, as God's Word says, of no value.



MRS. CARRIE HARVEY.

Surgeons submitted her to the cruel butcheries of the operating table.

She only grew worse.

Their feeble ability exhausted, these "sorcerers" told her that death alone would relieve her indescribable sufferings.

Their hopeless prophecy seemingly was about to be fulfilled.

With arms raised above her head to allow her to breathe, the Witness spent hours in the most awful agony and despair.

She cannot find words to depict the tortures which she underwent.

Then one day the glad news came that "the Lord had founded Zion."

Elder (now Overseer) Piper, then in charge of Zion's work for God in Cincinnati, taught her God's Way of Healing.

She repented of her sins. She confessed them and righted, as far as was in her power, the wrongs she had done.

Then she threw aside every human aid and, trusting God only

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and fully, asked Him to heal her. At the same time Elder Piper laid hands upon her and prayed, in the Name of the Lord Jesus, in the Power of the Holy Spirit and in accordance with the Will of God her Heavenly Father, for her healing.

Quickly the promised blessing came.

Great quantities of the filthy substance of the tumor passed from her body.

Shortly after, she felt the last vestige of the tumor break from her side and leave her body.

She was also healed of other afflictions.

Now she stands strong, healthy and happy, a joyful Witness for God in Zion.

Through her healing, her husband was led to Repentance, Faith and Obedience.

Members of the Christian Catholic Church in Zion and workers in Zion, they sit at the Lord's Table with their Anglo-Saxon and other brethren.

Zion counts all men of all races of one blood saved through the blood of one Master, even Christ.

Zion sends out this wonderful Testimony to the ends of the earth on the wings of the Little White Dove.

It is a testimony to the power and willingness of God to heal.

It is undisputed.

It is indisputable. The names of her physicians are given.

The Elder who prayed for her confirms her statements.

It is a clear case of a Miracle of Healing wrought through that mighty weapon against the Devil and his works—the prayer of faith.

It is Zion's answer to the Messengers of every nation "that the Lord hath founded Zion, and in her are the afflicted of His people taking refuge."

May this simple Testimony, powerful through its simplicity, bring to many an afflicted one that joyous Message.

A. W. N.

WRITTEN TESTIMONY OF MRS. CARRIE HARVEY.

NEWPORT, KENTUCKY, August 16, 1900.

REV. WILLIAM HAMNER PIPER.

Dear Overseer:—I wish to praise God, and send my testimony that it may be a blessing to others.

For seven years I suffered with a tumor.

I was operated upon by Dr. Zinke, of Cincinnati, and was not helped, but grew worse.

Afterwards I went to Allen's Institute at Indianapolis, but they said they could not do me any good.

Then I went to Dr. Burham and three physicians in Newport.

All these failed to help me.

The physician said that there was no help for me, that I might die at any moment.

The tumor was pressing near my heart.

At times I had to hold my arms straight up, to keep breathing.

I suffered enough for an hundred women.

I cannot express it.

Praise God, I heard of Zion.

Through the teaching and prayers of Elder Piper, now Overseer, I repented of my sins and made things right.

God healed me.

I threw up about a pailful of corruption, and two months later about another pailful.

The last time it seemed as if something broke loose from my side and came up.

I have been healed about a year and a half, and am able to do my work and work for the Master.

I was also healed of catarrh, which I had had since I was ten years old.

Zion has been such a blessing to me.

My husband came out of his Lodge and repented, and is now a clean man in Zion.

Again I say, "Praise God."

Thanking you for your kindness to me and for prayers, I am

Yours faithfully, (MRS.) CARRIE HARVEY.

CONFIRMATION OF MRS. HARVEY'S TESTIMONY BY OVERSEER PIPER.

ZION, CHICAGO, August 22, 1900.

MR. A. W. NEWCOMB,
Assistant Editor, LEAVES OF HEALING,
1300 Michigan Avenue, Chicago, Illinois.

My Dear Mr. Newcomb:—I understand that in the issue for this week of LEAVES OF HEALING you intend to print the photograph and testimony of Mrs. Carrie Harvey, of Newport, Kentucky, who was miraculously healed by the power of God, under my ministry, in Cincinnati, Ohio.

In some ways this is the most remarkable healing that God has wrought in answer to my prayers.

I am sure that Mrs. Harvey will not object to my stating some things which are not mentioned in her written testimony.

She had attended a few meetings in the Tabernacle in Cincinnati, when she was thoroughly convinced that the work of Zion was the work of God, and sought an interview, asking counsel.

I remember the occasion very well, when, in the presence of my wife, Mrs. Harvey told me something of her life.

I directed her that certain confessions had to be made. She replied by saying that if she did make those confessions, she would be killed.

I said, "No matter about the consequences, you must do right."

She immediately said, "Elder Piper, I will do anything you tell me."

I said, "Then I am sure that God will both save and heal you."

She followed my instructions implicitly, and as a result she was saved and healed. Her husband gave up Secret Societies and other sins, and is now a loyal, consistent member of the Christian Catholic Church in Zion.

The internal tumor had, at this time, grown to enormous proportions. She could scarcely get up the steps into Zion Tabernacle, Cincinnati, which was on the second floor, and could only climb the steps by slowly pulling herself up by the banisters, one step at a time.

She not only attentively listened to the teaching, but implicitly obeyed, and as a consequence she received what God promised upon those conditions.

Of the scores of those who testified to Salvation and Healing in Zion, Cincinnati, during my ministry, no one spoke with greater fervor, with deeper unction of the Spirit, and no testimony during this time was more blessed of God, in Cincinnati.

Her experience was a blessing to everybody.

One of the very striking and impressive things which I remember she said on one occasion in testifying, was that she had always been taught and always understood that the Temple of God was in the heavens, but that it was a great revelation as well as blessing to her when she learned in Zion Tabernacle that her own body was the Temple of God.

The many-tailed bandage and other appliances and supports which she wore are hanging upon the walls of Zion Tabernacle in Cincinnati.

Hers was a remarkable deliverance.

My chief desire in this connection is that others who are suffering from similar horrible tortures may as fully comply with the Divine conditions and receive the same Divine deliverance.

Faithfully Yours in Jesus' Name, WILLIAM HAMNER PIPER,
Overseer-at-Large of the Christian Catholic Church in Zion.

ITINERARY OF DEACON DANIEL SLOAN.

The following are the proposed places of visitation of Deacon Daniel Sloan to the Branches and Gatherings of Zion, with such additional places en route as may apply and be arranged for, where hearty coöperation is assured and plans perfected for a profitable mission:

Marinette, Wisconsin.	Adeline, Illinois.	Sault Ste. Marie, Mich.
Menominee, Michigan.	Madison, Wisconsin.	Petoskey, Michigan.
Oak Park, Illinois.	Elroy, Wisconsin.	Des Moines, Iowa.
Harvey, Illinois.	Galesville, Wisconsin.	Astor, Iowa.
Dwight, Illinois.	Alma, Wisconsin.	Auburn, Nebraska.
Pontiac, Illinois.	Eau Claire, Wisconsin.	Falls City, Nebraska.
Hammond, Indiana.	St. Paul, Minnesota.	Lawrence, Kansas.
Lafayette, Indiana.	Minneapolis, Minnesota.	Eskridge, Kansas.
Logansport, Indiana.	Royalton, Minnesota.	Sterling, Kansas.
Huntington, Indiana.	Windom, Minnesota.	Great Bend, Kansas.
Wolcottville, Indiana.	Forest City, Iowa.	Marion, Kansas.
Sturgis, Michigan.	Waterloo, Iowa.	Kansas City, Missouri.
Litchfield, Michigan.	Davenport, Iowa.	Ada, Ohio.
West Unity, Ohio.	Appleton, Wisconsin.	Findlay, Ohio.
Valparaiso, Indiana.	Waupaca, Wisconsin.	Akron, Ohio.
Galien, Michigan.	Merrill, Wisconsin.	Orrville, Ohio.
Niles, Michigan.	Prentice, Wisconsin.	Wooster, Ohio.
Paw Paw, Michigan.	Toronto, Ontario.	Cambridge, Ohio.
De Kalb, Illinois.	Walkerton, Ontario.	Mt. Sterling, Ohio.
Belvidere, Illinois.	Wiarton, Ontario.	

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JESUS speaking to His disciples, said:

We must work the works of Him that sent Me, while it is day: the night cometh, when no man can work (John 1:4).

If we watch our Lord, as day by day He went about doing the works of the Father, we find Him "teaching in the synagogue, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people." (Matthew 4:23.)

The Apostle John tells us that Jesus came that He might destroy the works of the Devil (1 John 3:8).

Then, when He went about doing the works of the Father, He was undoing the works of the Devil.

The Lord said to His disciples that they should do the same work that He did, and that when He called them to preach the Gospel, He gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness (Matthew 10:1-8).

Looking into the future, the Master saw a time when, for following this, His commission, His disciples should be put out of the churches. He said, also, "the hour cometh, that whosoever killeth you shall think that he offereth service unto God." He said that the people would do this because they neither knew Him nor the Father (John 16:2, 3).

He speaks, too, of a time of darkness when no man can work the works of God.

Leaves of Healing Doing Good in Korea.

The following extracts are from a letter written from Korea to our General Overseer:

DEAR DR. DOWIE:—It has been in my mind for some time to thank you for sending me LEAVES OF HEALING.

I rejoice in the work God is doing through yourself and Zion.

We use no more lard or pork at our house, and it does my heart good to see your brave attacks on Freemasonry and all other Satanic devices.

I find LEAVES OF HEALING not only always interesting, but helpful. I never read but it brings a quickening to my Spirit to seek a life wholly for God.

Some of your good thoughts from your sermons and the Bible Lessons I pass on to the Koreans.

There are many cases of Divine Healing among the Korean Christians. Some of them are recognized by the heathen themselves as direct answers to prayer.

Strengthened, Stirred and Fed by Leaves of Healing.

A worker in India writes:

The need of the truth spoken in Zion is shown by the great flutter among the wounded birds.

God speed on the battle until it becomes general all over the earth, and until the whole fabric of Satanic power and wickedness is discovered and destroyed.

I am greatly strengthened, stirred and fed by LEAVES OF HEALING. There is so much of the Full Gospel of Jesus Christ in it that it cannot be otherwise to those who receive and believe it.

I have a great desire that the same truths may be preached in India. There is nothing which can shake heathendom and every form of Satanic power in this land but the Full Gospel and the accompanying signs and wonders.

A burden is on my heart day and night for the evangelization of India, and I know of nothing in the world today which will so speedily bring it about as the "truth as it is in Jesus" which is being preached in Zion.

The last four months have been months of teaching from God. They have given new and clearer views of the state of the world and the Church today.

I see the utter failure of the most of the present day preaching and practice. It does not bring men to Repentance, Salvation, Healing and Holy Living, which is God's order. The foundations are not touched. The strongholds are not pulled down.

God has let me see these things until my heart has wept and cried to Him for the same truths, the same power, the same mighty Hand stretched forth to heal, the same "signs and wonders" which shook Galilee and every place where Christ and His apostles preached.

He lets me see that He has given these truths the Full Commission to Zion with power to send them forth.

The very same Jesus is in Zion and is working mightily to save and heal and cleanse and take up His abode in hearts and fill them with Himself.

The "Leaves" God's Message of Healing.

CABSELL, KANSAS, July 14, 1900.

DEAR DR. DOWIE:—The new paper is at hand today. It was gladly received.

I was very sick Thursday and Friday, but am well now.

I prayed, and God healed. I came to the office on horseback.

I feel well now.

I give God the honor and glory and thank you for the good I received through LEAVES OF HEALING.

I remain Yours in Christ, ELLIS LURANCE.

The extracts which follow are from the letter of a gentleman in London, England. He writes:

I am sending you a small sum toward the Literature Mission, for I think it is a grand way of getting the whole truth of God to the people.

I have found it a good thing to send LEAVES OF HEALING or A VOICE FROM ZION to one's friends.

My father has been a Methodist all his life. He had not written me any letters for about seven or eight years. I sent him a few copies of LEAVES OF HEALING, and he writes, thanking me very warmly for them.

Is it not a glorious thing when a Methodist reaches up to Zion's Standard? As a rule they think their own standard so high.

Sometimes four of us meet and read an address from LEAVES OF HEALING at night. We use one of the Bible readings for the morning on Sundays.

Some men do not quite see at first the teaching concerning all men being saved, but when we get to the Word of God, they soon see it. Some wonder why they have not seen it before.

My wife's father, who keeps a little farm, has accepted the teaching and given up keeping swine, for which we praise God.

Dear reader, are you doing all that you can to bring others into the glorious light of the Full Gospel?

The night is coming when no man can work. It may be nearer than you think. Work while it is called today.

Cut out or write the following form and send 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 .....
(Weekly, Monthly, Quarterly, Annually)

—Mark 16:15. .....

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending August 18, 1900.

3590 Rolls to	Egypt.
2651 Rolls to	United States.
1513 Rolls to	Hotels of the World.
475 Rolls to	Australia.
266 Rolls to	Africa and South America.
87 Rolls to	Various Foreign Countries.
Number of Rolls for the week	8,582
Number of Rolls reported to August 18, 1900	682,953

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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.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

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

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MANAGER ZION PUBLISHING HOUSE,
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CHICAGO, ILLINOIS, AUGUST 25, 1900.

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ZION COLLEGE NOTICE.

Let all who expect to attend any of Zion's Educational Institutions, whether old or new students, and who will need board and room accommodations, drop a line to this effect to Principal W. F. Matthews, 1243 Michigan Avenue, Chicago, Illinois.

Please attend to this immediately, so that we may be able to arrange for proper and sufficent accommodations.

Zion College and Ministerial Department will open September 24th. All students will be expected to be present at that time.

WILLIAM HAMNER PIPER,
Vice-President of Zion's Educational Institutions.

GENERAL OVERSEER AND PARTY SAFE ACROSS THE ATLANTIC.

THE vessel which bore the General Overseer and party across the Atlantic Ocean, the steamship *Graf Waldersee*, was ten days in making the trip from New York to Plymouth.

During those ten days Zion was not anxious nor troubled, for she rests calmly in God at all times.

All Zion in Chicago was rejoiced, however, to receive in the afternoon of Tuesday, August 21st, the following cheery cablegram from her beloved General Overseer:

PLYMOUTH, 21.

JOHN ALEXANDER DOWIE,
Twelfth Street and Michigan Avenue, Chicago.
Hallelujah!
Arrived Plymouth safely.
All well.

DOWIE.

ANNOUNCEMENT OF ZION JUNIOR SCHOOLS.

THE outlook for the Zion Schools is very encouraging. Central, North Side, West Side and South Side Schools will be opened on September 17, 1900.

The course of study pursued in these schools will at once appeal to all who cherish the whole truth to lend a helping hand. The support of Zion is not merely requested, but it is expected. It is as much the duty of God's people to see that their children are properly trained and educated as it is that we look after any other part of His service.

The Elders-in-Charge at their different places outside of Chicago are hereby requested to report at once the prospects for the organization of Zion Schools in each of their charges.

A tuition will be charged for families, as follows per week: One pupil, 25 cents; two, 50 cents; three, 65 cents; four, 80 cents; five, 90 cents.

Send in your reports promptly to Supt. John H. Sayrs, 1201 Michigan Avenue, Chicago, Illinois.

Parents must also report promptly to their Elders-in-Charge, that time may be given to fit up rooms, arrange for teachers, etc.

A Kindergarten Department will at once be arranged for in Central School and wherever sufficient numbers call for it.

All desiring the advantage of the Kindergarten Department are urged to promptly report same to the Superintendent.

All Elders are requested to accompany their requests for schools by a tabulated list of pupils, in order to expedite the work.

JOHN H. SAYRS,
Superintendent Zion Junior Schools.

ANNOUNCEMENT OF STEREOPTICON LECTURES IN CHICAGO.

Deacon Daniel Sloan will deliver his lecture on Zion and Zion City, at the South Side Zion Tabernacle, 6426-6434 Wentworth Avenue, on Lord's Day evening, August 26th, at 8 o'clock.

The lecture will be illustrated by a very large number of beautiful stereopticon views composing a Panorama of Zion.

The largest photograph ever made will also be exhibited.

This lecture will also be delivered at Central Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, on Tuesday evening, August 28th, at 8 o'clock.

Seats free. All welcome.

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.—Acts 2 38, 39.

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ZION CITY BANK.

BY DEACON CHARLES J. BARNARD.

JESUS said "Trade ye herewith till I come."—Luke 19:13.

ZION LACE INDUSTRIES STOCK is selling at par, $100 per share, with guaranteed interest at six per cent per annum, and contingent interest, which when added to the guaranteed interest will amount to the following rates:

From July 1, 1901, to July 1, 1902, at the rate of seven per cent;
From July 1, 1902, to July 1, 1903, at the rate of eight per cent;
From July 1, 1903, to July 1, 1904, at the rate of nine per cent;
From July 1, 1904, to July 1, 1905, at the rate of ten per cent;
From July 1, 1905, to July 1, 1906, at the rate of eleven per cent;
From July 1, 1906, to July 1, 1907, at the rate of twelve per cent;

And at twelve per cent until the termination of the Articles of Agreement, which will be July 1, 1919.

Subscriptions for this stock can be made in person or by letter to Zion City Bank, Chicago, Illinois. Articles of Agreement will be forwarded upon application.

A LEADING attorney of this city recently expressed his opinion regarding this stock by saying: "I consider Zion Lace Industries Stock the best paying stock in the market."

A LEADING merchant in one of our large eastern cities has recently subscribed for a large number of shares. This gentleman will no doubt some day be at the head of one of Zion's leading industries.

A MAN writes from an interior town: "Enclosed find draft for —— shares of Zion Lace Industries Stock. If I had a million dollars, I would invest every dollar of it in Zion."

WE KNOW of no better place for godly people to invest their money than Zion. The world may suppose that because our beloved General Overseer is away for a time that the work in Zion will be at a stand-still. But every one who understands Zion knows that there are precious lives to be saved, and thousands of persons suffering at the hands of the physicians who need healing, and that the crooked paths must be made straight, and that the Gospel of the Kingdom must be preached.

Every power and every talent which Zion possesses will be used for humanity, not only in this country, but in all the lands under the sun.

Happy Zion, what a favored lot is thine!

WHILE WE were engaged in writing these notes a lady member of Zion deposited over $700 of gold and paper money, which her brother (who is not a member of Zion) had buried in the ground for safekeeping. The gold was in good condition, and will in time find its way into circulation, but some of the paper money was so badly decomposed that we have been obliged to forward it to the United States Treasurer at Washington for redemption.

It is quite likely that the brother will suffer some pecuniary loss, but, like many other persons, "experience has taught him a valuable lesson."

WE SOMETIMES wonder if there are not many of God's children who, like this man, have digged a hole in the ground and buried their talents. It may not be money, but that which is far more valuable.

Let every reader of these pages ask the question: "Am I using the talents with which the Lord has entrusted me?"

IT IS NOT likely that very many persons have buried their money in the ground, but we believe there are thousands of God's children who have invested their money in worldly enterprises, who by so doing are contributing to the power of the Devil, who is constantly and bitterly fighting Zion.

VERY MANY persons do not realize the importance of a bank account.

To a business man a bank account is almost indispensable. It enables him to pay bills and transact his business in a manner that he otherwise could not do.

To the wage-earners a bank account affords an opportunity of regularly depositing a portion of their earnings. A bank account opened by parents will encourage the children to save their money.

Zion City Bank offers facilities to the capitalist, merchant, mechanic, the farmer and the children.

THE *London Statist*, referring to the coming presidential election, says: "If, as seems certain, Mr. McKinley is re-elected, the prosperity of the country will become greater and greater, and probably there will be a greater boom than any yet witnessed. On the other hand, should Mr. Bryan be elected, a great shock would be given to American credit and, for a time at least, all business would be dislocated."

THE SAVINGS BANKS of the country indicate largely the earnings of the laboring people. A recent report shows that on July 1, 1900, there was on deposit in the savings banks of Greater New York the sum of $648,400,000. The gain in the deposits during the year was $31,700,000, which shows that there had been steady work and fair pay, and that the workers of New York City at least had not neglected their opportunities.

In 1893 and 1894 people everywhere were drawing out money instead of depositing it; the hard times compelled them to use up their savings for living expenses. The same dangers which have threatened us in the past are threatening us today. We do not believe that the men who now have the opportunity to work and who receive fair pay will be willing to trust the issues of this Nation to untried men.

THE ATTEMPTS of the lying press of this city to belittle and injure the work of Zion during the General Overseer's absence will come to naught, nor can the lies of the foreign vipers reprinted this week in a certain contemptible Chicago sheet retard the progress of Zion.

It hurts the Devil at home and abroad that Zion goes marching on, winning victories over sin and disease, and at the same time accumulating wealth.

ZION WAS never stronger than at the present time. The work in every department is being faithfully performed by consecrated men and women.

ZION CITY matters are progressing according to orders, and the property is becoming more and more valuable.

ZION CITY BANK is receiving thousands of dollars on deposit and thousands of dollars for Zion Lace Industries Stock.

PRAISE GOD from whom all blessings flow.

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ZION'S WITNESS AGAINST THOSE WHO DESTROY THE TEMPLE OF GOD.

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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 EVERLASTING GOSPEL DECLARED.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Morning, August 6, 1899. Sermon: The Unity and Trinity of God.

Report of Meeting held in West Side Zion Tabernacle, Lord's Day Morning, October 22, 1899. Sermon: Zion's Witness Against the Sorcerers and the Adulterers.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Morning, September 3, 1899. Sermon: Jesus the Good Shepherd.

DURING the absence of the General Overseer in Europe, this department of LEAVES OF HEALING will be occupied partly by addresses which the General Overseer delivers to audiences in Europe, and partly by addresses selected from the great number which he has delivered, which have never been published.

These addresses contain portions of the Message which God has given His Messenger in Zion to deliver, and as such will be blessed to all who read with a desire to know the truth as it is in Christ Jesus.

This week we publish three brief addresses dealing with much that is vital in human life and the affairs of the Kingdom of God. One of them was delivered as a part of Zion's Holy War Against the Hosts of Hell in Chicago, which wrought so mightily, under God, in His work.

It will be understood by the reader that the General Overseer, being absent in Europe, has not revised any of these sermons. We send them forth, knowing that God will overrule any errors and bless them to thousands of faithful Christians in all lands.



Central Zion Tabernacle, August 6, 1899.
REPORTED BY S. D. AND E. W. AND A. W. N.

The meeting was opened by the singing of Hymn No. 205:

Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

The General Overseer then read from the Gospel according to St. John, the seventeenth chapter. He then said: I call your attention to that word "Father."

The Disciples' Prayer is Commonly Miscalled the Lord's Prayer.

This is the Lord's Prayer. Many prayers of our Lord are recorded. Most of them are very brief.

The prayer which is commonly called the Lord's Prayer is not the Lord's Prayer, never was the Lord's Prayer, never could have been the Lord's Prayer. It is the prayer of the disciples which the Lord taught when one of the disciples said, "Lord, teach us to pray." That prayer is a very different prayer from this.

In that prayer there is a confession of sin—"Forgive us our sins." Christ never prayed that, for He never sinned. He never prayed for deliverance from the evil one, for He was never under his power. He never prayed for deliverance from temptation, for temptation had no power over Him. He overcame the tempter. He had been tempted upon the entrance upon His ministry to the fullest extent of Satanic power, and yet had triumphed.

Hence the petition ought not to be called the Lord's Prayer in the sense of the Lord praying it.

It is the disciples' prayer, a prayer very proper for us and for sinners, but not at all proper for those who have not sinned.

I have again and again in teaching on prayer said that we have no more right to pray to Jesus Christ, or to the Holy Ghost, than we have to the Virgin Mary or to St. Joseph, or any apostle.

Jesus, the Holy Spirit, and the Apostles Teach Prayer to the Father.

When Jesus taught His disciples to pray He said, "When ye pray say, 'Our Father.'" When He prayed Himself He said "Father," and He is still our Advocate with the Father.

The Holy Ghost comes into our hearts teaching us to say "Abba Father." The Apostle Paul says, "For this cause I bow my knees unto the Father." We have no right to pray to any one else. If Jesus Christ, the Son of God, and the Holy Spirit tell us to pray to the Father, what right have we to pray to any one else?

"Oh," you say, "it is the same thing." It is not the same thing. I call your attention in this prayer to the number of times the word Father is mentioned. It is astonishing how frequently Jesus addressed the Father, either by direct word or

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by the relative pronoun. I ask a number of you to note as we read the passage how many times the Lord Jesus mentions the Father. He is praying to the Father. He always prayed to the Father when He was on earth, and He prays to the Father now in heaven.

(The General Overseer then read the prayer, and it was found that Jesus addressed the Father, counting the relative and personal pronouns, no less than sixty-four times.)

Think of the intense love that the Son had for the Father. He addressed Him no less than sixty-four times in these twenty-six verses, an average of more than twice in each verse.

We must address the Father in the Name of the Son, and pray in the Power of the Spirit.

There is a Great Deal Lost by Working in a Slipshod Way.

When you get to know how to do things in their right way, there is a splendid added power in everything, I care not what it is.

The great difficulty in connection with motive power is always in connection with the number of things which diminish its efficiency. The point is to get the power to apply directly upon the load, whatever it is. The consequence is that all the great discoveries which have caused increased rapidity both on land and on sea are because of the simplification of the machinery.

I remember, when I was a little boy, when I traveled from Edinburgh to London in a steamship, I looked at the number of tracks and wheels and cogs and slow-moving machinery used to propel that ship. Even then I could not help seeing that it took most of the steam to drive the wheels, and that by the time they got to the propelling of the ship, there was an immense loss of power. I knew nothing about how to remedy the defect, but I saw it.

A year ago I was on board one of the great liners. I saw the piston coming down slowly but surely, connected directly to the propeller, and the ship leaping forward at every stroke ten times as much as by the old way. I talked to the engineer. He said "Yes, sir, it is the simplification of the machinery."

I am quite sure that it is the simplification of the machinery in church work which will make church work effectual. The more directly we can get to bear upon the people, the less machinery we have, the better.

I know it is immensely so in prayer. If you interpose between God and yourself priests, bishops, cardinals, saints and the Pope; if you have to talk to the Virgin Mary and saints, and go howling around the whole calendar of them, "*ora pro nobis*," apart from its being wrong, it is a very roundabout way to get to God.

Christ said, "I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me."

You cannot come to the Father through me. You cannot come to the Father through the Church. The Church itself in all its ranks can only come to the Father through Jesus, and each individual of the collective whole must come through Jesus, to that One Person, the Father.

Much Earnest and Heartfelt Prayer Loses Power by Indirectness.

There is no question about the earnestness and heartfeltness of that woman who has been kneeling all night at one shrine after another and burning candles around every altar in that Roman Catholic Church. She has uttered Ave Maries and Paternosters over and over, but she has not prayed once to the Father. She has used the Paternoster, but it has only been as a part of the vain repetition.

Yet God in His Infinite Mercy and Infinite Compassion has not failed to see that she meant to get to Him through it all.

At the same time He cannot but rebuke her ignorance, an ignorance for which she is responsible, to a certain extent, since she has the Word of God.

The Church is more responsible for her ignorance. It is not really the Church of God; it is the Church of the Devil.

A very touching thing occurred during my visit to Philadelphia last week. After I had finished my discourse on the words, "When Ye Pray, Say Our Father," a tall young man, whom no one among our people apparently knew, stepped forward as I passed. Seeing that there were many waiting at the door, he had come out half way up the room where there were less people waiting. He said, "May I?" holding out his hand. With all my heart I shook hands with him. His eyes filled with tears. He was a great, strong, bright young fellow, and he put both his hands over mine. He said, "Doctor, I never knew I had a Father until tonight. I never knew that God was my Father until tonight. I feel it in my heart now that I have a Father. Thank you." Then he turned away.

I did not know who he was.

Think Always of God as Your Kind, Loving, Mighty Father.

Get to know in all your thinking about God, that you have a Father, the kindest, the best, the mightiest, the most intensely loving Father that there possibly could be imagined, and that He is the Universal King.

Prayer was then offered by the General Overseer, the offering received, and the announcements made.

THE UNITY AND TRINITY OF GOD.

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, oh Lord, my Strength and my Redeemer.

I wish to emphasize the unity of God. I put two verses before you which are very much in my heart today, the seventeenth chapter of John, twentieth and twenty-first verses:

TEXT.

Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me.

Beloved friends, I am perfectly persuaded that the world will never believe that God sent Christ until it can recognize the unities and triunities of things.

We have one God, one Faith, one Baptism. One God and Father of all, who is above all, and through all, and in all. One Lord Jesus Christ; one Holy Ghost.

That one Lord is in three persons—Father, Son and Holy Ghost.

That one Faith covers three things—Salvation, Healing and Holy Living.

That one Baptism is into three names—"Into the Name of the Father, and of the Son, and of the Holy Ghost."

Man is a Triune being—spirit, soul and body.

We must realize more and more the many things which this prayer of Christ implies. It is being answered. It will be answered perfectly. Christ never prayed in vain. Not only for those of whom He then spoke, but for us who believe through their word, is the answer being given. The Father intends that they all shall be one. As the Father was in the Son, and the Holy Ghost in Him, the fulness of the Godhead, so must we have that same triune God in us.

If a man love Me, he will keep My word: and My Father will love him, and We will come unto him, and We will make Our abode with him.

The Father, Son and Holy Spirit will abide in his spirit, soul and body.

The Triune Power of the Triune God is the Greatest of All Powers.

A single god, the Unitarian's god; a dual god, the theosophic god, "father god and mother god," will never bring man out of the depths of his depravity.

A unitarian or dualist idea of God is as vain as a unitarian or dualist Baptism, a unitarian or dualist Faith, a unitarian or dualist Man.

We must recognize the Trinity of God, of Faith, of Baptism, of Man and of Life.

When we get the Trinity, then we have the power. We have the three-fold cords which the Devil can never break.

But the Supremacy of the Father is the key to the whole position.

You denominationalists have been cowards in this matter, many of you. You have failed to recognize, failed to teach, even what the Scripture so plainly expresses, the Supremacy of the Father.

Jesus said:

My sheep hear My Voice, and I know them, and they follow Me: and I give unto them Eternal Life; and they shall never perish; and no one shall snatch them out of My hand.

My Father, which hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand.

Do not forget that Christ proclaims the Supremacy of the Father. He says again and again, while He claims oneness

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with the Father, that the Father is greater than He. He gives the Father the glory for everything that is done. He never spoke. It was the Father in Him who spoke. He never wrought any works. It was the Father in Him who wrought them. So He said Himself.

The Father Speaking Through Christ.

When you understand that it was the Father who spoke in Christ, a great many difficulties in Christ's words vanish. For instance, when that man who was paralyzed was brought in, and had been praying to God for mercy, for forgiveness of sins, Jesus said, "Son, be of good cheer, thy sins be forgiven thee."

Now it was not Christ who said that. It was the Father.

A brother does not say son. A brother says brother.

When that woman who touched the hem of His garment and received the blessing was about to depart with His benediction, He uttered it in these words, "Daughter, thy Faith hath made thee whole." The Father spoke those words.

The Kingdom does not belong to Jesus, the Kingdom does not belong to the Holy Ghost.

Christ taught us to pray to the Father and to end the prayer saying, "Thine is the Kingdom and the Power and the Glory."

The apostles never had any misconception about this.

Paul the Apostle says that when the end shall come, Jesus the Christ of God "shall deliver up the Kingdom unto God even the Father; when He shall have abolished all rule, and all authority, and power. . . . Then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all."

A great deal of mystery vanishes when you have a perfectly clear, plain path.

Pray to the Father, and give to the Father the supremacy of power.

I do not rob Christ of anything, for Christ told me to do this. He told me to pray to the Father. He told me to believe what He said about the Father: that the Father was greater than He. He told me to believe by the Holy Ghost what the apostles said.

The Father Gave Christ All Authority.

Jesus said: "I do nothing of Myself, but as the Father taught Me, I speak these things."

Yet He also said, "All authority hath been given unto Me in heaven and on earth." That is why He sends us forth now. We are sent forth by Jesus Christ, who, being the embodiment of the Father, bids us to know that all that was ever wrought was wrought in Him, by Him, and through Him. All that He is doing now is in the power of the Spirit to the Glory of God the Father.

I am very sad to meet in the Christian literature of today the continual declaration that everything is now reduced to Jesus Christ. I notice that in those persons who have gone furthest astray. You will notice, for instance, in Abbott and others who have departed from the pure simplicity of the Gospel, that they are ready to cry out, "Oh, it is just the person of Jesus, and the person of Jesus Christ alone we can come to."

As I come in touch with that thought in the East personally and by correspondence, I am convinced that

The Denominations Have Been Robbing the People of Their Father.

They have been teaching the child to pray:

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

That prayer has no Father in it, and no Holy Ghost in it. The child is taught to be a little Unitarian from the start in that prayer. It does not matter whether you call the Unitarian idea Father, or Son, or Holy Ghost, it is the Unitarian idea when you limit it to one person.

I will give you a better prayer:

Heavenly Father I am Thy child;
Make me meek and make me mild,
Like Thy blessed Son to be,
By Thy Spirit filled with Thee.

Teach the child to pray to the Father in the Name of the Son, and in the power of the Holy Spirit. Do not tell the child to pray to Jesus; do not tell the child to pray to the Holy Spirit.

A great many persons have wondered at the prayers we have offered. They did not strike them as particularly powerful prayers.

Their idea of a powerful prayer is for the petitioner to stir himself up, work up his brain, and get hold of great big words.

They think we ought to pompously and ponderously grind out, "Oh Thou infinite, absolute, great Architect of the Universe, hear us."

Humbug! Prayer is the simplest form of speech the childish tongue can lisp, and it is the sublimest form of thought which can be given utterance by the highest archangel; but where it is sublimest, it is simplest.

I never understood bombastic prayer. When I pray I pray to the Father. I have had no difficulty in praying to the Father, and I do not see any necessity for lashing myself into a fury. I do not have to hunt my dictionary through for all the big words I can find to throw at the Father. I do not need to appear a great fool before my Father.

I could compose a prayer now which would stagger you. What would it be?

"Oh Thou infinite, absolute, omnipotent and omniscient creator of the pachyderm mammalia of the postpliocene era, hear us."

How would that do? (Laughter.)

What silly stuff! Get down to business, and you will simply say Father. When a child wants a thing he asks his father for it in the simplest possible way. He has an exalted idea of what his father can do.

Greatness of the Thought of the Fatherhood of God.

When my son was a little fellow about three years old, we lived away up in the mountains. He used to strut up and down the platform of the station, informing the people he was waiting for his father, whose train was coming up the mountain presently. He thought his father owned all the mountains. (Laughter.) When the train came up he lifted his head proudly. A child's idea is that there is no one greater in all the world than "father." If you will only get that simple thought, and elevate it to God, just believing that your Father owns everything and you are His child, what bigger thought can you get?

It might seem bigger to talk about the Supreme Architect of the Universe, but if He were not my Father I should not be very much interested in Him. The power in true prayer lies in calling upon "my Father."

Is there anything you need?

Poor, silly children who have been away out in the world, and gone down into the depths of sin, your Father loves you. It matters not to what depths you may go, He will never forget you. You are His child.

Many of you know the Holy Spirit's transforming power; you have been regenerated by the Blood of Christ; you have been cleansed; you know that you are your Father's child, and you sing, "He'll Never Forget to Keep Me." You whom He is not keeping, He will never forget to seek you. He is seeking you, and He will find you.

You had better yield now to Father.

You Had Better Surrender at Once to Father.

You had better let the Father's gracious Spirit's power bring you away from that herd of swine.

You had better let the Father's Spirit bring you to yourself; bring you to see what a fool you are. Instead of being there in the enemy's country feeding swine—and that is an expression which will cover every kind of filthiness, including the literal feeding of swine—you might be in your Father's house where there is bread and to spare, where the luscious fruits grow, where the sweet waters flow, where everything is clean, the robes are white, and the songs are without impurity. It is the land where there is no night. Why don't you come?

Father breaks His heart for every wandering child. The Father's Pity and Love sent Jesus out to this world. The Father's Pity still is saying, "In all their affliction I am afflicted. I loved you and carried you all the days of old, and I will never give up seeking you until I find you."

Father in heaven is seeking for all His lost sheep. He will seek in earth and hell, in time and in eternity. He will seek until He finds. He will never give up the search until the last offspring of the Father is saved.

That love and mercy never dies.

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

Even if you made your bed in hell, you would find His right hand grasping you there.

I am thankful that I do not believe for one moment that I can ever get beyond the power of my Father.

I am thankful that the multitudes in Japan and China and Africa and in the heathen nations of the world can be reached by the Gospel; but I am also thankful that even those who have been born without knowing the blessed Law of the Spirit of Life in Christ Jesus shall yet have opportunity. Perhaps Zion's greatest mission will be in the world beyond the grave.

I am glad for all that this offers me of service for God.

Zion's Work for This World and the Next.

I will do my part. But if this life were all, and if Zion's work were only work for earth and time, I should wish I had never been born. I cannot think that multitudes of beings born without knowing the Law of the Spirit of Life should find only death and corruption and hell eternally. I have enough love for humanity to make it hard work now. I hear that cry of suffering and pain and sorrow and sickness which comes up from all the lands, and it breaks my heart. Yet through it all I find the word of Hope, and Life, and Love, and I can pray and get an answer.

But if you tell me that there is some place where the agonizing wail, "Oh God, deliver," will be forever heard, and there only comes back a mocking cry, "Never, never, never; you must suffer forever," then I say, "My God, you made me so that it breaks my heart, and would take all the joy out of eternity."

I desire that you should feel that the Father will do what He promised. He will give His Son the nations for His inheritance and the uttermost parts of the earth for His possession.

I thank God for a word of comfort for the moment when some sorrow, or perplexity, or trial, or difficulty faces me. I can get all the comfort in that moment by simply saying, "Father."

It seems to me as if all the angels hushed, and heaven itself was silent as the cry of a son of God on earth comes up through the gates, "Father! Father!"

Power of the Word "Father" Upon an Earthly Ruler.

The great Cæsar rode in triumph, it is said, up through the crowds of Rome returning from one of his great wars. Proudly in his chariot he stood in the full armor of heathen imperator; the Cæsar. The chariot horses were dashing onward, and the acclaims of the people on every side were heard, "Ave Imperator; Cæsar! Ave Imperator!" The crowds of captives in chains, kings and nobles were behind him. His army was shouting, as were the populace, "Ave Imperator!"

They tell us that in the narrow lane cleared for Cæsar's path, a little child ran out, broke through the line of guards, and stood in the middle of the way. He lifted his little hands, and cried, "Father! Father!" The great Cæsar saw the child as his chariot was dashing on, and looked into the face of a little one about to be crushed beneath the horses' feet, crying lovingly, "Father." All hearts were hushed as this great Cæsar brought his horses upon their haunches and shouted "Stop!" to all the procession.

His horses barely missing the little child, he handed over the reins to the charioteer, and jumping from the chariot, lifted the child. Then the people shouted a greater cry than Imperator or Cæsar—"Thou art the father of the people!"

That went to their hearts.

The great and Eternal God holds in His hands the reins of all the Universe. All the stars in their courses roll at His command. Yet if we but cry to Him "Father," and it were needful, He would call upon all the procession of nature to stand, and would reach down and lift up His child, if He had to go down into the depths of hell to find him.

Oh how sad that you should go away from Father, that you should seek affinity with the foul shades of sin and disease, and death and hell, and gluttony and damnation.

All who desire to rest in God their Father, stand. (Apparently all arose.)

PRAYER OF CONSECRATION.

My Father, in Jesus' Name, take me as I am. By Thy Holy Spirit for His sake make me what I ought to be. Give me power to do right, no matter what it costs. Help me by Thy Spirit to make every wrong right, to confess, to restore, to do right to all men and in Thy sight. Lead me on, that when life on earth is passed I may see Thee, my Father who art in heaven, in that glory into which Thy Son hath gone. Lead me by His Spirit for His sake into that Kingdom and Glory. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Live it.

The service was then closed by the General Overseer 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 WITNESS AGAINST THE SORCERERS AND ADULTERERS.

West Side Zion Tabernacle, Lord's Day Morning, October 22, 1899.

REPORTED BY S. D. W. AND A. W. N.

The meeting was opened by singing Hymn Number 355:

O day of rest and gladness,
O day of joy and light;
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Through ages joined in tune,
Sing "Holy, holy, holy,"
To the Great God Triune.

The General Overseer then read from the fifty-eighth and fifty-ninth chapters of the book of the Prophet Isaiah.

Prayer was then offered, after which the General Overseer made some preliminary remarks referring to the riot of thousands of medical students in and about West Side Zion Tabernacle on the Wednesday evening of the preceding week.

After singing, the offering was received.

The General Overseer then delivered the following sermon:

INVOCATION.

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

I have read to you this morning in the fifty-eighth and fifty-ninth chapters of the book of Isaiah the Prophet. From them I shall take my text.

First, I shall take the first verse of the fifty-eighth chapter of the book of the Prophet Isaiah:

TEXT.

Cry aloud, spare not, lift up thy Voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins.

I shall call your attention also to the Word of God in the book of the Prophet Ezekiel, in the eighth chapter, in the first and seventh verses:

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

. . . . . .

And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and see the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the elders of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and the odor of the cloud of incense went up.

. . . . . .

Then he cried in mine ears with a loud voice, saying, Cause ye them that have charge over the city to draw near, every man with his destroying weapon in his hand. And behold, six men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his hand; and one man in the midst of them clothed in linen, with a writer's inkhorn by his side. And they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, which had the writer's inkhorn by his side. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity: slay utterly the old man, the young man and the maiden, and little children and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house. And He said

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unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and smote in the city. And it came to pass, while they were smiting, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of Thy fury upon Jerusalem? Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wresting of judgment: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for Me also, Mine eye shall not spare, neither will I have pity, but I will bring their way upon their head. And behold, the man clothed in linen, which had the inkhorn by his side, reported the matter, saying, I have done as Thou hast commanded me.

Even those who know least about the fulfilment of prophecy must see clearly how the prophecies spoken by the mouth of the Prophet Ezekiel were fulfilled in the destruction of the great City of Jerusalem.

Destruction of People Who Rebel Against God.

All through the ages it had been pointed out by prophet after prophet that unless the people of God repented of their sins, there would come a time when God would pluck them up and root them out. These prophets foretold the destruction and laying waste of Palestine, the land of Canaan, which God had given to His people for a possession, and of that great City, Jeru Salem, which had been such a City of power even before Abraham came into the world.

In Jerusalem Melchisedeck, high priest of God and king of Salem, prince of peace and king of righteousness, had established his doctrine before Abraham was born.

Unto Melchisedeck Abraham gave tithes.

That great City God Himself had made to be His dwelling place through these many, many years. There He had established His Temple and His worship. Yet He had pointed out that the time would come when even the possible good should be at an end.

That people, who had slain every prophet, He said, would at last slay His Son, and then, filling up the measure of their iniquities, would be utterly wiped out of the earth. Jerusalem, said God, through His prophets, would become a by-word and a scoffing to all the nations.

But in the last days, said the prophet, Judah shall come with Israel, and weeping together they shall come to Zion to seek their God. Then God will restore Jerusalem, and make it again the City of the Great King.

May He do it speedily. (Amen.)

I warn you today that the sins of the cities are marked in the presence of God. The sins which are now prevalent in this City of Chicago have, in the past, uprooted great cities. The sins which now curse Chicago have destroyed mighty nations.

Surely I should not love my God, nor love His people, nor love the city in which I dwell, if I did not obey the Voice of God, ringing out as it does to me: "Cry aloud, spare not, lift up thy Voice like a trumpet, and declare unto My people their transgressions and unto the house of Jacob their sins."

In the mercy of God may the people forsake these sins. May they find mercy and may the Salvation of our God come in great power to this city!

Zion's Protest Against Sin is God's Protest.

The protest which Zion makes against Chicago's sin is not the protest of brave men against public sin, but it is the protest of God Himself, speaking through His Messenger and reproving the city for its sins.

God has said that His Messenger should carry a certain Message, and this was a part of it.

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. For I, Jehovah, change not: therefore ye, O sons of Jacob, are not consumed.

In this Holy War we have placed, first of all, the Witness of God against the Sorcerers.

We have protested against the use of all these degrading poisons which are narcotic in their character, and are first destroying the brain, then shattering the nerves, and then opening the heart to all the filthy and diabolical suggestions which the evil spirits can possibly put within the human spirit.

I have already spoken upon the deadly effect of the using the alcoholic and nicotine poisons in the form of tobacco and of intoxicating liquors, which can be got at every corner, and between the corners. I have also spoken concerning all these forms of sorcery, which are now to be had and are far more dangerous to the people than the poison which is sold at that corner saloon.

There was a time when it seemed to me as if all iniquity would be destroyed, if the liquor traffic could be destroyed. I have learned better.

As I have lived longer I have seen that if you were to destroy the liquor traffic in America today, America might be worse than better after it was destroyed.

That is a very grave thing for any man to say, but the nations of the earth which are most wicked today are not the nations of the earth which are most drunken. The Mohammedan nations use no intoxicating liquors. They are not permitted by their religion either to manufacture or to sell intoxicating liquors in any form whatever. I refer to nearly 350,000,000 of this earth's inhabitants who today are filled with the vilest passions and the most terrible hatred against everything that is Christian. Yet they do not drink one single drop of liquor.

The Terrible Danger to Christianity From Mohammedism.

As far as my voice can reach, I warn the Christian lands to look out for Islam. It is not the worn-out, effete thing that some people think it to be.

You must have noticed, if you read with care, the fact that when the Greek rebellion broke out lately against the Turkish power, that the Turkish government was able to put in the field a trained, disciplined army which swept these Greeks before it as chaff before the wind.

The Mohammedan army was composed of men of muscle, men of brawn, men of brain; men with arms of precision in their hands, splendidly drilled and equipped, who moved like machines. They mowed down the poor Greeks and drove them back until Europe had to step in to save them from annihilation.

Why was it that these people were so strong?

Because they did not drink alcohol. Because they did not partake of the deadly drugs which are undermining the Christian nations. Because they did not eat the accursed swine's flesh, which is responsible for so much disease. Scrofula and cholera, and many other filthy diseases are the consequence of eating that diseased flesh.

I warn the Christian nations of America and Europe. Islam is not dead. Islam is full of power. Although Islam must go, although Mohammedism must be destroyed, remember it will not be wiped out by the effete Latin Christianity; the powerless Greek Christianity; the worn-out Christianity of those who nominally acknowledge Christ and live as gluttons and drunkards and harlots and whoremongers and oppressors.

Islam is beginning to creep into America through the Mystic Shrine, that filthy and murderous side degree of Freemasonry. In that form it has defiled the very highest offices of trust and honor in the Nation.

There is a greater danger than alcohol. A man whose heart is bad, whose head is free from alcohol and nicotine poisons, is much more dangerous a man than a poor drunken sot whom everybody avoids because he is drunken and filthy.

The Deadliest and Most Damning Poisons are to be Found in Drug Stores.

I should like to see every saloon in this city closed, and every drop of intoxicating liquor poured into the sewers. I have been an abstainer all my life. I neither smoke nor drink. Yet, much as I should like to see both these forms of poisons destroyed, the poisons which are to be found in every drug store are more deadly.

The deadly cocaine, the deadly morphine, the deadly laudanum, the deadly opium, the deadly digitalis, the deadly chloroform, and all these accursed poisons which men who would not drink intoxicants nor smoke tobacco are taking under the direction of these poor, miserable doctors, are having a worse effect than alcohol. These miserable doctors themselves are taking them until they become murderers and suicides.

Do you not notice that many of the crimes committed within the past few years were committed by doctors, and some of them by ministers who were under the influence of these deadly poisons?

It was only the other day that a young physician, who was under the influence of morphine continually, went out to

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Palatine with a deadly weapon under his coat. There, in a bank, he struck an aged man and nearly murdered him, and then endeavored to rob the bank.

Have you not noticed that these poor, miserable boys at Cincinnati who murdered Pearl Bryan a short time ago were victims of morphine?

Have you not noticed that the doctor in St. Louis who dashed out the brains of his child and murdered his wife was a victim of morphine?

Have you not seen all through this land what we have seen in Australia and in Great Britian, that the morphine habit, the cocaine habit, the laudanum habit, are undermining where intoxicating liquors and tobacco would have no power?

These poisons turn men into cunning and depraved criminals.

Story of Terrible Crime Through Use of Drugs.

The other day a son of an eminent minister of this land, who had been one of the most distinguished missionaries in the East, a man of the highest Christian character, was arrested. The father came to this city to see his son, arrested and imprisoned for a most cunning crime. The poor young man had been brought up in this city in the midst of every advantage. He was in high standing. His father was a man of wealth as well as of high position in the Church, and his brothers and sisters were people of position.

He became a physician, and married a lovely lady. The poor young man became the victim of his own drugs. Then he became a forger. When he lost his money, he became a gambler, as most of them become. They always fancy, under the inspiration of these drugs, that they will attain great wealth and high position, and will recover themselves.

He had a poor, sick mother-in-law whom he had been attending with great devotion. Every one thought that he was kind to mother, and mother thought he was kind, too. But he was poisoning her every day, and failing to get her dead quickly enough, he at last one day took a hammer and struck her under her hair a great many times. He smashed in her skull, covered the marks over with her hair and left her insensible.

He then called the family around. There was no blood to be seen. There was no evidence of a murder. He said, "Mother is dying. Come and pray with her."

They came and prayed and mother died, and her body was buried. But it was exhumed shortly afterward. In the examination it was found that she had been murdered.

The poor young man, the son of a godly minister, was taken to the Cook County Jail. He could not get any of the morphine, and he came to see himself as God saw him. He cried to his God for some way out, but there was no way. The law had come upon him so that he knew he must die upon the gallows. He begged so hard that some one brought him the deadly drug and he took enough of it one night to die. They found his dead body lying upon the floor of the Cook County Jail.

Can you think of the mother who bore him, and of the father who wept over him, and then not hate that deadly drug and those drugs that are digging the graves of the best and noblest men in this land? These doctors in their accursed folly give it and they take it themselves.

May God smite these horrid drugs. (Amen.)

May He set His people free from them.

Have we not a right, then, to say that amongst the sins of Chicago, the sins of wholesale and retail selling of these deadly poisons is a sin against the whole people?

May God grant that sin shall speedily be stopped. (Amen.)

Sorcery Cannot be Stopped by Legislation.

I have no confidence in it being stopped by legislation. I do not think for a single moment that legislation would right it. I have almost no confidence whatever in any legislation against the habits of the people.

May God grant that His Holy Spirit shall so impress this people that His law shall be known; that His law shall enter into the hearts of men; that they shall legislate for themselves, and they shall take no more of these deadly drugs which destroy.

I desire this morning to make very plain and very clear that the first protest of Zion is against the sorcerers.

It is against the pharmacists; against the doctors; against the drugs, and against the devils which are in both doctors and drugs.

But that is not all.

Zion Witnesses Against the Adulterers.

I will be a Swift Witness against the Adulterers.

I remind you, my brothers and my sisters, that Jesus Christ died for every one of you. He tasted death for every man. The Gospel which I preach to you is a Gospel of Salvation for every man and woman, every youth and maiden, every boy and girl.

I am so glad that I believe God hath shut up all unto disobedience that He might have mercy upon all.

I am so glad that the Gospel tells me that Jesus Christ is the Saviour of all men, especially of them that believe.

I am so glad that this Gospel reaches down into the deepest depths and up to the highest heavens.

I am so glad that this Gospel is ringing through the heavens.

I am so glad for those who have made their bed in hell that even there shall His right hand find them.

I am so glad that Zion every day and every night is going out into the streets and lanes of the city and rescuing the fallen.

While I may speak with severity concerning immorality, I speak with kindness and with sympathy for those who have fallen.

Among the many Institutions which Zion has, is a Zion Home of Hope, where scores and scores of poor women have been taken and have been restored to fathers and mothers in this and in other lands.

I am glad that the babes whose lives might have been destroyed have been taken care of. Some of them have been handed over to kind people who had no children. Many a poor, nameless child is now in the hands of kind, good people, who have given the child a name and a home and a heritage.

If Zion had done nothing else than this, I should thank God that He had established Zion.

I plead for home. I plead for purity. I plead for the children who have no name and no home and no future, except the future which comes with the brand of shame upon their brows.

I plead the cause of God against the adulterers who go out and deceive and destroy and leave their offspring to Chance, Church and Charity, or to the Devil.

I plead this day the cause of God against the adulterer. I pray God to take the filthiness out of his heart and out of the heart of her who in her fallen condition has become the destroyer of men.

May God grant that the protest of Zion against this sin may be heard.

Yet if taken in the very act of adultery, was the harlot condemned when they came to the Lord? They said, "Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such, what then sayest Thou of her?"

He began to write on the sand with His finger and they wondered at His silence. Presently He turned to them and said: "He that is without sin among you, let him first cast a stone at her." His meaning was understood by them, "He that is without *this* sin."

As He looked at them, they knew that He knew their sins. They knew that He would expose their sins. They knew that they did not dare to tamper with Him, knowing that He would have told the names of the women and the places and the times that these adulterers had committed that crime.

They went out one by one. If I were to ask that the sin of adultery in this city should be punished by the hands of innocent men, how many could I find?

Who could throw the first stone?

Who is and has been perfectly pure in thought and action?

I am asking that God will give me grace to show the sin and to call out to this people to establish a pure home, no matter what it costs. May God grant it. (Amen.)

Every one in this Tabernacle who desires to give himself wholly to God, 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. Help me to sever myself from every evil association, no matter what it costs. Purify my life and my heart, and have mercy upon those who are dispensing deadly drugs, destroying

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themselves and others, and who do not fear God, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Will you live that prayer?

Voices—"Yes."

General Overseer—God help 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.

JESUS THE GOOD SHEPHERD.

Central Zion Tabernacle, Lord's Day Morning, September 3, 1899.

REPORTED BY S. D. AND E. W. AND A. W. N.

The meeting was opened by singing:

O day of rest and gladness,
O day of joy and light;
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Through ages joined in tune,
Sing "Holy, holy, holy,"
To the Great God Triune.

Scripture Reading and Exposition.

The General Overseer then read from the Word of God in the Gospel according to St. John, in the tenth chapter:

Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which He spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the Door of the sheep. All that came before Me are thieves and robbers: but the sheep did not bear them. I am the Door: by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the Good Shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the Good Shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My Voice; and they shall become one flock, one shepherd. Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment received I from My Father.

There arose a division again among the Jews because of these words. And many of them said, He hath a devil, and is mad; why hear ye Him? Others said, These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?

And it was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the Temple in Solomon's porch. The Jews therefore came round about Him, and said unto Him, How long dost Thou hold us in suspense? If Thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in My Father's Name, these bear witness of Me. But ye believe not, because ye are not of My sheep. My sheep hear My Voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father, which hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are One. The Jews took up stones again to stone Him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone Me? The Jews answered Him, For a good work we stone Thee not, but for blasphemy; and because that Thou, being a man, makest Thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the Word of God came (and the Scripture cannot be broken), say ye of Him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do them, though ye believe not Me, believe the works: that ye may know and understand that the Father is in Me, and I in the Father. They sought again to take Him: and He went forth out of their hand. And He went away again beyond Jordan into the place where John was at the first baptizing; and there He abode. And many came unto Him; and they said, John indeed did no sign: but all things whatsoever John spake of this Man were true. And many believed on Him there.

They believed on Him away out in the wilderness amid the solitude and the quietness and the stillness.

While He was there the Devil got into the house of those whom He had loved—the house of Martha and Mary—and slew Lazarus.

Lazarus died while Jesus was away beyond the Jordan. Jesus came, but He did not hurry up. Christ is in no hurry. God is in no hurry.

We can always afford to be calm and still and patient and keep going forward.

God is in no hurry.

The eleventh chapter of St. John, which follows and is connected with the one I have read, is a wonderful story.

May God bless His Word.

Prayer was then offered by the General Overseer, after which he delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people, oh Lord, my Strength and my Redeemer.

These words which I have already read to you, in their simplicity and their beauty, are my sermon this morning.

Comment upon them cannot in any way add to their strength.

They are words of our Lord Jesus Christ. They were spoken when these false shepherds had cast out of the Temple a man simply because he would not curse Jesus, who had given him sight.

He had been blind from his birth, and because he gave Jesus glory they said, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out. That is, they excommunicated him.

That man found Jesus in the Temple and heard Him say, "Dost thou believe on the Son of God?"

And he said, "Who is He, Lord, that I may believe on Him?"

Jesus said, "Thou hast both seen Him, and He it is that speaketh with thee."

"And he said, Lord I believe. And he worshiped Him."

Cast out of the Temple and out of the synagogue, he was received by Christ Himself.

Then turning to these false shepherds, and in the presence of the multitude of the people, Jesus delivered this wonderful discourse upon the Good Shepherd.

These were the circumstances under which He delivered it.

How Much We Owe Sometimes to the Enemies of God.

If it had not been that the Lord Jesus Christ had received that man who had been cast out of the Temple of his God and cursed in that Temple by the high priests of the day; if it had not been that the Lord had healed that man and saved him and taken him to His own bosom and blessed him, we might not have had this beautiful discourse upon the False and True Shepherd.

From age to age history repeating itself shows how the very Church of God itself becomes corrupt from time to time. The supposed shepherds of God's sheep prove to be hirelings, and flee when the wolf comes. They are afraid in the hour of danger.

He said many other words concerning His sheep and His mission as a Shepherd.

My sheep hear My Voice, and I know them, and they follow Me: and I give unto them Eternal Life; and they shall never perish, and no one shall snatch them out of My hand. My Father, which hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are One.

These beautiful words come to me this morning.

I am glad that I heard the Voice of Jesus when I was very young. He has filled all my life. I have not had one day's life apart from Christ.

I cannot remember in my whole life the morning when I did not praise God; the morning when I did not pray to God.

I cannot say that my life has not been without fault, for, if any man were to say that, he would lie.

Surely there is not a righteous man upon earth, that doeth good, and sinneth not.

There is only one who is good, perfectly, purely and wholly good, and that is God.

Christ the Sun Without Spot, the Lily Without Stain, the Rose Without a Thorn.

I can see spots in the sun when I examine it closely.

I am told that there is a rose without a thorn.

I have never seen it.

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I was asked yesterday if I had seen a rose without a thorn. I said, "I am not sure." I thought I had.

I have been thinking over that question since yesterday, and I am inclined to think that a more perfect answer would be that I had seen a rose without a thorn.

May God grant that I may be able now to give an answer which has come to me since then. I was thinking it over last night.

I have seen a Sun without a spot. He is the Sun of Righteousness.

I have seen a Lily without a stain. He is the Christ, the Lily of the Valley.

I have seen a Rose without a thorn. He is the Rose of Sharon.

I do not know any other.

To me the fact that I heard His Voice in early life is a wonderful help to me now.

I never had any use for the voice of any one else as a teacher.

I quickly found the weak points in my good father's theology, which was Calvanistic. It was cruel. It told me that God through all eternity had predestined some to be damned and some to be saved, and that little babies would be eternally lost if they did not happen to be sprinkled. I rejected it. I rejected it before I was seven years old.

I said, "It is not true. I do not care what you say; that is not true."

The Christ whom I knew, the Christ whom I had heard and seen, had spoken to my heart at the very beginning and said, "I, if I be lifted up from the earth, will draw all men unto Myself." I believed it. I believe it now.

There is not a single miserable wretch who lives on this earth today who will not have to kneel and acknowledge, and gladly acknowledge, the power of Christ. But it will probably not be in this life.

They will probably live and die with the devilish passions which are now in their hearts.

It is probable that multitudes in Chicago and in America and in the world will die as they live.

Multitudes Have Never Known Christ.

They have never known God.

They have never heard the Voice of Jesus. They do not believe in His Divinity. They have no respect for Him in reality.

Multitudes of them have made a travesty of Christianity, and while they have been professing Christians, they have been really worshipers of Baal. They have bowed before the feet of a so-called Worshipful Master, and in the darkness have taken oaths to serve the god of nature, the filthy god of the heathen.

They have never heard His Voice. Some ministers have proclaimed the Name of Jesus, but the Voice of Jesus has never been on their lips.

Beloved friends, the day shall come when all who are in their graves shall hear the Voice of the Son of Man, and shall come forth.

I am glad to think that I may have a chance of preaching the Gospel, if I am good enough, to lost spirits in hell.

I pray that God may some day send me with a Message to the abyss of despair and darkness to tell men who refused Him here in Chicago that the mercy of the Lord is from Everlasting to Everlasting.

If I thought that everybody who sinned against God and went to hell would never get out, and that there was no possibility of their ever turning to God for mercy, I should be unutterably miserable. I should be unhappy forever.

I am so glad that my Lord, in this wonderful series of last chapters in John, has given to me this glorious Word, which rings down through all the ages to my ear:

Father, the hour is come; glorify Thy Son, that the Son may glorify Thee: even as Thou gavest Him authority over all flesh, that whatsoever Thou hast given Him, to them He should give Eternal Life.

I am so glad to think that this life does not end it all. Life is only one battle. There are many to come. They will all be won by Christ, who will conquer everywhere.

Death and hell shall be cast into the lake of fire. They shall perish. There shall be no death. There shall be no hell. They will be burned up. The All-Consuming Fire of God's Love will eventually and forever destroy them.

But it is a terrible piece of folly, when you might go to heaven straight, for you to go around through hell to get there.

Do you not think that it is a piece of insanity for humanity to say, "Oh I do not want to go to heaven now. I would rather go to hell for a while?"

Being Shut Up With Wicked People is a Hell.

Did you ever happen to be shut up in close quarters with a great many bad men and women?

I remember one voyage I made in Australia when I took ship from one port to another about 600 miles away. I happened to go on board this ship with a great many gamblers who had been at the races and a great many harlots who had accompanied them there. They had been fighting and contending with each other. They had been fleecing the public by wicked schemes. When they got on board this vessel, they were beginning to quarrel over their plunder. They had knives and pistols and revolvers.

The women were worse than the men. I heard one woman tell another that if she said anything more she would scratch her eyes out and tear out her hair.

I heard a man tell another one that if he said another word he would plunge a knife into his heart.

I saw a third draw a revolver. A fourth who had his pocketbook stolen said, "If that pocketbook is not laid upon this table within five minutes, I will shoot three of you." The pocketbook was laid down there. He got it within five minutes.

I spent two days and nights with these people. I heard them curse and swear and saw them drink.

They opened a barrel of oysters at their side. They had champagne. It was champagne all night and real pain all day.

They were full of the Devil. I heard them, I saw them, I smelt them, as they stank of their liquor, of their vice, and their tobacco and their wickedness. I saw the horror of their crimes. The Name of Jesus was never once mentioned except as a curse. God was never mentioned but with a damn uttered, and hell was ever in their mouths. Oh, the horror of it. I was horrified. I was very thankful when I reached a port and could leave the vessel and let them go on with these devils in it.

The thought came to me, and it has come to me many times since, "O God, to be shut up, not for days, but for weeks and months and years and years, or perhaps thousands of years, with such people!" What a terrible thing to become bad like that, vile and steeped in sin, and to sink into eternal doom!

Oh what a horror the thought was! Will some of you go around by hell to get to heaven?

I thank God that Christians especially will hear His Voice. I desire you to hear and obey now. Is that best?

Voices—"Yes."

General Overseer—I tell you the best life to be lived is the godly life.

I am telling them in Chicago that if they desire to be rich, they must become Christians; and if they wish to be quite sure of becoming rich, to get into Zion.

Zion is the Place to be Quite Sure of Being Rich.

Serve God faithfully and get persecuted. The promise is:

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.

I imagine that Zion is on the straight line for the hundred-fold more.

Why?

Because we have the persecution.

Why?

Because many of us have left all that we had and have followed the Lord.

Godliness is profitable for all things, having promise of the life which now is, and that which is to come.

Do you believe that?

Voices—"Yes."

General Overseer—I would be a Christian, if it were only for policy. I wish to be with the winning side in the end. Do you?

Voices—"Yes."

General Overseer—Who will win in the end?

Voices—"God."

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General Overseer—If it were only for policy, I should be with God. He will win in the end, and I should be with God in the beginning. I should be with God at the beginning and at the end, and all through.

Do you not know that, as a matter of good sound sense, it is best to be a Christian?

A Christian has a clearer head and a more joyful heart, and a healthier body, and a heavier purse and a happier home than the sinner. He has life here, and he has heaven in the life to come.

Many Baptists are not Christians.
Many Congregationalists are not Christians.
Many Methodists are not Christians.
Many Lutherans are not Christians.

Many are Episcopalians; many are Dunkards; many are Presbyterians. They are this and that, but they are not Christians.

If you are the kind of professing Christian they are, you worship the sun-god Baal according to the filthy rites of phallic worship. You have champagne and whisky and cigars and oysters, and you leave the lodge-room or the theater for the house of her whose house is the gate of hell.

You get a muddled head; you get a heavy heart; you get an unhealthy body; you get an empty pocket in the long run, and you get a damned spirit. You get to hell. You are a curse while you live, and God cannot do anything with you except sweep you out into hell.

Christ's Voice says, Repent.
Will you repent properly?
Voices—"Yes."
General Overseer—His Voice says, Believe.
Will you believe better?
Voices—"Yes."
General Overseer—His Voice says to be baptized.
Do you intend to be baptized properly?
Voices—"Yes."
General Overseer—His Voice says, Obey.
Are you determined to obey fully?
Voices—"Yes."

General Overseer—Every one who intends to obey God, stand on your feet and tell God that. (With a few exceptions, the entire audience arose.) All who will obey the Devil, sit still.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am, and make me what I ought to be, in spirit, in soul and in body. Help me to hear. Help me to obey the Voice of Jesus; to repent, to believe, to follow Him; to receive Thy spirit; to become Thy child; to walk in light and not in darkness; to reprove the evil, and to fight the battles of the Lord while I live, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?
Voices—"Yes."

General Overseer—Let the searchlight come. There are some of you I stand a little in doubt about.

Be sure, and be sure that you will do it, and God will bless you. We will be happy.

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.

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.

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.

WE OFFER FOR SALE

$400,000

Zion Lace Industries Preferred Coupon Stock

SHARES $100 EACH

INTEREST PAID AS FOLLOWS:

Guaranteed Interest payable Semi-Annually; Contingent Interest payable Annually at the following rates:

First Year, - - -	6 Per Cent
Second Year, - - -	7 Per Cent
Third Year, - - -	8 Per Cent
Fourth Year, - - -	9 Per Cent
Fifth Year, - - -	10 Per Cent
Sixth Year, - - -	11 Per Cent
Seventh Year, - -	12 Per Cent

STATEMENT

Estimated area occupied by Industries,	**50 to 80 acres**
Estimated number of hands employed at the end of five years, ...	**50,000**
Estimated value of property at the end of five years, at least	**$5,000,000**

In view of the fluctuations in the value of stocks listed on Stock Exchanges, caused many times by manipulation of unscrupulous men, we believe the careful investor will appreciate the value of this stock, which cannot be purchased except through this Bank.

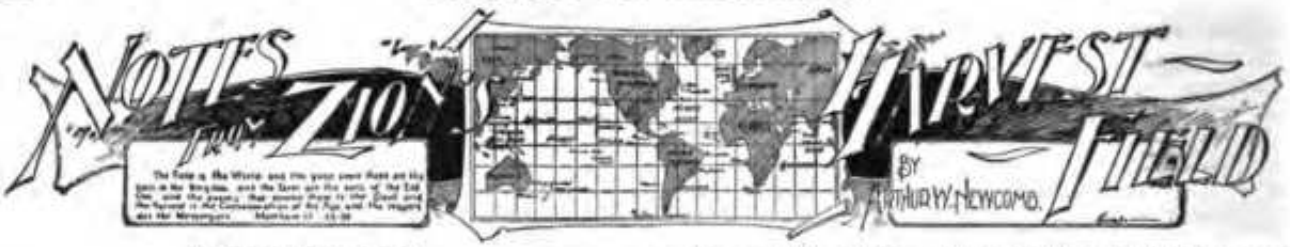
ARTICLES OF AGREEMENT MAILED UPON APPLICATION

Stock may be subscribed for by addressing applications to

ZION CITY BANK

Long Distance Telephone South 1057 CHICAGO, ILLINOIS

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CHICAGO.

ALTHOUGH the day was one of the hottest and most oppressive of an exceptionally hot summer in Chicago, a large audience of perhaps two thousand people gathered in Central Zion Tabernacle on Lord's Day afternoon, August 19, 1900.

Many were the exclamations of pleasure and surprise when Zion's loyal people saw, standing upon the platform, a life-size photograph of their beloved General Overseer.

So lifelike did the picture appear that it seemed that the man of God was about to speak to his people.

This photograph, aside from the very intense personal interest attached to it for Zion's thousands, is one of great interest from a photographic standpoint.

Zion leads the world in many things, and will lead the world more and more as time goes on.

This photograph of Zion's General Overseer, made by a Zion photographer, Mr. George R. Lawrence, is the only life-size, full-length portrait photograph ever made.

It is also the largest photograph of any kind ever made by a single camera on a single plate.

The camera, which was built especially for Mr. Lawrence, is probably the largest camera ever built, and takes a plate four feet wide by eight feet long, from which a picture of the same size can be printed.

This is the size of the photograph of the General Overseer which appeared upon the platform of Central Zion Tabernacle on last Lord's Day afternoon.

It was a great pleasure and inspiration to Zion's people to have so lifelike and so beautiful a picture of their General Overseer before them, while he was so far away.

But the "shadow of a shadow" could in no way take the place of that mighty presence which, under God, has made Zion Tabernacles in Chicago such places of spiritual power and blessing.

The service was a very helpful one.

Overseer Speicher spoke briefly and simply, but with an earnestness and conviction which sent the truth home to the hearts of those present.

Many received spiritual blessing, and all joined with an earnest purpose in the prayer, vowing to God to live higher, purer, more useful lives, and asking Him for strength and wisdom.

There were many fervent prayers for the General Overseer and his little party and for Zion in Mansfield.

NEW YORK papers have reached Zion in Chicago describing the brief visit of the General Overseer in New York, just previous to his departure for Europe.

These papers devoted a great deal of space to Zion and the General Overseer, publishing long articles describing the work in Chicago and throughout the world, and giving a sketch of the General Overseer's life and work.

While these articles contain many false statements and many distortions of the truth, they are in the main true.

Their spirit, while manifesting a total failure to understand God's Messenger and God's work in Zion, is not the bitterly malicious spirit of the repeatedly-whipped Chicago press. To all of this, however, the New York *Journal*, known and ridiculed throughout America by all sober-minded people as a sensational, lying "yellow newspaper," is an exception. Its articles were made up principally of wicked lies, without even a shadow of foundation in fact.

SOME BRITISH newspapers, anticipating the General Overseer's arrival, are beginning to spew out their slime of falsehood. Some of this has reached America and has been eagerly gobbled up by the squalid newspapers of Chicago, and in turn spewed out by by them for the delectation of Zion's skulking enemies in America.

The thinking public is too well acquainted with the Chicago press to attach any significance to anything it prints concerning Zion.

Toledo, Ohio.

Rev. J. C. Reiff, Elder-in-Charge.

We have received the following wonderful testimony to God's Healing power as manifested in Zion in Toledo, Ohio, in answer to the faithful prayers of Elder Reiff:

919 SOUTH STREET, TOLEDO, OHIO, July 27, 1900.

DEAR GENERAL OVERSEER:—I feel it my duty, as well as a blessed privilege, to testify to God's wonderful goodness to me.

Two weeks ago Monday, Tuesday and Wednesday I was very sick, day and night.

I had the most awful pains all through my body.

My left side was all festered and broken out. The disease is commonly called "shingles." They are truly the Devil's "shingles."

On Wednesday I sent for Elder Reiff, but he was out of the city, so I suffered on until about noon on Thursday, when the Elder came.

We prayed, he laying on hands according to the Word of God.

I got well immediately, for which I say, "Bless the Lord, oh my soul, and all that is within me, bless His Holy Name."

I recovered so speedily that on the next day I was able to start for Chicago to attend the services at the Consecration of Zion Temple Site.

I thank God for the Full Gospel.

I was a member of the Baptist Church for eight years; but they have not one-half of the Gospel.

I thank God that He raised up a man and a Church in these latter days to preach and teach the Gospel.

Yours in His Name, J. J. SMITH.

Mansfield, Ohio.

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

Masonic envy and hate and diabolical prejudice still rule in Mansfield.

But God is more powerful than Mah-hah-bone, the filthy god of the Masons.

God is fighting for Zion, and Zion will win.

The city officials of Mansfield, the county officials of Richland County and the Governor of the State of Ohio again flagrantly broke the laws of the State last Lord's Day.

They richly merit the contempt and ridicule which even the press and the public are pouring upon them.

Inspired partly by cowardice and partly by hatred of Zion, these officials arrested Elder Samuel A. Walton, D. D., and Evangelist W. E. Moody last Lord's Day morning and confined them in the Mansfield jail.

These wicked officials had never seen or heard of either of these excellent Christian gentlemen and ministers of God before.

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Elder Walton and Evangelist Moody had only been in Mansfield a short time when they were arrested, and had violated no law. Their only offense was that they were ministers of the Christian Catholic Church in Zion and had come, quietly and peaceably, to conduct Divine services with the members of the Church in Mansfield.

The officials did not even have the transparent excuse that they placed the Zion ministers in jail for safekeeping from the hands of a mob. There was no mob; no excitement.

The mob element, cowardly at heart, had been quelled, as it might have been at the outset, by the arrest of some of its leaders. The persistence of Zion was also beginning to wear out their determination.

After keeping these innocent men in prison for several hours, these Baal-worshiping betrayers of the sacred trust of public office carried them to the depot and forcibly placed them on board a train for Chicago.

The following telegrams, which passed over the wires on that day, tell the story of the outrage:

MANSFIELD, OHIO, August 19, 1900.

WILLIAM HAMNER PIPER, 1201 Michigan Avenue, Chicago.

Elders Walton and Moody here.
Met at depot by officers.
Taken to county jail.
Will be sent back, two o'clock.
Send any instructions, my care. A. A. DOUGLASS.

CHICAGO, August 19, 1900.

WALTON AND MOODY,
Care A. A. Douglass, County Jail, Mansfield, Ohio.

Authorities must lead you to train and pay your fare.
Otherwise refuse to go.
If they do this, come home. WILLIAM HAMNER PIPER.

MANSFIELD, OHIO, August 19, 1900.

WILLIAM HAMNER PIPER, 1201 Michigan Avenue, Chicago.

Elders forcibly placed on Erie westbound train by city authorities.
No excitement whatever.
Your people themselves held services at private house.
A. A. DOUGLASS.

That such an outrage should be permitted in the name of the law, and with the connivance of the highest executive authority, in a country which boasts the adjectives, "free, Christian, liberty-loving," is a significant commentary upon the times into which we have fallen.

Thank God that He has sent His Messenger to proclaim the coming of the King.

Although the Grand Jury at Mansfield has indicted the General Overseer, Overseer Piper, Evangelist Fisher and Elders Fockler, McFarlane, McClurkin, Kennedy and Stevens, and some Zion members in Mansfield for alleged criminal libel, there have been no arrests made on that unjust and wicked charge, and nothing further has developed in the matter.

Zion will continue to send her Messengers into Mansfield.

Zion's enemies everywhere are gloating over the lawlessness and denial of justice at Mansfield, thus placing themselves in the same category with craven-hearted murderers, housebreakers, outragers of decency, violators of the law and order and destroyers of civil and religious liberty.

Some of them have taken the opportunity of pouring out the vile slime of their venom in letters to Mansfield's lying press and lawless Mayor.

Some of them have not the courage to sign their names; others sign names which only call to mind treachery, hypocrisy, immorality and wilful lying.

May God have mercy upon them!

While devils are raging at Mansfield, and the fierce hatred of the World, the Flesh and the Devil is being stirred, the true people of God are being blessed and strengthened and are seeing more plainly every day that the Christian Catholic Church is truly in Zion.

It is cheering, after reading the long-winded and spiteful lies of Mansfield's sewer press, to receive letters like the following:

REV. WILLIAM HAMNER PIPER.

Dear Brother in Christ:—We received your letter of encouragement yesterday.

We are standing firm amid persecution and trials.

We have thus far stood our ground, with God helping us. I know that if we prove faithful we will gain the Victory—and a glorious Victory—in Mansfield; for God is working.

We are so glad that God has all power.

I have never felt like running, although my very life has been threatened.

My children have left me on account of this confusion, my husband has been thrown out of work, but I am standing true to God and His cause.

I know if the whole world forsakes me, God will not forsake me. He will provide for His children.

Pray for us that we all may stand faithful to God, loyal to the Church, and never be discouraged, but ever willing to Go Forward.

Praying God's blessings upon you and Zion everywhere, with Christian love, I remain faithfully, Yours in Jesus' Name.

OVERSEER WILLIAM HAMNER PIPER, Chicago, Illinois.

Dear Overseer:—I think it is a disgrace, the way Zion has been treated in Mansfield.

I have not yet applied for fellowship in the Church of Zion, but I know that it is the only Church.

God bless Zion.

May she prosper in Mansfield.

I always feel so happy after reading LEAVES OF HEALING.

Philadelphia, Pennsylvania.

Rev. Gideon Hammond, Elder-in-Charge.

Zion in Philadelphia goes forward with God's continued blessing, in spite of calumniators and envious petty faultfinders.

God has established the work of the Christian Catholic Church in Zion there, and He will sustain it.

Elder Hammond writes:

The Christian Catholic Church in Zion in Philadelphia rejoices in the unity in Zion. When one member suffers, all suffer. When one is blessed in any portion of our worldwide Zion, all feel the impulse of the blessing.

We are glad that our local work is not only inspired by its own victories, but it is as truly invigorated by the victories and growth in Chicago and elsewhere.

We know that we are a part of the whole, and the mighty arms and trunk cannot grow without blessing the smaller members.

We thank God for the unity, which is but a little foretaste of John 17.

While we feel that local growth must come from local strength and activity, yet we often feel the blessing and strength coming from victories all along the line.

We are certain that God is with us, and His presence thrills every fiber of our being. Zion in Philadelphia has been shaken; but the shaking has resulted in a sifting in which we rejoice. We purpose to keep the sieve in motion, so that we may know who are fitted for the battles which are sure to come as we get nearer the time of the coming of our King.

Critical and wayward ones we do not want; they will be sure to falter in the day of battle.

On July 1st we held all-day services at Cramer Hill, opposite Philadelphia. God gave us a beautiful day, and a spirit of Christian joy and harmony prevailed.

Services were held morning and afternoon, closing with a Baptismal Service of nineteen believers. The services were attended by several hundred during the day and the Baptism witnessed by probably a thousand people.

Each person baptized testifies to a conscious blessing received by being obedient to God in the Ordinance of Triune Immersion.

One received a healing. All told, we are holding eleven services a week; over 300 houses visited and over 900 calls made in the month of July by the Seventies; over 1000 copies of LEAVES OF HEALING sold.

Members, as a whole, are faithful in tithes and offerings, besides contributions for some of the needy in the flock.

God bless Zion and make her true to Him and her leader.

Waupaca, Wisconsin.

Rev. E. B. Kennedy, Elder-in-Charge. Evangelist Sarah-Lehr Kennedy, Assisting.

Elder Charles J. Jenson, who for several months has had pastoral charge of the Christian Catholic Church in Zion in Waupaca, has been appointed by the General Overseer for

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work among the people of his own nationality, the Scandinavians, in Minneapolis and St. Paul.

Elder Jenson did much effective work for God in Waupaca, especially among the Scandinavians, and finds a larger field of labor among these sturdy people in the Twin Cities of Minnesota.

Elder E. B. Kennedy and his wife, Evangelist Sarah-Lehr Kennedy, formerly of Zion Headquarters, Chicago, have been appointed to take up Zion's work in Waupaca and vicinity.

God has already blessed their consecrated and earnest labors, and His work in Wisconsin goes forward.

Elder Kennedy thus reports a mission to Omro and Winneconne, two little cities near Waupaca:

I held five cottage meetings at Omro, prayed with the people once and received two applications for membership.

One person was converted.

On Thursday night I baptized sixteen people.

Last night I held a meeting at Winneconne, six miles distant. A 'bus-load of Zion people from Omro went over.

Two ladies from Eureka will send their applications in a few days.

There are others at Omro who will apply for membership in the Christian Catholic Church soon.

The work is very hopeful at both Winneconne and Omro.

We shall have two baptisms at least at Waupaca tomorrow.

I have been charging the people to pray for Mansfield.

We have a meeting of Seventies at Waupaca tonight.

Southwestern Kansas.

Rev. D. A. Reed, Elder-in-Charge. Evangelist Mary A. Reed, Assisting.

Riding through the beautiful scenery of a very large territory in Southwestern Kansas, with headquarters at Great Bend, Elder and Evangelist Reed carry the Everlasting Gospel of Salvation, Healing and Holy Living.

The people seem to be everywhere thirsting for the Living Water and hungering for the Bread of Life.

God is blessing His Word as these faithful Zion Messengers proclaim it.

He also blesses Zion Literature, which they distribute everywhere they go.

The following encouraging report comes from these workers:

We have just returned from a trip to Hoisington and Great Bend, about ninety miles' drive through the country from Dodge City.

We worked almost day and night for eight days, and never felt better. "The joy of the Lord is our strength."

The attendance was good and increased all through.

We greatly rejoiced to meet with Zion people and friends from all the surrounding country.

One lady, over sixty years old, drove over forty miles, and said she would drive another forty for just one such meeting. Some drove fifty miles and others came on the train.

God's Holy Spirit was with us from beginning all through in Saving, Healing and Cleansing Power.

Three men gave up their dirty tobacco.

One who was a saved Roman Catholic was healed of rupture after having worn a truss for nineteen years.

Another lady was healed of weak eyes and put away her glasses.

There were also other healings. Twenty-five joyfully followed their Lord in Baptism.

Some were delivered from an evil temper and one from tobacco. All received great blessing and were very happy.

We received twelve applications for fellowship, organized Zion's Seventies, and administered the Lord's Supper. Every seat was filled and all but two confessed, repented, and afterwards participated in the Lord's Supper.

An engineer on the railroad, who reads LEAVES OF HEALING, hired the Park for us at Great Bend. After talking to a large crowd on the streets, we went to the Park.

We spoke on the Principles, Practices and Work of the Christian Catholic Church in Zion.

We received two applications for membership and many urged us to come again.

We sold a great many LEAVES and tract.

We have no members in Dodge City, but the Devil has been stirred some and the little newspapers have said some very bad things about us.

We have five members at Fort Dodge. God is blessing Zion there and many are interested in this glorious Full Gospel. Some are about ready to leave the old apostate denominations and come into Zion.

One lady was wonderfully healed while listening to the reading of "He is Just the Same Today."

Vineland, New Jersey.

Rev. Isaac Leonard, Elder-in-Charge.

Zion's venerable Elder in Vineland is winning victories, under God. He is being blessed in the proclamation of the Everlasting Gospel.

He writes the following interesting report:

I had the great pleasure of seeing the General Overseer and party at Hoboken on Friday evening, and seeing them off next morning.

Of course the Press could not let him depart in peace, but must lie about him in a most provoking manner.

I baptized a lady on August 9th, Mrs. Alice M. Genn, of 719 Sherman Street, Spokane, Washington. She had been healed of paralysis of the left side at her home months ago.

But when she told her story, her friends laughed and jeered and told her she was going crazy until she ceased to testify.

Her trouble came back upon her.

In her trouble and despair she made out to cross the Continent to see her mother, who lives in Vineland.

After a time she heard of the Zion movement here, and sent word to me to call on her. I did so and prayed with her.

She was greatly blessed in spirit, soul and body.

She wanted to be baptized forthwith.

She said she was not able to walk one-half mile to the meeting, but on Sunday she walked to both services and testified to Divine Healing.

That Lord's Day was a memorable day in Zion here. The Holy Spirit was manifestly present in power, and we had our largest audience.

The enemy is mad and roaring, and we are glad and hopeful.

We are making arrangements for Zion Seventy work.

Sault Ste. Marie, Michigan.

Deacon John G. Lake, in Charge.

The consecrated and loyal Gathering at Sault Ste. Marie, Michigan, recently experienced showers of blessing in a special series of meetings.

Elder Daniel Bryant, of Marinette, Wisconsin, conducted a mission in the city, which he reports as follows:

I am home from the mission to the "Soo" and trust I was guided by the Lord in not remaining longer

The work was attended by a deep spiritual awakening in many lives.

Sunday afternoon I preached to an audience of about 350 in the jail grounds. It was a meeting in the Spirit of God attended by perfect quietness and deep interest. With this exception all the other public meetings were held at the home of Peter Moffatt, a Zion household. Sixty-eight were present at the last service.

I baptized sixteen. One lady, Mrs. Boss, was eighty-three years old and another was seventy years.

Many were anxious to continue the service, as many people in the city were anxious to have a more public meeting.

However, at the last I felt in my heart that I had finished the work God had led me to do, and as no suitable place was secured I felt led to return.

I endeavored to organize thoroughly the force into saloon workers, jail workers, street workers and steamboat workers—all selling LEAVES OF HEALING. Tourists are pouring in from all parts of the world, the city is beyond the corrupting influence of the Chicago Press and to my mind the "Soo" will quickly grow into a most glorious Branch.

I am praying earnestly for you all in the hope that the darkness will soon lift from Mansfield.

The trip to the "Soo" was one of the richest of my life.

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 worldly 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.**

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STEREOPTICON EXHIBITS OF ZION CITY.

TO THE MEMBERS AND FRIENDS OF ZION.

This will set before you clearly the purposes, plans and provisions for the special visits to the Branch Churches and Gatherings of Zion throughout Wisconsin, Iowa, Minnesota, Nebraska, Kansas, Missouri, Illinois, Indiana, Michigan and Ohio, as well as elsewhere throughout the United States and Canada.

Stereopticon Exhibitions of Zion and her work will be made, and conferences held which are now being planned for, in connection with Deacon Sloan's special mission with reference to Zion City and the work of Zion generally.

1. Where a Branch Church does not already exist with an Elder or Deacon in Charge, a petition must be made asking for such a visit as follows:

We, the undersigned, as members or friends of Zion, desire the Panorama of Zion and Exhibit of Zion City to be given in ———, and pledge our hearty coöperation, earnest prayers and an unprejudiced hearing.

This must be signed by twenty-five or more members and friends of Zion in original signature, with age, occupation, and Church affiliation.

2. Visits will be made to all such places, either Branches or Gatherings, as speedily as they can be arranged for in routes, three or four places being visited in a single trip. The traveling expenses are to be met jointly by the places visited on a given trip, which will divide the expense; for example, if a trip costs $30 and three places are visited, each place would pay $10 in addition to whatever hall rent there may be.

For illustration, in visiting Lima, Marion and Mansfield, the railroad fare for the trip, 595 miles for two persons, was $35. This to be divided between the three places; in many places the expense would be only about a third, a half, or even less than this amount. A dollar or two from each person, if not all from one or two hearts so thankful for Zion, will meet this expense. It must not in any place be a burden or a barrier to the great blessing which can come from this visit and ministry.

3. A suitable place must be secured if a Zion Tabernacle is not occupied, or is not large enough, which will provide seating capacity of not less than 200. Collections will be taken and these will go toward the rental or traveling expense.

4. Entertainment must be provided in some Zion home for the Deacon and his operator, that is comfortable, and at not too great distance from the Zion Tabernacle or place of conferences.

5. Printed matter will be furnished in advance without expense, consisting of posters for display in stores or windows and handbills for widespread distribution, as well as tickets of admission to be put into the hands of members and friends for distribution to their acquaintances and those desiring to be reached. A special effort must be made to invite all who love God in sincerity and truth and are willing to hear of the mighty work God is doing in and through Zion.

6. When four days are to be given to a place, two evenings will be occupied in conferences, and two given to stereopticon exhibitions, while the daytime everywhere will be fully occupied with interviews with members and friends of Zion. Appointments for these interviews must be made with the Deacon as soon as he reaches a place, or at the very first conference, whether it be afternoon or evening.

If only two days will be given to a place, one night will be used in conference and the other with the stereopticon, with interviews in the daytime.

7. Visits cannot be made to the hundreds of points where there are only four or five members in a place, who are widely scattered, nor to places at too great distances and too remote from each other, because of the time it would involve, as well as the heavy expense it would incur.

8. The Panorama of Zion and Exhibit of Zion City given in a single evening, weekday or Sunday, will be the widely advertised and ticketed public meeting, which ought to attract scores and hundreds at each place.

Where no Tabernacle is rented, a public hall at not too great expense should be secured for the day and evening after the Deacon has announced definitely the date. To save too heavy expense the conferences and interviews can be otherwise arranged for in some residence which is centrally located.

9. Interviews are desired with every adult member and friend of Zion regarding relations to Zion and possibilities in Zion. Larger and clearer views of the consecration to God of every power possessed should be a great blessing in spirit, soul and body to those persons who meet this engagement in the spirit of earnest prayer.

10. When a place is selected for a visit, it is desired that all members within a radius of thirty miles be invited to the conference. As far as possible, when it is desired, hospitality should be provided in Zion homes for those members or friends who come from a distance and are compelled to remain over night or tarry a day or two.

NOTICE.—The Panorama of Zion and Exhibit of Zion City has been rearranged and new and inspiring views of Zion City in all the life of growing harvest-time have been added.

Photographic glimpses and various Panoramas will be exhibited throughout a conference, together with literature concerning special phases of Zion's ever increasing work.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, SEPTEMBER 5th or 6th.

What is Genuine Repentance?

1. *It makes one minutely seek out wrongs in the life and not try to escape merited blame.*—Luke 18:9-14.
   Can one get help from God by justifying one's self?
   Can one seek mercy without condemning self?
   When one thinks how good he is, what does he get?
2. *It makes one undo wrongs and clear the life of injustices against others.*—Luke 3:3-14.
   Should not unpaid bills and unjust gains be straightened out?
   Must hard feelings and criticisms of others be confessed?
   Are not mercy and good will to be shown others to get help from God?
3. *It makes one fall out with and abhor self and be angry at the man of sin within.*—Romans 7:6-10.
   Is the old man fit to live and fight on against God?
   Is it not better to die to sin than to live on in misery?
   Does not the Devil want the old man to be well cared for?
4. *It makes one fear the awful consequences which sin has brought and cry aloud for escape.*—Matt. 3:7-12.
   Can God pass lightly over unconfessed sin?
   Does not to condemn sin ransack the sinner?
   Is it trifling business to escape from sin?
5. *It puts in one a vehement desire to be right with God, whatever it costs.*—Phil. 3:7-15.
   May it not cost one friends and station?
   May it not cost one ambitions and gains?
   May it not cost one pride and worldly mindedness?
6. *It makes one a firebrand of zeal, considered crazy by some in recovering lost ground.*—2 Cor. 5:8-16.
   Is it not right to have no will save only the Father's?
   Must it not live to ever make the Lord's work first?
   Should one's chief concern not be to arouse men from the peril of judgment?
7. *It makes one fall out with the Devil and be determined to destroy his work and defeat him ever.*—1 Thes. 2:13-20.
   Does not the living Word within make one alive?
   Will not the Devil try to stop the work of salvation?
   Will the Devil not hinder where he cannot defeat?

The Lord our God is a Repentance-Demanding God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 9th.

Why Some Keep Out of Zion.

1. *They are so used to old and corrupt theological views.*—Luke 5:36-39
   Can God give a new truth to a corrupt organization?
   Will not a new truth tear an old organization to pieces?
   How slow are people in accepting new truths?
2. *They are so honored and esteemed by men.*—John 5:41-46.
   When a man has a Church relation of promise, what then?
   Can God honor a man who lives for the honor of men?
   Does not the preferment of men hinder the faith in God?
3. *They are so blind and deaf and dull.*—Acts 28:24-28.
   Is it not true some fail to see Divine Healing in the Scripture?
   Are not some so deaf they cannot hear the call to trust God, spirit, soul and body?
   Does not a worldly heart take one to a doctor when sick?
4. *They are so afraid of their religious standing.*—John 12:42-50.
   How do churches treat those who believe in Divine Healing?
   Why do some say they believe and say little about it?
   Do churches censure those who will not have a doctor when sick?
5. *They do not see God's plan for a united people.*—John 10:14-18.
   Will not God call all true to Him into one fold?
   While there have been many folds in the past, in the end is there to be more than one?
   Does a good shepherd send his sheep when sick to doctors and drugs?
6. *They are so palsied by the spirit of worldliness.*—Rev. 3:14-18.
   What is it that causes the love of many to wax cold?
   Is not sin of self-righteousness on the increase?
   How self-deceived are churches becoming?
7. *They are so given to compromised relations that separation is unknown.*—2 Cor. 6:11-16.
   What do unconverted people in the Church do for it?
   Is not a Christian "the narrow way" person?
   Does not the infidelity in the churches ruin them?
8. *They cannot hear the Voice sounding out to escape the judgment so soon to come.*—Rev. 18:1-8.
   What is to be the estate to which Christendom sinks?
   What evil can you find not tolerated in churches today?
   Do not the churches and the world walk arm in arm?

God's Holy People are a Called-Out People.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, August 18, 1900, was conducted by Overseer Speicher.

After the usual opening excercises, the States represented were enumerated and found to be five in number, as follows:

Illinois, Iowa, Michigan, New York and Ohio.

The following foreign countries were also represented:

China and Japan.

The meeting was then thrown open for testimony.

MRS. ELLA GREGORY, Sandwich, Illinois, said: "I received great spiritual blessing on a former visit to Zion Home. This I did not realize until I went home again. While I am with God's people, I desire to learn His will and hope for further blessings, which He has for us all."

MISS MARGARIT EINS, Detroit, Michigan, said: "I am glad to say I have been healed of stomach trouble and constipation since I have been here. I am feeling more strength coming every day. I cannot praise the Lord enough for what He has done for me."

MRS. L. SPOONER, Williams Centre, Ohio, said: "I cannot help praising the Lord for all He has done for me. He has kept me here for three months instead of three weeks, as I intended. I thank God that He is strengthening my faith right along.

"The Lord healed me many times. I am able to see that He loved me, protected me, kept me from many dangers, cleansed me wonderfully and blessed me greatly, many times beyond what I deserved.

"I have received blessings from the Lord in the past, but I did not know how to use them and forgot to thank Him for them. I am determined, by the Grace of God, that nothing shall hinder my trust in Him any longer. It means so much for me."

DEACON JOHN H. SAYRS, M. D., Zion Home, said: "I have a good many things to thank God for, especially for His presence in the Cottage Meetings. His Spirit is dominating there. The people are giving much attention to the teaching of His Word. It seems to me that they are thirsting for the Living Water and are digging deep. Thank God for that.

"I am so thankful for the good news coming from my home in Cedarville, Ohio, where the work is progressing under many persecutions. I pray that God may increase their strength.

"I thank God for the pleasant surroundings in Zion, where God's Love and Power is made manifest to us. I am very sure that I will continue in Zion."

MRS. H. C. CARR, Michigan Avenue, Chicago, Illinois, said: "I have received so many blessings since I have been reading Zion Literature, that I cannot find words to express it. I am so glad for the healings wrought in Zion and for the teaching we receive here. When I think of my many friends who would like so much to be in Zion Home and cannot, how thankful we should be to God that He enabled us to be here. I praise God for His wonderful healing power, for the wonderful healings in my family and the mercies shown us."

MRS. M. E. REFSNIDER, Oelwein, Iowa, said: "I wish to tell of a very interesting conversation which I overheard in the train. A doctor's wife and a nurse were talking about patients. The doctor's wife said it was strange that the people should call on the doctor at every hour of the night, and that he had to go and in most cases give the people a teaspoonful of water for medicine. 'I am sure,' she said, 'that nine dollars out of every ten are earned by my husband for water.' They joked and said that water seemed quite high in Iowa. Then the nurse talked about the sugar-coated pills the doctors give, whenever the patients cry for him. There is no medicine in them and nothing in them to help the patients.

"I am glad I am not being deceived that way. I thank God for the blessings which I have received. I never called on a doctor. I call upon God."

DEACONESS SOPHIA J. HERTRICH, Zion Home, said: "I have to praise God tonight for His goodness, love and mercy to me. When that hymn was sung, "Count Your Blessings," I felt it impossible for me to recall and count all God's blessings and mercies. I can truly say that the teaching which has come to me through Zion, which teaches us to take God at His Word, and not have fear of what men say or do unto us, is the greatest blessing of my life.

"We had been taught before about His perfect Love casting out fear, but I knew very little about it from experienee until I came to Zion. I praise God above everything else that we have been taught to look to Him for deliverance from torment and worry and fear, and to cast our burdens on to Him and trust Him."

MISS CARR, Michigan Avenue, Chicago, Illinois, said: "I was very sick last April with pneumonia. Our neighbors said it was awful not to have a doctor and insisted upon our having one. I refused, and gave myself to God. I asked Him to heal me and take away all disease. He has done so."

DEACONESS MARY B. SPEICHER, Zion Home, said: "I wish to thank God for the wonderful blessing and healing received by two Zion boys last night, through prayer. It seemed almost impossible to help them; they had taken so many different kinds of medicine, and the effect of it was very bad. But we only need go to God and ask Him, as we would a loving father, and He heals."

ELDER CYRUS B. FOCKLER, Zion Home, said: "I praise God for the soundness of Zion teaching. I wish to speak about one sister who has been here for healing. She spoke to me and wondered why it did not come, and said there was no change in her. But when I looked at her and in her face, I noticed a great change since I saw her last. As we notice these things and the remarkable changes in people, does not our heart leap with joy, as the work of God is going on?

"It is my heart's desire to do more for the extension of the Kingdom of God than I have done in the past."

ELDER JOHN ALEX. INOUYE (Japan), Zion Home, said: "Twenty months ago the Lord brought me to Zion. In Japan I heard of Dr. Dowie and the blessings in Zion. Since I came here to Chicago, I was very anxious to visit him and to see the wonderful work in Zion.

"My friends said to me, 'You should never go to Zion Tabernacle to see Dr. Dowie, because he is an awful deceiver.'

"So I went to Moody's school, but it did not satisfy me. While I was thinking about going to Europe, the desire came to me again to see Dr. Dowie and the work in Zion. I went to hear the General Overseer preach in December, 1898. His subject was, "Father, Glorify Thy Name." The Holy Spirit opened my heart to him. I saw that the General Overseer was

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teaching the Full Gospel. I determined to stay in Chicago and study the Full Gospel under him.

"I sat down in my room and began to read Zion tracts, such as "How to Pray," "Jesus the Healer" and "Sanctification of Spirit, Soul and Body." I excluded myself from my friends' company. Later on I told my friends about my visit to Zion. They were much surprised about it. They insisted I should not join Zion, but I said, 'I must go. I honestly think that this man is the Messenger of God and teaches the true Bible doctrine. I must go for my country's sake.'

"Since I came here I have been thoroughly preparing for the ministry. My family has been saved through my translation of the tracts. I tell you, Divine Healing is shining brightly in some foreign countries. Zion has been established already in Japan through LEAVES OF HEALING. There is a small gathering of about a dozen followers in Yokohama, and some Japanese have come over to Chicago to learn the Full Gospel in Zion College.

"We have Japanese meetings every Sunday night in Zion Hall of Seventies. I visit my Japanese friends in this city, and there are many Japanese here working in business houses. They have no time to talk with us in daytime, so I go and see them, sometimes after midnight. I talk of Zion and Full Salvation. Many of them are listening attentively.

"Pray that God may bless me and my country abundantly."

T. H. KETTELL, Tipton, Iowa, said: "I am so glad to say tonight that I have lived one year without any medicine. For ten years there had been a soreness at the back of my throat through smoking and chewing. Thank God, I am healed of this since I came into Zion.

"Before coming into Zion I was in the Presbyterian Church. The Bible never seemed much of a book to me. I tried many times to pray, and I could not. Now the Bible seems to me quite different. I thank God for His many blessings."

Elder Graves—Did you get complete victory over that tobacco habit which you had?

Mr. Kettell—"I have had no desire for tobacco since last March."

MRS. A. NELSON, Groverton, Indiana, said: "My little girl was almost dying the other night. She was healed through prayer. Her cheek was very much swollen and it has gone down. She could not swallow much food without great pain. Now she can eat heartily and has no pain.

"Whenever we are sick, we ask God to bless us. We ask an Elder to pray with us, and God heals us. We have not used medicine or a doctor for the last five years.

"I was healed five years ago and thank God for it.

"We are also thankful to Deacon Sayrs, who has been kind to us in every respect. Praise God."

MORRIS K. VAN HORN, Wollcott, New York, said: "I praise God tonight for His goodness and mercy, for the help and strength He gave me. I was sick for nine years, and the Lord has been my Healer.

"I also thank Him that He answered my prayer in behalf of a child in Michigan, who was very sick with scarlet fever. Praise the Lord, she is up now."

ELDER JOHN R. ARMSTRONG, Zion Home, said: "I am very thankful to God that He led me to Zion. I have received wonderful blessings; first through reading LEAVES OF HEALING in Japan. We used to look eagerly for it. Letters and so forth we let go until we were through with the LEAVES. We felt as if we could not get along without it.

"Since I came into Zion God has answered my prayers more directly than I ever experienced before. I can say to God's glory that there is not a day going by without God answering my prayers. I used to pray with the sick in Japan before I came to Zion. I saw God's Power manifested, but not as often as now. My faith has been strengthened wonderfully. I am able to do more work since I have been in Zion.

"Christianity is becoming more and more a reality to me.

"I thank God that He has brought back to us the early Christianity and the Power of the Gospel.

"God has blessed me with a little child since I came to Zion. It has been kept from sickness this hot summer.

"The ministers of the other churches in Japan cannot bear to preach Repentance. Consequently their disciples have not given up their sins and have not the Spirit of God. They only reach the heads of their disciples, and not their hearts.

"I believe when the Zion Messengers go there they will do a glorious work. May God bless them and fill them with the Holy Spirit, that they may with boldness face every form of evil.

"I am so glad for the little band meeting out there. One man was raised from the deathbed after he received Zion teaching."

OVERSEER MASON'S MEETINGS IN IOWA AND ILLINOIS.

Meetings will be held by Rev. George L. Mason, B. A., B. D., Overseer of the Christian Catholic Church in Zion for China, as follows:

DAVENPORT, IOWA—August 26th, 10:30 A. M., and 3 and 7:30 P. M. Public Library Building, corner of Sixth and Brady Streets.

GENESEO, ILLINOIS—August 28th, 2:30 and 7:30 P. M. Inquire for place of meeting of William G. Luther.

OTTAWA, ILLINOIS—August 30th, 2:30 and 7:30 P. M. Inquire of Overseer Mason, care Roberts Brothers.

PONTIAC, ILLINOIS—September 2d, 10:30 A. M., 3 and 7:30 P. M.; September 3d, 7:30 P. M.; September 4th, 2:30 and 7:30 P. M. Services at Zion Tabernacle.

The Ordinance of the Lord's Supper will be administered at each of above places.

The Ordinance of Baptism by Triune Immersion will be administered where there are candidates.

Instantly Delivered From Effects of Severe Shock.

807 EIGHTH AVENUE WEST,
ASHLAND, WISCONSIN, August 7, 1900.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

Dear General Overseer:—God has again blessed me in delivering me from what might have caused my death, or at least a long siege of illness.

On the morning of the 4th inst., while washing some strips of carpet with the garden hose, and finding that my slippers were becoming damp, I took them off and walked on the wet carpet without them.

The water being ice cold, it took only a moment to shock my system terribly.

I was compelled to retire at once.

I prayed that God would deliver me, but no answer came.

As my condition seemed critical, my husband telegraphed to you to pray for me.

I began to feel stronger shortly after the telegram was sent, and at eleven o'clock, the time you prayed, I was up and around. At twelve I sat at the dinner table with my family.

I thank you for your prayers and God for His great mercy and tender love toward me.

We are sorely grieved at the way dear Elder Fockler has been treated. Shame on those evil men.

May God bless and keep you and yours on your journey to the Old World.

With Christian love, (MRS.) ELSIE DEMING.

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

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NOTES OF THANKSGIVING TO ZION'S GOD

EXTRACTS FROM THE General Overseer's Correspondence

Compiled by O. L. SPRECHER
Private Secretary

For a year and five months Mr. O. L. Sprecher, the General Overseer's Private Secretary, has conducted this Department of LEAVES OF HEALING. *Such great blessing has followed the publication of these Notes that they will be continued during Mr. Sprecher's absence with the General Overseer in Europe.*

All who have received God's blessing through the prayers of God's Messenger in Zion are earnestly requested to send in their testimonies and Notes of Praise.

Mother and Daughters Healed. Husband and Father Saved.

6326 CHAMPLAIN AVENUE,
CHICAGO, ILLINOIS, August 13, 1900.

DEAR GENERAL OVERSEER:—As I have not testified before, I wish to tell of the great goodness of God to me and mine.

My daughter Tillie had a running sore on her arm. She was operated upon by the doctor. He scraped the bone at the elbow and took out a part of the bone.

Her suffering was terrible.

In a short time it was as bad as before.

He desired to operate again, saying that blood-poisoning would set in if he did not.

He said the joint must be cut out and the ends of the bones joined. This would leave her arm stiff, if it healed.

We refused to allow this, and brought her to Zion.

Her arm was very crooked. About a year ago pieces of decayed bone came from her arm.

Now her arm is well, for which we thank God and give Him all the glory.

She also had white swelling in her knee, and other troubles.

She was healed of these also.

I was told by the doctors that I had a water-tumor, stomach trouble and female trouble.

Those things have all passed away.

My three other daughters have been wonderfully healed through Zion's prayers and teaching.

We all prayed that my husband would be led into Zion, and our prayers were answered.

We have all been baptized and have joined the Christian Catholic Church in Zion.

We feel grateful to God for all He has done for us.

We pray that God will keep our dear General Overseer, his wife and all the Elders and officers of Zion throughout the world.

Your Sister in Christ, MRS. HEGGEN.

Baby Healed of Serious Illness. Father and Mother Delivered From Many Diseases.

3536 ROCKWELL STREET,
CHICAGO, ILLINOIS, August 8, 1900.

REV. JOHN ALEX. DOWIE, Zion Home, Chicago.

Dear General Overseer:—Owing to the illness of our baby Richard, now a year old, we did not attend either the Farewell Meeting or Reception as we had intended.

The little one, who is teething, was taken Monday with what was probably cholera-infantum, and weakened so rapidly that by the middle of the afternoon he would lie anywhere we placed him, without moving about. He was feverish, his eyes heavy and dull, and he did not eat, while the discharge from the bowels was frequent and offensive.

Mr. Marquis took a request to you for prayer, and when he returned the little one was much improved and has continued better ever since.

The next morning, Tuesday, Elder Pence came and prayed for him, and by evening we gave him the usual amount of food.

At the present writing, Wednesday morning, he has had a good breakfast and is sleeping very soundly.

Richard has been healed a number of times before, one difficulty having been chronic and possibly hereditary constipation. When about seven weeks old he was without relief, with a slight exception, for nine days. Mrs. Marquis and baby were out of the city at the time and with those who did not take the Lord as their Healer.

After waiting six days, the mother was told in effect that she would have to use temporal means or go home.

She came home.

The relatives, when they kissed the little one goodby, never expected to see him alive again, as they have since admitted.

After she arrived home, Overseer Speicher prayed. Yet relief did not come until each of the parents had made right a certain matter. In the early morning, baby was relieved without pain or difficulty.

Owing to lack of wisdom in feeding, on the part of the mother, Richard was troubled occasionally with constipation for some time, once being without relief for five days; but, praise the Lord, he has been perfectly freed from this trouble for months.

During the winter, Richard contracted a severe cold, which developed into bronchitis.

His respiration was very difficult and could be heard in an adjoining room.

Elder Cabeen prayed and the little one was completely and almost instantly healed.

We have also been healed of various diseases, Mr. Marquis of kidney trouble and recently of stomach trouble; Mrs. Marquis of hay fever, rheumatism, kidney trouble, and to a large extent of constipation, internal trouble, and almost entirely of stomach trouble.

Mrs. Marquis feels she might have received a perfect healing had she publicly testified to healing already received.

We thank you for your prayers, and praise God that He has sent you to preach this wonderful Gospel, old and yet new.

We shall greatly miss you while you are away, but rejoice that others may enjoy the blessed privilege of hearing the teaching which has been such a blessing to us.

May your journey be a blessing to all with whom you come in contact.

May God bless you and yours. We bid you goodby and God speed.

With Christian love, MR. AND MRS. CHARLES C. MARQUIS.

Blessed Through Reading Leaves of Healing. Husband Cleansed and Sister Healed.

OTTER RIVER, MASSACHUSETTS, August 17, 1900.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

Dear Brother in Christ:—I received a blessing by reading LEAVES OF HEALING.

Next, I sent a request for prayer for my husband, that God might cleanse him from evil suggestions of his fellowmen. He received a great blessing at once.

Thank God for His answering Dr. Dowie's prayers and mine, which we asked in Jesus' Name.

Next, I sent a request for prayer to our General Overseer for my sister, who was troubled with her stomach and pain in her limbs.

The pain left her and the stomach trouble is gone.

She thanks God and Dr. Dowie for his prayers.

She hopes and prays that God will ever bless him.

She loves to read LEAVES OF HEALING and learns a great deal through the teaching.

My old mother was troubled with pain in her stomach, and when I sent a request for prayer to the General Overseer, the pain left her. She thanks God for Dr. Dowie's prayers. They were heard and answered.

I have received great blessing myself in many ways. We do not eat any pork since reading LEAVES OF HEALING. We are all feeling better.

I hope and pray that God will spare Dr. Dowie many years. He is such a great blessing to the world, as he is teaching his people the Full Gospel.

May God bless us all, in Jesus' Name.

Your Sister in Christ, (MRS.) MARY SHARRON.

God's Power Heals of Dyspepsia, Headaches, Enlargement of the Liver and Internal Cancer.

3653 GRAND BOULEVARD, CHICAGO, August 7, 1900.

REV. JOHN ALEX. DOWIE.

My Dear Brother in Christ:—As I have never given a testimony, I wish to do so before you leave us for your long journey.

When I first began to go to Zion Tabernacle No. 2, it was out of curiosity to see why Dr. Dowie could have such influence and power over a

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crowd of people who, I supposed, were dupes. But very soon I found myself to be one of them.

I saw with my own eyes the wonderful work done by the power of the Holy Spirit through you.

I was a complete wreck with dyspepsia, and suffered terribly with neuralgic headache.

I was under the treatment of two physicians, who gave me no encouragement.

I also had enlargement of the liver, and suffered at times intense internal pain, like cancer, having had one removed from my breast a few years before.

I could judge what this pain meant.

By my becoming a "dupe," God healed me, thanks to His Holy Name. One disease after another disappeared.

I can eat anything now; hardly know what heartache means; my liver is normal, and I suffer no internal pain.

Many thanks for yourself and Mrs. Dowie.

The prayer of my heart is that you may return safe and well to us.

Yours in Christ, (MRS.) REBECCA A. BARCLAY.

Quickly Healed of Terrible Pain and Sickness. Spiritually Blessed.

LACON, ILLINOIS, August 3, 1900.

REV. JOHN ALEX. DOWIE.

Dear Pastor:—God heard and answered prayer for me in the last week.

On Tuesday night, the 31st of July, I was taken very sick. It seemed like neuralgia at first.

Then my right side began to swell, and for three days and nights my sufferings were intense.

On Wednesday I felt that I must have the victory, and sent a request for prayer.

As soon as you received it on Friday afternoon, I got such a relief.

The swelling burst open and discharged a great quantity of blood and matter.

The pain all left, and also the nervous prostration which was so distressing.

By Monday I was going out attending to my affairs again.

These spells have often lasted for six and eight weeks, and even more at one time.

I am so thankful to our Heavenly Father for this deliverance, for it means a great deal to one who has no one to give him even a drink of water when sick.

May God bless and preserve you and yours.

The spiritual blessing I have received has strengthened me so that I want to tell all of the blessed tidings of Full Salvation for body, soul and spirit through Jesus.

I have made many enemies by so doing, but I feel and know that when God is for us, all who are against us cannot prevail.

May God go with you in your long journey and bring you safe back to Zion in Chicago, is my prayer. JANE A. ROBSON.

Safely Delivered in Childbirth. Mother and Babe Kept Well.

WINGHAM, ONTARIO, CANADA, August 2, 1900.

DEAR GENERAL OVERSEER:—I feel it my duty as well as a privilege to testify to being safely delivered in childbirth, without the aid of a physician.

I wrote to you previous to my confinement to pray for me.

In February I received a great spiritual blessing by having Elder Brooks pray with me.

He told me that as long as I kept the devil of fear out, I would be delivered safely.

On March 31st my baby was born. I sat up the third day, and improved very rapidly.

When the baby was two weeks old I came home to my husband, a distance of nearly forty miles.

Both the baby and myself have been kept in perfect health ever since, without the aid of doctors or medicine.

I am thankful to my Heavenly Father for His goodness to me, and also for the prayers of Zion on my behalf.

Your Sister in Christ, (MRS.) EMERSON THOMPSON.

Swedish Sea-Captain Healed Through Prayers in Zion.

SHIP "ANNA" FROM SWEDEN, RAA RAUS.

AYR, SCOTLAND, July 12, 1900.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—"Grace to you and peace be multiplied in the knowledge of God and of our Lord Jesus Christ."—2 Peter 1:2.

I was reading, this morning, 1 Corinthians 4:9-13, and was thinking about you, dear brother.

It is only two months since I began to know you through reading LEAVES OF HEALING and other good books for my spirit, which I get in Grimsby.

I have given them away here in Ayr to the sick, and to Christians with prayer to God to bless them.

I desire to be a subscriber to LEAVES OF HEALING, sending the money.

I desire to be baptized into the Name of the Father and of the Son and of the Holy Spirit.

Kindly, if possible, give me a letter, if there is any branch of Zion in Sweden.

I have been much blessed through this dear Gospel which you declare. Glory be to God forever.

Several times when I have had time I have taken the difference in time from Chicago and prayed with the General Overseer at 9 o'clock.

I wrote you a letter from Sweden in my own language, asking for prayer for healing, and, praise the Lord, He has answered.

If there should be LEAVES and tracts to give away, I should be so thankful to receive them for the Seamen's Mission and wherever God shall lead me to give them away.

The Lord bless you and all in Zion everywhere.

Pray for me.

Your Seafaring Brother in Christ, A. F. PATTERSON.

God Heals Eczema of Twenty Years' Standing.

WASHINGTON COURT HOUSE, OHIO, August 8, 1900.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

Dear Brother in Christ:—Not long ago I sent you two requests for prayer; one was for Charles Upp, of this place.

Before I sent the request, I gave him the teaching as best I could, and he gave up pork, tobacco, liquor, doctors, drugs and profane language.

He had eczema, and his face and neck were one mass of sores. He was in this condition for more than twenty years.

The request had only started on its way, when healing began. So far as I can see, he is now healed of that terrible disease.

We give God all the glory and thank you for your prayers.

I sent a request for Miss Martha Allison also. She is better.

My prayer is that Zion will come out victorious in Mansfield, Ohio. It is a disgrace to the State.

Your Sister in Christ, (MRS.) JESSIE M. RODGERS.

Mother Healed of Injury and Kidney Disease. Son Healed of Hernia.

BINGHAMTON, TENNESSEE, August 3, 1900.

DEAR BROTHER IN CHRIST:—Nearly one year ago I received healing of chills through your prayer.

I have been impressed with the duty of sending my testimony, also testimony to my little son's restoration from hernia of nine years' standing.

I have been wholly healed of an injury received in one knee some thirty-five years ago.

I was also greatly troubled with kidney disease.

Both of these have disappeared since I have identified myself with the work of God in Zion.

I feel very grateful that our Heavenly Father, through your prayers, together with those of others, has granted our request.

May the Lord God prolong your days to carry on the glorious work is the sincere prayer of

Your Sister in Christ, (MRS.) S. G. WILSON.

Blessing at Consecration of Zion Temple Site.

5960 STEWART AVENUE,
CHICAGO, ILLINOIS, July 16, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I received a great blessing on Saturday, July 14th, at the Consecration of Zion Temple Site.

I came home feeling a hundred per cent better than when I went.

While there I felt that I was walking on consecrated ground.

My blessing was spiritual as well as physical. I shall be a more earnest Zion Seventy worker for having been at Zion City Site on that day.

I also received a great blessing on the Lord's Day afternoon following.

May God protect you and yours on your journey, and bring you back in safety. Yours obediently, (MRS.) FLORENCE A. MOUNTFORD.

Speedy and Perfect Healing of Little Daughter.

638 PEARL STREET,
SPRINGFIELD, MISSOURI, August 7, 1900.

DEAR BRETHREN IN CHRIST:—A short time ago I wrote to Dr. Dowie, asking prayers for my little daughter Myrtle.

I desire to testify to her perfect healing in answer to prayer.

We gave her no medicines and allowed her to have whatever she wanted to eat.

She rapidly improved.

I give God the praise. No other power could have wrought her healing.

Your Sister in Christ, (MRS.) DORA CARROLL.

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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 Inter Ocean Nailed Down.

August 7, 1900—Lies about Abraham Nielson's family affairs.

August 11, 1900—False statement purporting to be an interview with the General Overseer at New York, previous to his departure for Europe, alleging that the General Overseer admitted that he had $20,000,000.

Lie of the Chicago Journal Nailed Down.

August 9, 1900—Many wickedly false statements concerning the General Overseer's departure for Europe.

Lie of the Chicago Record Nailed Down.

August 10, 1900—False statements concerning the General Overseer's departure for Europe.

Lies of the Chicago Tribune Nailed Down.

August 8, 1900—False statement alleging that the General Overseer had postponed his trip to Europe.

August 9, 1900—Most ridiculously false statement, alleging that the General Overseer intended to enter Jerusalem next New Year riding upon the back of a donkey.

August 10, 1900—False statements concerning the General Overseer's departure for Europe.

Lies of the Chicago American Nailed Down.

August 9, 1900—A fancifully written article, purporting to describe the General Overseer's departure for Europe, containing many most ridiculously false statements.

August 12, 1900—A most scurrilous article, containing many shameful lies, alleging that Zion was filled with dismay after the General Overseer's departure for Europe. believing that he would never come back.

Lies of the Chicago Chronicle Nailed Down.

August 10, 1900—False statements concerning the General Overseer's departure for Europe.

August 11, 1900—Alleged correspondence from New York, containing several false statements concerning the General Overseer's arrival in New York, previous to his departure for Europe.

August 14, 1900—False statement alleging that members of Zion are disturbed by rumors that the General Overseer will not return

Lies of the Chicago News Nailed Down.

August 9, 1900—A most wicked and scurrilous article, purporting to be a description of the farewell scene as the General Overseer left Chicago on August 9th.

August 13, 1900—A long column of lies, alleging that the Overseers and others left in charge of affairs during the General Overseer's absence threaten to disrupt Zion by jealousy. The article, like many others in this vile paper, was written for the purpose of attempting to destroy confidence in the General Overseer and Zion.

Lies of the Chicago Times-Herald Nailed Down.

August 13, 1900—False statement alleging that a mob had gathered in Mansfield, Ohio, on Lord's Day morning, August 12th, previous to the forcible ejection of Elder Dinius and Moot by the Mansfield authorities. There was no mob gathered in Mansfield at this time.

August 14, 1900—False statements concerning treatment of David Strauch, who drove Elders Dinius and Moot into Mansfield, Ohio, on August 13th, by the Mansfield mob.

Lies of Other City Papers Nailed Down.

New York (New York) *Tribune*, August 4, 1900—Many of the most ridiculously false statements concerning the General Overseer, Zion and the Mansfield affair.

Columbus (Ohio) *Dispatch*, August 6, 1900—False statement alleging that the General Overseer was to blame for the Mansfield riots to a large extent, because he demanded his rights, no matter what it cost.

Cleveland (Ohio) *Plain Dealer*, August 6, 1900—A long article describing the attempt of Overseer Piper, Evangelist Fisher, and Elders McClurkin and McFarlane to enter Mansfield on Lord's Day morning, August 5th. While in the main true, the article falsely alleges that Overseer Piper weakened at the last minute and stepped back into the train.

Minneapolis (Minnesota) *Journal*, August 6, 1900—An alleged report of an address by Dr. C. J. Sindall, ex-Elder of the Christian Catholic Church, containing false statements concerning the General Overseer and Zion.

Mansfield (Ohio) *News*, August 7, 1900—False statements concerning Abraham Nielson's family affairs.

Mansfield (Ohio) *Shield*, August 7, 1900—False statements concerning the General Overseer and Zion, taken from the *Ram's Horn*.

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Waukegan (Illinois) *Sun*, August 7, 1900—A repetition of the Chicago press lie, alleging that the General Overseer quarrelled with Elders and Overseers concerning his trip to Europe.

Mansfield (Ohio) *News*, August 7, 1900—Many false statements concerning the Farewell Address of the General Overseer, and reprinting the Chicago press lie that the General Overseer quarreled with Overseers and Elders regarding his trip to Europe. Also false statement concerning Abraham Nielson's family affairs.

Mansfield (Ohio) *News*, August 8, 1900—False statements concerning the General Overseer's departure for Europe.

Waukegan (Illinois) *Sun*, August 8, 1900—False statements concerning the General Overseer's departure for Europe.

Des Moines (Iowa) *Leader*, August 8, 1900—A long article concerning the General Overseer and Zion, mainly true, but containing many inexcusable inaccuracies.

Mansfield (Ohio) *News*, August 8, 1900—An editorial article, falsely insinuating that the General Overseer purposely avoided Mansfield on his way from Chicago to New York.

Mansfield (Ohio) *Shield*, August 9, 1900—False statements concerning Zion in Mansfield.

Davenport (Iowa) *Republican*, August 9, 1900—A brief editorial paragraph, falsely alleging that Zion was a fake.

Peoria (Illinois) *Star*, August 9, 1900—False statements concerning the General Overseer's departure for Europe.

Mansfield (Ohio) *Shield*, August 9, 1900—False statements alleging that a Zion Elder caused trouble near Upper Sandusky, Ohio.

Mansfield (Ohio) *News*, August 9, 1900—False statement alleging that the purchase of Zion Home by the General Overseer was a bluff to convince his followers that he would return from Europe.

Mansfield (Ohio) *News*, August 10, 1900—False statements concerning the General Overseer's departure for Europe.

New York (New York) *Sun*, August 10, 1900—False statements concerning the General Overseer's departure for Europe.

New York (New York) *World*, August 10, 1900—False statements concerning the General Overseer's departure for Europe.

New York (New York) *Journal*, August 10, 1900—A short article, with hideous portraits of the General Overseer and Mrs. Dowie, containing many of the most scurrilously false statements. Among them is the blasphemous assertion that the General Overseer is worshiped as the Messiah by Zion in Chicago.

Dubuque (Iowa) *Times*, August 11, 1900—False statements concerning the General Overseer and Zion.

Dubuque (Iowa) *Globe-Journal*, August 11, 1900—False statement concerning the General Overseer and Zion.

Mansfield (Ohio) *Shield*, August 11, 1900—False statement alleging that the General Overseer sent an abusive telegram to Mayor Brown.

Mansfield (Ohio) *News*, August 11, 1900—False statement alleging that the General Overseer intends to ride into Jerusalem on the back of a donkey.

Waterbury (Connecticut) *American*, August 11, 1900—A vile, false statement alleging that the General Overseer blasphemously claims successorship to Christ.

New York (New York) *Times*, August 11, 1900—Many false statements in an alleged interview with the General Overseer on board the steamship *Graf Waldersee*, just previous to his departure for Europe.

Columbus (Ohio) *Journal*, August 11, 1900—False statement alleging that the General Overseer remained away from Mansfield through a cowardly desire for his own safety.

New York (New York) *Herald*, August 11, 1900—An article, a column long, concerning the General Overseer and Zion, containing some truth and many utterly false statements.

New York (New York) *Journal*, August 11, 1900—False statements concerning the General Overseer and Zion, among them the shameful lie that the chief requisite of membership in the Christian Catholic Church is the surrendering of all property to the General Overseer.

New York (New York) *Tribune*, August 11, 1900—A long article concerning the General Overseer and his one day's stay in New York, previous to his departure for Europe. The article contains, in the main, facts, but there are mixed in several false statements.

New York (New York) *Sun*, August 11, 1900—A long article containing an alleged interview with the General Overseer with a number of New York reporters. The introduction to the article is full of distorted truths, and false statements made out of whole cloth. There are also many false statements in the alleged interview.

Waukegan (Illinois) *Sun*, August 13, 1900—A reprint of the Chicago *American* lie, alleging dissension and dismay in Zion over the General Overseer's absence in Europe.

Lies of the Country Press Nailed Down.

Findlay (Ohio) *Republican* August 6, 1900—Lies concerning the Mansfield affair.

Colchester (Illinois) *Independent*, August 3, 1900—False statements concerning the General Overseer and Zion.

Marion (Ohio) *Star*, August 8, 1900—False statements concerning the General Overseer's departure for Europe.

Galion (Ohio) *Sun-Review*, August 7, 1900—Many false statements concerning the General Overseer, LEAVES OF HEALING and Zion.

Marion (Ohio) *Star*, August 11, 1900—An impudent article, full of false statements concerning the General Overseer's departure for Europe.

Nanaimo (British Columbia) *Free Press*, July 27, 1900—An alleged report of a talk by Rev. Mr. Baer, containing many false insinuations concerning the General Overseer and Zion.

Elyria (Ohio) *Republican*, August 9, 1900—An editorial article concerning the Mansfield affair, which, while it mildly denounces mob violence, ends with the criminal assertion and incitement to riot that in the case of the Dowie Elders mob violence is a duty.

Aurora (Illinois) *Express*, August 7, 1900—False statement alleging that the General Overseer had repudiated the Republican party. As the General Overseer had never endorsed the Republican party, he could not repudiate it.

Lies of the Religious Press Nailed Down.

The Wesleyan *Herald* (Philadelphia, Pennsylvania), June 28, July 12 and July 19, 1900—The last three of a series of the most illogical and false articles by Isaac D. Bowman.

The *Ram's Horn* (Chicago, Illinois), July 21, 1900—A vile and utterly false editorial concerning the General Overseer's departure for Europe. Among other things the writer of this malicious article says: "He finds that business during the last few months has been so prosperous that he is enabled to take a trip to Europe." The *Ram's Horn's* attention is called to the following statement in an editorial in its issue of March 17, 1900: "It is true that 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. . . . He has neither power to kill nor to make alive, to build nor to destroy." Will the *Ram's Horn* kindly tell the public which of the above statements is a lie?

The *Ram's Horn* (Chicago, Illinois), August 4, 1900—Seventeen trumpery questions for Dr. Dowie, a mass of silly quibble and trash. Many of these so-called questions are based upon the most utterly false suppositions. In the introduction to these questions, however, this vile sheet maliciously attempts to shake the confidence of the people in the General Overseer by insinuating that he is about to take "his strong box" to Europe with him and never return.

The *Ram's Horn* (Chicago, Illinois), August 18, 1900—Another lying editorial article, which was evidently written by a pen dipped in the same gall of envy and hate which has inspired previous effusions in that paper. The paragraph, though short, contains many most ridiculous lies.

Eye-Opener (Chicago, Illinois)—A contemptible mess of rubbish, criticising Zion's methods and exalting Mr. Kelley's. Results are the criterion of methods.

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OF THE

CHRISTIAN CATHOLIC CHURCH IN ZION.

CHICAGO, ILLINOIS.

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Rev. William Hamner Piper, Overseer-at-Large, 1201 Michigan Avenue.
Rev. John G. Speicher, M. D., Overseer for Chicago, 1201 Michigan Avenue.
Rev. George L. Mason, B. A., B. D., Overseer for China, 1201 Michigan Avenue.
Rev. Jane Dowie, Elder, 1201 Michigan Avenue.
Rev. J. R. Armstrong, Elder, 1201 Michigan Avenue.
Rev. F. A. Graves, Elder, 1201 Michigan Avenue.
Rev. John Alex. Inouye, Elder, 1201 Michigan Avenue.
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Rev. Mary E. Brasefield, Evangelist, 1201 Michigan Avenue.
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Rev. Vina I. Graves, Evangelist, 1201 Michigan Avenue.
E. S. Anderson, Deacon, 1201 Michigan Avenue.
A. F. Lee, Deacon, 1201 Michigan Avenue.
Sidney P. Fogwill, Deacon, 36 East Sixteenth Street.
Homer Kessler, Deacon, 1201 Michigan Avenue.
Mrs. Marie Brieger, Deaconess, temporarily absent in Meran, Austria.
Mrs. Mary T. Clemons, Deaconess, 1429 Michigan Avenue.
Miss Joan Culbertson, Deaconess, Zion Home of Hope, 18 East Sixteenth Street.
Miss Sophia J. Hertrich, Deaconess, 1201 Michigan Avenue.
Miss Sarah E. Hill, Deaconess, 1201 Michigan Avenue.
Mrs. Jennie Paddock, Deaconess, Zion Home of Hope, 18 East Sixteenth Street.
Mrs. H. E. Robbins, Deaconess, 1201 Michigan Avenue.
Mrs. Mary B. Speicher, Deaconess, 1201 Michigan Avenue.

Zion College.

Rev. W. F. Matthews, M. A., B. D., Elder, Principal Preparatory Department, 1243 Michigan Avenue.
Rev. O. L. Tindall, M. A., B. D., Elder, Principal Ministerial Training Department, 1306 Michigan Avenue.
Rev. H. D. Brasefield, Ph. B., Elder, Professor of Systematic Theology, College Mathematics and Science, 1201 Michigan Avenue.
John H. Sayrs, M. S., M. D., Deacon, Superintendent of Zion Junior Schools, 1432 Michigan Avenue.

Zion's Financial Institutions.

Charles J. Barnard, Deacon, Cashier of Zion City Bank, 1300 Michigan Avenue.
W. S. Peckham, Deacon, Assistant Cashier of Zion City Bank, 1300 Michigan Avenue.
H. Worthington Judd, Deacon, Secretary and General Manager Zion Land and Investment Association, 1300 Michigan Avenue.
Daniel Sloan, Deacon, Assistant Manager Zion Land and Investment Association, 1300 Michigan Avenue.
Samuel Stevenson, Deacon, Manager of Zion Lace Industries, 1201 Michigan Avenue.
R. H. Harper, B. A., Deacon, Superintendent of Construction, Zion City, 1306 Michigan Avenue.

German Zion Tabernacle.

3521 Dearborn Street.
Rev. Fred Richert, Elder, 2800 Fifth Avenue.

North Side Zion Tabernacle.

Corner Lincoln and Belden Avenues.
Rev. A. W. McClurkin, B. A., B. D., Elder, 1320 Wrightwood Avenue.
C. W. Post, Deacon, 288 Lincoln Avenue.

South Side Zion Tabernacle.

6426-6434 Wentworth Avenue.
Rev. A. F. Pence, Elder, 6654 Perry Avenue.
Rev. W. E. Moody, Evangelist, 6426-6434 Wentworth Avenue.
Herman G. Peterson, Deacon, 6336 Sangamon Street.

West Side Zion Tabernacle.

Corner of Madison and Paulina Streets.
Rev. Gerald F. Stevens, Elder, 107 South Paulina Street.
Rev. Mark H. Loblaw, Evangelist, 107 South Paulina Street.
Rev. Nellie Stevens, Evangelist, 107 South Paulina Street.
William Hamilton, Deacon, 627 Ashland Avenue.
August F. Mueller, Deacon, 1053 West Adams Street.
Joshua Thomas, Deacon, 464 Fulton Street.

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Mrs. Hannah M. Maybee, Deaconess.

Belvidere.

Zion Tabernacle, 114 Logan Avenue.
Rev. A. J. McCreery, Elder, 1426 South State Street.
Rev. Mary R. McCreery, Evangelist, 1426 South State Street.
Harvey A. Gould, Deacon.

Freeport.

G. W. Fritz, Deacon.

North Harvey.

Zion Tabernacle, One Hundred and Forty-seventh and Des Plaines Streets.
Rev. W. O. Dinius, Elder.

Oak Park.

Zion Tabernacle, corner Lake and Marion Streets.
Rev. S. A. Walton, D. D., Elder, 511 Menominee Street.
F. E. Will, Deacon, 106 Lake Street.

Pekin.

Rev. Peter W. Ropp, Elder.

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San Francisco.

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Willows.

Rev. W. D. Taylor, Elder.

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David J. Ellsworth, Deacon.

INDIANA.

Hammond.

Zion Tabernacle, 57 West State Street.
Rev. James Watt, Evangelist, 57 West State Street.
Andrew Gellinger, Deacon.
Mrs. Mary E. Irish, Deaconess, 57 West State Street.

Huntington.

Zion Tabernacle, G. A. R. Hall.
S. Howard Creager, Deacon, 67 Superior Street.

Lafayette.

Zion Tabernacle, 618 Main Street.
Rev. S. B. Osborn, Elder, 1204 North Street.
Rev. Claudina L. Osborn, Evangelist, 1204 North Street.

Wolcottville.

Rev. D. S. Fletcher, Elder.
E. E. Snyder, Deacon.

IOWA.

Astor.

Rev. F. A. S. Mercer, Elder.

Brownville.

Mrs. Lizzie S. Wooldrige, Deaconess.

Forest City.

Zion Tabernacle, Clark and Main Streets.
J. H. Paxton, Deacon, Clark and Main Streets.

Waterloo.

Zion Tabernacle, 608 Commerical Street.
Rev. James W. Cabeen, B. A., B. D., Elder, 615 Grant Avenue.

KANSAS.

Great Bend.

Rev. David A. Reed, Elder.
Rev. Mary C. Reed, Evangelist.

KENTUCKY.

Danville.

William B. Holmes, Deacon.

MASSACHUSETTS.

Boston.

Mrs. Helen A. Smith, Deaconess, 1922 Columbus Avenue.

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Benton Harbor.

Zion Tabernacle, Odd Fellows' Block
Rev. Edward Williams, Elder, 126 Colby Avenue.
Byron J. Allen, Deacon, 205 Broadway.

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Zion Tabernacle, corner Lyon and Division Streets.
Rev. James R. Adams, B. D., Elder, 410 North Ionia Street.

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C. O. Hatch, Deacon.

Kalamazoo.
W. B. Kindle, Deacon, 529 Woodward Avenue.

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Zion Tabernacle, 1104 Military Street.
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Sault Ste. Marie.
John G. Lake, Deacon, 816 Young Street.

Sturgis.
Charles F. Rehm, Deacon

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Minneapolis.
Rev. C. J. Jenson Elder 1629 Sixth Street South.

Nashville Center.
Walter C. Huber, Deacon.

Owatonna.
J. W. Crane, Deacon.

St. Paul.
Rev. John G. Excell, Elder, 2022 Marshall Avenue.
Rev. Marie A. Excell, Evangelist, 2022 Marshall Avenue.

Windom.
Orren C. Kibbey, Deacon.

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Auburn.
Zion Tabernacle, Boulevard and High Street.
Rev. Charles A. Hoy, B. A., B. D., Elder.
Rev. Susan R. Hoy, Evangelist.

NEW JERSEY.

Vineland.
Zion Tabernacle, Floral Hall, Elmhurst Street.
Rev. Isaac Leonard, Elder, 120 North Eighth Street.

OHIO.

Bluffton.
Zion Tabernacle, 64 Main Street.
Rev. Ephraim Basinger, Elder.

Cincinnati.
Zion Tabernacle, 205 West Fourth Street.
Rev. Wilbur Glenn Voliva, B. A., B. D., Elder, 3226 Fredonia Avenue.
Roscoe E. Rodda, Deacon, 607 Crown Street.
William D. Yerger, Deacon, Methodist Book Concern.

Cleveland.
Zion Tabernacle, 92 Ontario Street.
Rev. R. N. Bouck, Elder, 606 Hough Avenue.
George B. Staley, Deacon, 1200 West Madison Avenue.

Forest.
Henry Merchantell, Deacon.

Lima.
Zion Tabernacle, South Main Street.
Rev. Silas Moot, Elder, 418 West North Street.

Mansfield.
Rev. Cyrus B. Fockler, Elder.

Marion.
Zion Tabernacle, opposite Postoffice.
Rev. Archibald McFarlane, Elder, 110 High Street.

Toledo.
Zion Tabernacle, Broadway, near South Street
Rev. J. C. Reiff, M. E., Elder, 2028 Warren Avenue.

West Unity.
R. W. L. Ely, Deacon.

PENNSYLVANIA.

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Zion Tabernacle, 1344 Somerset Street.
Rev. Gideon Hammond, Elder, 2924 North Twelfth Street.
Charles F. Kelchner, Deacon, 1344 Seltzer Street.

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Brookings.
Helena Druey, Deaconess.

Lake Preston.
George L. Helms, Deacon.

TENNESSEE.

Memphis.
Miss Rebecca Locke Young, Deaconess, 304 Front Street.

WASHINGTON.

Seattle.
Rev. August Ernst, Elder, 610 First Street.

WISCONSIN.

Eau Claire.
John G. Stochholm, Deacon, 132 Gilbert Avenue.

Madison.
John Cory, Deacon, 324 East Johnson Street.

Marinette.
Zion Tabernacle, 1709 Main Street.
Rev. Daniel Bryant, Elder, 1400 Garfield Avenue.
Fred Grandall, Deacon, 1416 Thomas Street.

Waupaca.
Rev. E. B. Kennedy, B. A., B. D., Elder.
Rev. Sarah L. Kennedy, Evangelist
Mary F. Shaw, Deaconess.

CANADA.

Montreal, Quebec.
C. A. J. Hope, Deacon, 459 Cote Street, Antoine Road, Westmont.

Vancouver, British Columbia.
Zion Tabernacle, 148 Hastings Street East.
Rev. R. M. Simmons, Elder, 406 Cordova Street East.
Alfred W. Finbow, Deacon, Granville Street.
Benjamin L. Tomkins, Deacon, Thirteenth Avenue, Mount Pleasant.
Miss Letitia Ludlow, Deaconess, 36 Eighth Avenue.
Mrs. C. E. Stuart, Deaconess, 507 Hastings Street, Mount Pleasant.

Victoria, British Columbia.
Zion Tabernacle, Pandora and Broad Streets.
Rev. Eugene Brooks, Elder, 36 Alfred Street.
Rev. Sara L. Brooks, Evangelist, 36 Alfred Street.
James Morrison, Deacon, 131 Superior Street.

AUSTRALIA.

Melbourne.
Rev. J. Thomas Wilhide, Overseer, North Brighton, corner Hampton Road.
Rev. John S. Wallington, Elder, North Brighton, corner Hampton Road.
Rev. Elizabeth A. Whilhide, Elder, North Brighton, corner Hampton Road.

CHINA.

Shanghai.
Rev. C. F. Viking, Elder, Zion Home, 18 North Szechuen Road, Shanghai, China.
Rev. B. C. L. Viking, Evangelist, Zion Home, 18 North Szechuen Road, Shanghai, China.

ENGLAND.

Bradford.
Robert McKell, Deacon, 18 Sherwood Place, Undercliff, York.

London.
E. A. Rush, Deacon, 46 Morris Avenue, Church Road, Little Ilford.

FRANCE.

Paris.
Rev. William deRonden-Pos, Elder, 107 Rue Mozart, Auteuil.
Rev. H. E. Cantel, Evangelist, 107 Rue Mozart, Auteuil.

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Auckland.
William Johnson, Deacon, Prospect Terrace, Mount Roskill Road.
Mrs. Annie Johnson, Deaconess, Prospect Terrace, Mount Roskill Road.

Timaru.
Rev. James Granger, Elder.

Wellington.
Henry Roberts, Deacon.

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ARTICLES OF AGREEMENT

—OF—

THE ZION LACE INDUSTRIES.

WHEREAS, JOHN ALEX. DOWIE has either purchased outright or procured contracts for the purchase of a large tract of land located in Lake County, a few miles north of Waukegan, in the State of Illinois, upon which he intends to build a City to be known as Zion City, and, for the purpose of furnishing employment to some of the residents of said proposed City, he has purchased the Lace Factory of Samuel Stevenson, located in Beeston, Nottingham County, England, or the greater portion of the tangible property thereof, including eight (8) extra large modern lace machines and their accessories, which is to be removed by said John Alex. Dowie to said Zion City Site, where said factory and the other adjuncts and accessories thereof are to be located upon, and have appropriated to their use, not less than twenty-five acres constituting part of said Zion City Site; and

WHEREAS, It has been agreed between said John Alex. Dowie and said Samuel Stevenson that the said factory so purchased of said Stevenson as aforesaid, and the said twenty-five acres upon which the same is to be located as before mentioned, together with the personal influence and services of said John Alex. Dowie in establishing and carrying forward the business contemplated by this Agreement, which is to be done under the name of THE ZION LACE INDUSTRIES, is to be considered and estimated as of the value of Six Hundred and Seventy Thousand Dollars ($670,000.00), and is to be represented by Five Thousand (5000) shares of stock of the par value of One Hundred Dollars ($100.00) each, which are to be known as proprietary shares, and Seventeen Hundred (1700) shares of the par value of One Hundred Dollars ($100.00) each, to be known as common shares, which are to participate in the distribution of the profits derived from said business in the manner hereinafter specified; and

WHEREAS, The said John Alex. Dowie is desirous of obtaining more capital to enable him to purchase more machinery and other personal property for said industries, and for the erection of the buildings therefor, and for other necessary expenses connected with the establishment, enlargement and carrying forward of said Industries, which Industries are to include the manufacture of Lace and Linen, the spinning of Cotton, the weaving of Wool, and other adjuncts and accessories of such Industries:

NOW, THEREFORE, The undersigned hereby subscribe for and agree to pay to said John Alex. Dowie the sums set opposite their respective names, for the purpose of furnishing such further capital for said Zion Lace Industries, upon the following terms and conditions:

1. The fund subscribed for shall be divided into shares of One Hundred Dollars ($100.00) each, and shall be known as the preferred capital stock of said Zion Lace Industries.

2. All shares of stock in said Zion Lace Industries shall be represented by certificates which shall be issued to each shareholder, stating the number and kind of shares held by him, and shall be signed by said John Alex. Dowie, or by his attorney-in-fact, and by the Secretary. When a certificate has been assigned and surrendered to the Secretary, the assignee or assignees of the shares assigned shall be entitled to 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 issuing to him of such new certificate, but not otherwise, shall become a shareholder in said Zion Lace Industries and succeed to all the rights and privilege of the assignee of said certificate to the extent and of the character of the shares so issued to him. The beneficial interest 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. It is distinctly understood and agreed, that the shareholders herein shall not become copartners together with said John Alex. Dowie or said Samuel Stevenson in the business of said Zion Lace Industries, but that the capital contributed by common and preferred shareholders shall be returned to them in any event as herein provided, and that the profits which such common and preferred 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 Zion Lace Industries, including the capital contributed by the common and preferred shareholders, shall be held, owned, possessed and controlled by said John Alex. Dowie, and in case of his death, by his executor and trustee or successor. No other shareholder shall have any title to or interest in, legal or equitable, or possession or control of, any assets or property, real or personal, of said Zion Lace Industries, 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 Zion Lace Industries; but the said John Alex. Dowie shall alone be responsible for all the debts of said Zion Lace Industries, and all actions and suits by and against said Zion Lace Industries shall be carried on in his name; and he shall have full authority to manage, lease, sell, exchange, mortgage and convey, from time to time, the real or personal property of said Zion Lace Industries, or any part thereof, as he shall deem best; and any purchaser or mortgagee of any property from said Zion Lace Industries shall not be required to see to the application of the money so raised; and said John Alex. Dowie shall also have authority to make such rules for the management of the affairs of said Zion Lace Industries as he shall deem best, not inconsistent with the provisions of this Agreement.

The Secretary, General Manager and all employees of said Zion Lace Industries shall be employed and their salaries fixed by said John Alex. Dowie, and they shall all be responsible to and removable by him alone.

Said Samuel Stevenson shall be the first General Manager of said Zion Lace Industries, under the supervision of said John Alex. Dowie.

No salary or compensation for services whatever shall be allowed or paid to said John Alex. Dowie.

In some conspicuous place in the office of said Zion Lace Industries, where it can be easily read, there shall be posted a notice in substance as follows:

"The Zion Lace Industries are not incorporated. John Alex. Dowie is the owner of all the property and assets of The Zion Lace Industries, and responsible for all obligations. Shareholders have no power to act for or bind The Zion Lace Industries in any way, and are not liable for any debts."

3. John Alex. Dowie hereby guarantees to pay interest upon all shares of stock, common and preferred, in said Zion Lace Industries, at the rate of six per cent per annum, payable semi-annually, the first dividend being payable January 1, 1901. All shares of stock shall commence to earn dividends from the date when the certificate for the same is issued, which shall be the date of payment for such shares.

4. On the first day of July, 1900, and on the first day of every July thereafter until the termination of this Agreement, July 1, 1919, there shall be declared and paid on each common or preferred share of stock then outstanding a further dividend, if earned, out of the net profits of said Zion Lace Industries, of such a sum as will, when added to the guaranteed dividends paid on such share, be equal to interest on the capital represented by said share at the following rates, namely:

From July 1, 1901, to July 1, 1902, at the rate of seven per cent;
From July 1, 1902, to July 1, 1903, at the rate of eight per cent;
From July 1, 1903, to July 1, 1904, at the rate of nine per cent;
From July 1, 1904, to July 1, 1905, at the rate of ten per cent;
From July 1, 1905, to July 1, 1906, at the rate of eleven per cent;
From July 1, 1906, to July 1, 1907, at the rate of twelve per cent;

And on the first day of every July after July 1, 1907, at the rate of twelve per centum per annum until the termination of this Agreement, thereby enabling the said common and preferred shareholders from that date to receive on their investment a guaranteed income of six per centum per annum, payable semi-annually, and a further dividend, if the net profits of said Zion Lace Industries justify it, equivalent to six percentum per annum more, payable annually. But it is distinctly understood and agreed, that all dividends above the six per cent, guaranteed as aforesaid, must be derived from the net earnings of the said Zion Lace Industries as herein provided, or else they are not payable. If the said Zion Lace Industries do not, on July 1, 1902, and on the first day of every July thereafter, declare and pay the extra dividend out of the profits as above provided, then in that event the said John Alex. Dowie shall cause the Secretary of said Zion Lace Industries, as soon after the first day of July wherein said default occurs as practicable, to prepare a full statement of the condition of the Zion Lace Industries, and mail or deliver a copy thereof to each common and preferred shareholder, so that such shareholders can form as correct an idea as possible of the length of time they will be forced to wait until such defaulted dividend is earned and made up to them; but the shareholders shall have no right, without express permission is first obtained from the said John Alex. Dowie, to examine the books of said Zion Lace Industries.

5. When the net profits are ascertained, on or about the first day of July of each year, the same shall be first used to pay the full amount (or pro rata as far as the same will go) of all the dividends due and unpaid upon all the preferred stock then outstanding up to and including the first day of July of that year; then, after the payment, out of said profits, of all of the due and unpaid dividends upon said preferred stock, at the highest

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rates herein provided for, there shall be paid, out of the balance of said profits, the full amount of all dividends due and unpaid upon all the common stock then outstanding, and if said profits are not sufficient to pay said dividends in full, then the same shall be paid pro rata upon all said common stock, as far as they will go. And, after the payment of all the dividends due upon said common and preferred stock at the highest rates herein stipulated for, then the balance of said net earnings may be applied in payment of dividends upon the proprietary shares of stock in said Zion Lace Industries. And it is hereby expressly understood and agreed, that in case the holders of either the preferred or common stock aforesaid should not, in any year, receive the full amount of the dividends herein provided for, at the highest rates herein provided, for such year, then and in that event the said John Alex. Dowie hereby agrees that he will refund out of any of the profits of said Zion Lace Industries, which he or any one else may have received upon the proprietary shares of stock therein, so much as may be necessary to make up to the said preferred shareholders, first, and then to said common shareholders, the full, maximum amount of the dividends herein provided to be paid to such shareholders; provided the total amount of dividends paid on said proprietary shares shall be sufficient for that purpose; meaning and intending hereby to insure the payment to said preferred and common shareholders of the full, maximum rate of dividends herein stipulated to be paid to such shareholders according to the terms hereof and for the whole life of this Agreement, namely, until July 1, 1919, from the profits of said Zion Lace Industries, even if, by so doing, it prevents the holder or holders of the proprietary shares in said Zion Lace Industries from receiving any dividends whatever, upon such shares therein.

It is understood, however, that for convenience in keeping the books and computing the amount due to any shareholder upon the making of any contingent dividend which is not made on the exact day when the same falls due, under this Agreement, that no interest shall be computed on the amount of such deferred dividend on account of such delay.

It is further distinctly understood and agreed, that the common and preferred shareholders shall have no right to, or interest in, the profits of said Zion Lace Industries, or in its property or assets, beyond the right to receive the maximum amount of dividends herein provided for; but that all profits made by said Zion Lace Industries over and above such dividends, as well as all its property and assets, shall belong to and be the property of said John Alex. Dowie, without any liability to account therefor to any party whatsoever.

6. It is further understood and agreed that so long as said John Alex. Dowie is of the opinion that capital can be advantageously used by said Zion Lace Industries, he shall have the right to sell shares of stock therein; but it is further distinctly agreed that no shares of preferred stock in said Zion Lace Industries shall be sold for anything but cash, and then at not less than the par value of each share, namely, One Hundred Dollars ($100.00) per share; and if sold at a premium or bonus, then in such case the payment of such premium or bonus shall not entitle said shareholder or shareholders to any rights above the other shareholders of the same character of stock; and no shareholder shall be entitled to share in any dividends that may have been earned or paid before the date of the original certificate issued by said Zion Lace Industries for such share or shares.

Shares of common stock in said Zion Lace Industries may be issued in exchange for property purchased by said John Alex. Dowie for said Industries, but no such shares of stock shall enjoy any preference or priority or special privileges over and above any other shares of said common stock in said Zion Lace Industries, and shall only be entitled to dividends from the date of the issue of the certificate or certificates for such shares.

It is further understood and expected, that in the next few years the business of said Zion Lace Industries will grow to such gigantic proportions as to make it necessary, in order to enable it to expand so as to successfully handle its increased business, for said Zion Lace Industries to have a very much larger quantity of land constituting a part of said Zion City Site, and amounting to probably 350 acres altogether, and it is therefore agreed that said John Alex. Dowie may, from time to time, as he may deem best, appropriate more land to the use of said Zion Lace Industries and have proprietary shares of stock issued to himself therefor upon such estimate of the value of said land as to him shall seem wise and best; provided, however, that not a single one of the shares so issued to him for said land shall be entitled to receive or enjoy a dollar of the net profits of the said Zion Lace Industries, until every holder of any one of the common or preferred shares of stock in said Zion Lace Industries shall have received the full, maximum amount of the dividends herein provided to be paid upon such shares up to that date; and in case said Zion Lace Industries should at any time fail to earn the maximum amount due upon all the common and preferred shares outstanding, then such shortage shall be made up from any dividends theretofore paid upon such proprietary shares.

7. John Alex. Dowie shall keep, or cause to be kept, a Share Register and Stock Certificate Books, and all other proper books to record the business of said Zion Lace Industries.

8. The Secretary of said Zion Lace Industries shall keep a book containing the postoffice addresses of the common and preferred shareholders, so far as given; shareholders shall communicate to the Secretary their postoffice addresses and changes in the same, in order to be entitled to the benefit of any communication or notice; and all communications and notices mailed to any shareholder, either common or preferred, properly stamped, when directed to the last address given by such shareholder, shall be considered and treated as received by such shareholder unless the said communication or notice is returned. The Stock Certificate Books and the Share Register of said Zion Lace Industries shall be considered and accepted for all purposes as full and sufficient evidence as to who may be the shareholders of said Zion Lace Industries at any time.

9. Neither the death of the said John Alex. Dowie, or the death of said Samuel Stevenson, or of any shareholder, or any change in the ownership of the shares or certificates, in said Zion Lace Industries, shall work a termination or dissolution of this joint enterprise; neither the personal representatives of any deceased shareholder, or any assignee of any 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 of the same class represented by said certificate or 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 stockholder, he may, upon request to the Secretary of said Zion Lace Industries, in writing, and surrender of the certificate owned by said 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 (One Hundred Dollars per share) represented by such 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 the highest rate which the holder of such shares would be entitled to dividends thereon for the period covered by said note; which 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 such share, and of the interest of such decedent in said Zion Lace Industries from the ownership of such shares.

In case of the death of 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, property and liabilities, duties and responsibilities, rights, powers and privileges of said Zion Lace Industries, 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.

10. It is expressly understood and agreed, that said John Alex. Dowie, or his executor, trustee or successor, shall have the right to redeem and pay off and extinguish any shares of stock in said Zion Lace Industries, whether common or preferred, in the manner following, namely:

Notice in writing, signed by said John Alex. Dowie, his executor, trustee or successor, shall be given either to the shareholder personally, or mailed to the last address given by him, stating that the shares of the stock held by such shareholder will be redeemed at the office of the Zion Lace Industries, in accordance with the provision 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 the highest rate of dividends herein provided to be paid on such shares for the time between the date of the original issue of said shares by said Zion Lace Industries, up to the time appointed for the redemption thereof. No assignments or transfers of stock, whether common or preferred, shall be allowed after the same has been called in for redemption as above provided; and if such notice is given, the shareholder whose stock has been called in may, if he wishes, surrender his certificate for the shares called in and receive a merchantable 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 Zion Lace Industries, and shall not be entitled to any statement of the affairs or condition thereof; his rights shall be simply those of a creditor of 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, upon the surrender of his certificate (or promissory note, if his certificate

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has been exchanged for a promissory note) at the office of said Zion Lace Industries, shall receive the amount so due to him in cash.

11. This joint enterprise shall continue until July 1, 1919, unless sooner terminated by the paying off of all shareholders, common and preferred, before that time, as herein provided; those not paid off at the expiration of this 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 for every share of stock then held by such shareholder, which sum, together with the dividends previously paid, and the dividends due on that date, upon such shares, shall be in full payment and satisfaction of all claims, rights, interests and demands against said Zion Lace Industries 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 Zion Lace Industries; and the certificate or certificates representing such shares shall thereupon become null and void, and the same shall be surrendered and canceled.

12. In construing this Agreement, words importing the masculine gender may be applied to females; and words importing the singular number may extend to and be applied to several persons and 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 those signed hereto.

In order to manifest the assent of said John Alex. Dowie and said Samuel Stevenson to all of the terms and provisions of this Agreement, made with the preferred shareholders of the said Zion Lace Industries, the said John Alex. Dowie and the said Samuel Stevenson have hereunto subscribed their names.

Dated Chicago, Illinois, August 4th, A. D. 1900.

JOHN ALEX. DOWIE.
SAMUEL STEVENSON.

NOTES OF THANKSGIVING TO ZION'S GOD.

Many Blessings and Healings Through Prayer.

MANCHESTER, IOWA, August 2, 1900.

DEAR GENERAL OVERSEER:—I cannot find words to express my gratitude to God for His wonderful saving, healing and keeping power.

During the summer and fall of 1897 my health failed, caused by overwork.

I suffered from indigestion, constipation, nervous prostration and internal trouble.

I concluded a rest would be beneficial, so went to visit my own and my husband's people.

While away I met a lady who advised me to try "Viavi," so I purchased one month's treatment of her, and when I had used that I got another three months' treatment.

While I was visiting my husband's people, my husband's mother, who is a believer in Divine Healing, would try to get me to read LEAVES OF HEALING, and would read them to me. But I was not interested in them.

I was not trusting in Jesus the Healer, but was depending upon medicine.

After returning home I was taken very sick with malarial fever, and being very weak and nervous, I despaired of life.

I finally recovered sufficiently to be taken to the home of my parents.

I was still taking medicine.

But on March 24, 1898, I promised the Lord I would not take any more medicine and would trust Him to heal me.

From that time I began to grow stronger.

I had an attack of the grip this spring.

I wrote to the General Overseer to pray for me. The Lord healed me and I was able to work every day.

Just recently I had the pleasure of visiting in Zion Home, where I received great blessing, both spiritually and physically, for which I give God all the glory.

I thank Him for raising up a man who preaches a Full Gospel of Salvation, Healing and Holy Living.

May God bless Dr. Dowie and his wife and all in Zion, and make us a blessing to others.

Yours in Jesus' Name, (MRS.) E. A. GOODWIN.

Instantly Healed of a Disease of Many Years' Standing.

WEST FORT WILLIAM,
ONTARIO, CANADA, August 3, 1900.

DEAR DOCTOR DOWIE:—I desire to let you know of what the Lord, through your prayers, has done for me.

I believe I am entirely healed of a disease which has afflicted me from my youth up.

The doctor could not cure.

On the 24th of December last I was taken ill and had to go to bed about 7 or 8 o'clock.

I was so racked with pain that I thought I could not stand it any longer.

I called Brother Gillispie, a member of Zion, to my bedside.

I told him I could not stand the pain much longer and asked him to pray for me, because I knew he believed in Divine Healing.

He prayed for me, and in less than ten minutes I was able to take supper.

A short time after I sent a request to you for prayer, and I have never been sick since.

I do thank God for such a man as Dr. Dowie.

I can never praise the Lord enough for what He has done for me through your prayers.

After you prayed the second time, I felt stronger and better. The Lord has given me power to stand and testify to His healing power.

I hope before long to be able to go to Zion and be baptized. I am sending in my application for membership in Zion.

I pray that this testimony will be some good to some poor sufferer like I have been.

May God bless Dr. Dowie and Mrs. Dowie.

Your Brother in Christ, SAMUEL A. MONTEITH.

God's Power Wonderfully Delivers at the Time of Prayer.

PARK RAPIDS, MINNESOTA, August 6, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I feel it my duty to testify how wonderfully God healed me, in answer to your prayers, of hemorrhages of the womb.

May 19th the hemorrhages set in, and May 20th we sent a telegram asking you to pray. I got no better, but rather grew worse, until on Wednesday morning, the 23d, when God showed me my sins as never before.

I felt it my duty to make my confession, so I told my husband to come and write it down. While he was writing for me I was getting worse very rapidly.

It seemed that Satan was bound I should not live.

I told my husband he had better send another telegram, as I could not stand it any longer.

It was about noon, and we sent a message at once.

We live ten miles from our little town, and it was a long time before we could send it.

I was going into fainting spells, and at five o'clock I went into something like a spasm.

They raised me up and spoke to me. I said, "Oh, I feel so good."

The lady who was here was not a Christian. She looked at the clock and said it was near five.

The hemorrhages and fainting spells ceased, and I grew better.

We did not know when you received our message, until the next Monday, a letter came stating that you prayed at 5:20.

I also grew better and received a wonderful blessing at half-past nine that same evening. We felt sure you must have been praying for me then.

But as I had to fight the Devil all alone, I gained strength very slowly, and sent several requests for prayer.

But, praise God, I am as strong as ever now.

We give God all the glory and thank you for your prayers.

May God's richest blessings be yours. I remain

Your Sister in Christ, (MRS.) MARY STUDYBAKER.

Instantly Healed of Severe Attack of Rheumatism in Its Worst Form.

SPINGERTON, ILLINOIS, August 2, 1900.

DEAR DR. DOWIE:—One week ago today I was very sick with rheumatism in its worst form.

I wrote you for the prayers of the Church, or, rather, being too sick to write myself, I got some one to write for me.

People wanted me to send for a doctor. But Christ was my Great Physician and I needed no other.

It was the severest sickness I had suffered for over forty years; yet on the third day I was up and around.

We desire a religious organization here with the Secret Societies left out.

The churches here are very corrupt. J. S. HICKMAN.

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Seven Thousand Five Hundred and Eighty-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 June 14, 1900, by the General Overseer	4117		
Baptized by Elders and Evangelists	1272		
Total baptized in Central Zion Tabernacle			5389
Baptized in places outside of Chicago by the General Overseer		120	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons		1367	
Total baptized outside of Chicago			1487
Total baptized in three years and three months			6876

Baptized in Central Zion Tabernacle by the General Overseer:			
July, 1900, Vol. 7, No. 12, page 383	57		
July, 1900, Vol. 7, No. 13, pages 414, 415	165	222	
Baptized at Ben MacDhui, Montague, Michigan, by the General Overseer:			
June, 1900, Vol. 7, No. 10, page 320		8	
Baptized in Central Zion Tabernacle by Overseer Speicher	18		
Baptized in Central Zion Tabernacle by Overseer Piper	16		
Baptized in Central Zion Tabernacle by Elder Stith	28		
Baptized in Central Zion Tabernacle by Evangelist Fisher	13		
Baptized in Central Zion Tabernacle by Elder Graves	8		
Baptized in Central Zion Tabernacle by Elder Dinius	15		
Baptized in Central Zion Tabernacle by Elder Taylor	13		
Baptized in Central Zion Tabernacle by Elder Fockler	13		
Baptized in Central Zion Tabernacle by Elder Brasefield	15		
Baptized in Central Zion Tabernacle by Deacon Helm	20	159	
Baptized in Connecticut by Deacon Ellsworth		1	
Baptized in Illinois by Elder McCreery		5	
Baptized in Indiana by Elder Hayden		13	
Baptized in Iowa by Elder Haight		12	
Baptized in Iowa by Elder Cabeen		18	
Baptized in Iowa by Deacon Paxton		1	
Baptized in Kansas by Elder Reed		30	
Baptized in Michigan by Elder Adams		6	
Baptized in Michigan by Elder Stokes		22	
Baptized in Michigan by Elder Hayden		3	
Baptized in Minnesota by Elder Sindall		3	
Baptized in Minnesota by Deacon Crane		7	
Baptized in Minnesota by Elder Excell		15	
Baptized in Nebraska by Elder Hoy		9	
Baptized in New Jersey by Elder Leonard		12	
Baptized in New Jersey by Elder Hammond		19	
Baptized in Ohio by Elder Bouck		5	
Baptized in Ohio by Elder Fockler		5	
Baptized in Ohio by Elder Moot		7	
Baptized in Ohio by Elder Reiff		3	
Baptized in Ohio by Elder McClurkin		11	
Baptized in Ohio by Elder Basinger		1	
Baptized in Pennsylvania by Elder Hammond		9	
Baptized in Texas by Elder Ryder		15	
Baptized in Washington by Elder Simmons		1	
Baptized in Wisconsin by Elder Bryant		8	
Baptized in Wisconsin by Deacon Stockholm		33	
Baptized in Wisconsin by Elder Kennedy		20	
Baptized in Australia by Overseer Wilhide		11	
Baptized in British Columbia by Elder Brooks		2	
Baptized in British Columbia by Elder Simmons		4	
Baptized in Canada by Deacon Hope		1	
Baptized in New Zealand by Deacon Roberts		5	325 706
Grand total baptized since March 14, 1897			7582

The following-named five believers were baptized at Fort Dodge, Kansas, Thursday, August 16, 1900, by Elder D. A. Reed:

Clark, Mrs. Sarah ..... Fort Dodge, Kansas
Freiwoth, George ..... Fort Dodge, Kansas
Mandlin, John ..... Fort Dodge, Kansas
Mandlin, Mrs. Minerva ..... Fort Dodge, Kansas
Miller, Mrs. Magdelina ..... Fort Dodge, Kansas

The following-named three believers were baptized at Eau Claire, Wisconsin, Lord's Day, August 19, 1900, by Deacon J. W. Stochholm:

Ogle, Mrs. Carrie ..... 620 Grand Avenue, Eau Claire, Wisconsin
Putnam, Mrs. Annie ..... 433 Jefferson Street, Eau Claire, Wisconsin
Stochholm, Miss Alice Picilia Maria, 132 Gilbert Avenue, Eau Claire, Wisconsin

The following-named twenty believers were baptized at Central Zion Tabernacle, Wednesday, August 22, 1900, by Deacon George L. Helm:

Bamberger, Stanley ..... 273 Union Street, Freeport, Illinois
Barbaret, Jules A ..... 5447 Armour Avenue, Chicago, Illinois
Barber, Mrs. Edith E ..... Stevens Point, Wisconsin
Butler, Lucius S ..... 2723 Wabash Avenue, Chicago, Illinois
Dinsbeen, Mrs. Bertha ..... 4426 La Salle Street, Chicago, Illinois
Ewing, Mrs. Laura ..... St Louis, Missouri
Garner, Mrs. Louisa ..... 737 Girard Street, Chicago, Illinois
Glauhitz, Charles ..... 3006 Fifth Avenue, Chicago, Illinois
John, Mrs. Elizabeth ..... Sixteenth Street near Prairie Avenue, Chicago, Illinois
Johnston, Mrs. Annie ..... 250 East Twenty-first Street, Chicago, Illinois
Lawrence, Mrs. Freda ..... 3607 Lincoln Street, Chicago, Illinois
Lombard, Mrs. Lucy A. S ..... 412 St. Mary Street, San Antonio, Texas
McGee, Benjamin J ..... 2206 West Huron Street, Chicago, Illinois
Nelson, Mrs. Annie ..... Grovertown, Indiana
Rosenbrock, Mrs. Annie ..... Monee, Illinois
Schippert, Mrs. Lillie ..... 275 Park Street, Dallas, Texas
Tower, Mrs. Lydia ..... 18 East Sixteenth Street, Chicago, Illinois
Tower, Miss Sadie O ..... 18 East Sixteenth Street, Chicago, Illinois
Wilson, Mrs. Minnie ..... Chenoa, Illinois
Wilson, Miss Verna ..... Chenoa, Illinois

The following-named believer was baptized at Auburn, Nebraska, Friday, August 17, 1900, by Elder Charles A. Hoy:

Brod, Miss Bertha Isabella ..... Auburn, Nebraska

The following-named twelve believers were baptized at Eau Claire, Wisconsin, Lord's Day, August 12, 1900, by Deacon J. W. Stochholm:

Brainard, David ..... Liddell, Wisconsin
Brainard, Mrs. Rhobie ..... Liddell, Wisconsin
Foster, Clarence ..... Eau Claire, Wisconsin
Foster, Master Truman B ..... Eau Claire, Wisconsin
Foster, Miss Bessie Ella ..... Eau Claire, Wisconsin
Foster, Master Roy U ..... Eau Claire, Wisconsin
Haskens, Elias M ..... 633 Niagara Street, Eau Claire, Wisconsin
Stochholm, Master Albert E ..... 132 Gilbert Avenue, Eau Claire, Wisconsin
Turner, Miss Flossie I ..... Eau Claire, Wisconsin
Turner, Rex A ..... Eau Claire, Wisconsin
Walmsley, Miss Alice Freeman ..... Eau Claire, Wisconsin
Walmsley, Miss Evelyn, M ..... Eau Claire, Wisconsin

The following-named two believers were baptized at Detroit, Michigan, Thursday, August 16, 1900, by Elder S. H. Stokes:

Johnson, Miss Christine ..... 1515 Eighth Street, Bay City, Michigan
Sangle, Miss Bertha ..... 612 Farragut Street, Bay City, Michigan

The following named believer was baptized at Stepney, Connecticut, Friday, August 10, 1900, by Deacon D. J. Ellsworth:

Farnham, John G ..... Stepney, Connecticut

The following-named beliver was baptized at Forest City, Iowa, Wendesday, August 15, 1900, by Deacon J. H. Paxton:

Hanson, Emil C ..... Forest City, Iowa

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

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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.

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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 ourself and colleagues.

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

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 19. CHICAGO, SEPTEMBER 1, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED WHEN DYING OF HEREDITARY CONSUMPTION, SKIN CANCER, PARALYSIS, AND HEART DISEASE.

HIS NAME SHALL BE CALLED WONDERFUL! What a wonderful Story this young woman tells. It is a Story of the Wonderful Love of God. It is a Story of the Wonderful Power of God.

It is a Story of how wonderfully He brings His mighty Love and Power into action to deliver and bless one of His children.

It is a Story which is being told every day in Zion and yet is ever new.

She tells how terribly she was afflicted and tortured by the Devil.

That Defiler had attacked her with many filthy and deadly diseases.

They could not have come from God, for no impurity can issue from a pure Source.

Satan had sown in her lungs the seeds of the dread scourge, consumption.

The disease, gnawing away her very life, was hereditary and, without God's power, incurable.

Cancer, the very name of which is like a death-sentence, had fastened its cruel fangs in her skin and was destroying her life.

Paralysis, the shackles of hell, had been bound upon her limb. Heart disease, with its cold, numbing, nameless terror, had gripped the very center of her life. A constant roaring in her head added to her pains. She sought unto many physicians, but they could offer her no hope.



MISS CARRIE F. COLEMAN.

So weak, so weary, so full of disease from head to foot was she that they told her that death would surely come soon.

She was taken to a hospital, there to undergo the merciless mutilation of a surgical operation.

Still she suffered on.

How Satan laughed in horrid glee as he saw his despairing victim sinking slowly into the grave. His triumph was all but complete.

But the prey was taken from the mighty.

She was God's child, and He put forth His mighty Power so save her.

He sent a Messenger to tell her that He sent His Son to destroy the works of the Devil.

That Messenger also bore the glad tidings that the Son of God was still at work in the world today, by the Holy Spirit, and that He was still destroying the works of the Devil. Her Despair was changed into Hope. Her sor-

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row was turned into joy. She heard more of that Wonderful Message of Love proclaimed by God's Messenger in Zion Tabernacle No. 2.

She believed.

She trusted God.

She obeyed God's command to her through His Messenger.

At that moment Jesus, the Son of God, by His Holy Spirit's Power, destroyed the works of the Devil in her body.

Christ had conquered.

Satan was defeated.

Later sin unconfessed gave the Devil an opportunity to oppress her again.

Although at fearful cost, she made complete Repentance and Confession.

God again quickly healed her.

A pure, Christian woman, she now sings praises to God as with perfect health and strength she goes about her daily toil.

She tells a true story, complete in every detail.

Physician after physician had given her up to die of incurable diseases.

Yet that God graciously healed her is amply attested by her testimony; by her very existence now, six years later, and by her portrait, which is that of a healthy, happy young woman.

We send her forth on the Wings of the Little White Dove, to carry to sick and suffering children of God everywhere the Message which brought such joy and blessing to her.

May the Holy Spirit apply it to their hearts, that they too may be led to Repentance, Confession, Faith, Obedience, Perfect Trust, Salvation, Healing and Holy Living, and Triumphant Entry into the Zion above. A. W. N.

WRITTEN TESTIMONY OF MISS CARRIE F. COLEMAN.

3026 DEARBORN STREET,
CHICAGO, ILLINOIS, March 6, 1900.

DEAR GENERAL OVERSEER:—I have never written my Testimony since God so graciously healed me. I feel that it may be of interest to some poor sufferer, should you think it wise to publish it.

In 1893 I was suffering with consumption, skin cancer, partial paralysis in my right limb, heart trouble and a roaring in my head.

The consumption was hereditary from my mother's family.

At the time I was so sick, my brother was very sick and died with consumption.

When he died I was not able to attend his funeral.

In 1894 I was given up to die by three physicians—Dr. A. M. Curtis, of Twenty-ninth Street and Armour Avenue, now of Freedman Hospital in Washington, D. C.; Dr. Burdick and his assistant, of Twenty-eighth and State Streets.

In the spring of 1894 I was sent to the Charity Hospital, corner Twenty-fourth and Dearborn Streets, to be operated upon for the skin cancer.

But after examination, the doctors said that I had other troubles more serious than the cancer and they would operate upon them and leave the cancer for six months later.

I remained at the hospital almost seven weeks.

While there I heard of Divine Healing. You were preaching at Central Music Hall.

When I was out of the hospital four weeks I went to Zion Tabernacle No. 1 to hear you speak.

When I left the hospital I wore bandages which I was told to keep on for six months.

When you prayed with me and I told you I had them on, you said I must take them off.

When I went home I took them off and received a great blessing. My strength began to come to me that night.

In August, 1894, I went South. I did not understand the teaching. I ate pork and did many things which were wrong, and my disease came back upon me worse than before.

When I returned I attended the meetings.

I went into the prayer room and received some benefit, but was very weak—much weaker than I was before.

I had a confession to make. I felt it was impossible to make it. I was near unto death and found it was confession or death, and I confessed.

Thank God, from that time I grew strong and received my healing.

Now I am a well woman. I am strong and able to do hard work. I work every day and earn my own living.

I thank God I was kept sick until I did right; for if God had healed me first, I would not have made the confession.

I thank God for you and Mrs. Dowie.

I thank God for the teaching.

May God continue to pour out His blessings upon you and your family and the work.

Your Sister in Christ and the Christian Catholic Church in Zion,
(MISS) CARRIE F. COLEMAN.

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 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 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."

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LEAVES OF HEALING goes as "Zion on Wings" over all the earth. It carries to the people the Covenant of Salvation, Healing and Holy Living; that Covenant by which God makes Himself known as Jehovah-Rophi, "I am the Lord that healeth thee."

It commands the people, in the Name of the Lord, to put away whatever defiles the spirits, souls or bodies of men and come to God, the true Physician, and be healed.

Leaves of Healing Blessed to a Sufferer in India.

A lady in India writes to our General Overseer:

My sickness was muscular rheumatism and inflammation, which resulted from laceration at childbirth.

I was one month at the Lying-in Hospital.

The doctor told me to take plenty of port wine, beer and nourishing food; that I was not strong enough to undergo an operation, and when I got strong to come to him. As I did not use wine and beer, I never went to him again.

I tried all of the doctors.

Malarial fever left me with a hard cough. I raised blood through the effort of coughing.

I suffered much from an abscess under my jaw, and was thinking about going to get my tooth extracted, when a missionary friend gave me two copies of LEAVES OF HEALING, which I read before I went to the dentist.

I felt one night in my sleep as if some one spoke to me and said, "Why don't you trust in Divine Healing and get well?"

I at once stopped taking medicine and trusted Christ as my Healer.

I am so thankful to the brother for bringing the Little White Dove into my home. It has been a blessing to me and my husband.

I wrote to this friend to come and pray for me and help me to write to you for special prayer for my healing.

You prayed for me on the 31st of October last. From the first day I trusted I felt well and strong and happy in the Lord.

Zion has been a blessing to my husband. He was a smoker. He left it off. He is very much changed since reading LEAVES OF HEALING.

I am so thankful and always will be grateful to you for teaching lost sinners how our sickness can be taken away.

We used to eat swine's flesh, but we left off since we read Zion Literature.

Zion Teaching Opposes Christian Science.

Zion teaching and Christian Science are as different as the day and night.

In a letter from Indiana, written to the General Overseer, the writer says:

Oh, how I love to read your LEAVES OF HEALING.

In 1895 we moved into a house where LEAVES OF HEALING was found in the woodshed, thrown there by a Christian Science woman.

Thank God that I found the dear papers. How I love to read them!

I gave some to a sister, who soon after came to Chicago to be healed.

I read them every week. Others are reading them.

God blessed me in reading Deacon Sloan's two testimonies.

I have given up eating pork, much as I liked it. The last of it I put out of the house.

I long to be all for God.

You have taught me how to pray and how to come nearer to God.

Leaves of Healing Taking the New Wine of the Gospel to South Africa.

Zion Literature goes forth to call God's people out of the churches to form a nation for Himself.

The New Wine of the Full Gospel cannot be put into the old denominational churches.

No man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins.—Luke 5:37, 38.

A gentleman writes from South Africa:

We are contemplating going to the houses here and telling the people about Jesus the Healer and Zion's Messenger and Message of love and power.

We are heartily sick of the denominations. I thought something could be done among the people with the denominations, but I see this is impossible. It would be all right so long as you let the Devil alone and took nothing supernatural into your religion; but as soon as you did that, out you would go.

This place is fairly rotten with Masonry. As soon as they know a man is a Mason, they ask no questions, but receive him as a brother, holding up these children of Baal as examples to God's children.

It is utterly useless to patch the business up, for it requires new lock, stock and barrel.

Divine Healing has taken hold of the soldiers wonderfully. LEAVES OF HEALING is eagerly picked up and goes the rounds until little can be seen of the papers. Often they find their way across the sea to the friends at home.

Another gentleman writing from South Africa says:

Could you please send me some copies of LEAVES OF HEALING from the Free Distribution Fund?

People are writing to me from different parts of South Africa for Zion Literature. There are also many inquirers here.

I like to read the LEAVES very much, as one gets a great blessing from it.

How many, like the writer of the following letter, have missed blessing by not walking into the light as soon as it came to them.

Writing from England to our General Overseer, a lady says:

DEAR DR. DOWIE:—I enclose my application for fellowship in the Christian Catholic Church in Zion, and at the same time make a confession.

I wrote out an application twelve months ago, but I did not send it. One or two things deterred me.

I am sorry now I did not join when the Church was formed. I should have been saved many difficulties.

Zion is doing a great work by calling the people to repent and forsake evil. Many are heeding Zion's call.

Reader, what are you doing to save the people? Zion needs your prayers and your money to carry its Message to the people. Will you not help us?

Cut out or write the following form and send with your contribution:

.....1900.

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 the Week Ending August 25, 1900.

5118 Rolls to	United States.
533 Rolls to	Africa.
485 Rolls to	Various Countries.
322 Rolls to	Germany.
300 Rolls to	India.
264 Rolls to	Egypt and Ireland.
Number of Rolls for the week	7,022
Number of Rolls reported to August 25, 1900	689,975

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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	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, 1207 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 999. 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, SEPTEMBER 1, 1900.

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ZION COLLEGE NOTICE.

Let all who expect to attend any of Zion's Educational Institutions, whether old or new students, and who will need board and room accommodations, drop a line to this effect to Principal W. F. Matthews, 1243 Michigan Avenue, Chicago Illinois.

Please attend to this immediately, so that we may be able to arrange for proper and sufficient accommodations.

Zion College and Ministerial Department will open September 24th. All students will be expected to be present at that time.

WILLIAM HAMNER PIPER,
Vice-President of Zion's Educational Institutions.

EDITORIAL NOTES FROM THE GENERAL OVERSEER.

JUST as the type for this paper is leaving for the electrotypers, to be made permanent in the form of electrotype plates, we receive by mail, from Plymouth, England, some most interesting and helpful Editorial Notes from the General Overseer. These will be published in our next issue.

THE GENERAL OVERSEER AND PARTY IN LONDON.

CABLEGRAMS were received on Thursday, August 30, 1900, stating that the General Overseer, with his family and party, arrived in London from Paris on August 29th and took up quarters at the Hotel Cecil.

This begins the General Overseer's work in Great Britain, which God will greatly bless; for the work will be done in the Name of His Son.

Let all in Zion pray that all in that little party may be safely kept from all harm, and that Zion may win great victories for God in the Metropolis of the globe and in the British Isles.

ANNOUNCEMENT OF ZION JUNIOR SCHOOLS.

THE outlook for the Zion Schools is very encouraging. Central, North Side, West Side and South Side Schools will be opened on September 17, 1900.

The course of study pursued in these schools will at once appeal to all who cherish the whole truth to lend a helping hand. The support of Zion is not merely requested, but it is expected. It is as much the duty of God's people to see that their children are properly trained and educated as it is that we look after any other part of His service.

The Elders-in-Charge at their different places outside of Chicago are hereby requested to report at once the prospects for the organization of Zion Schools in each of their charges.

A tuition will be charged for families, as follows per week: One pupil, 25 cents; two, 50 cents; three, 65 cents; four, 80 cents; five, 90 cents.

Send in your reports promptly to Supt. John H. Sayrs, 1201 Michigan Avenue, Chicago, Illinois.

Parents must also report promptly to their Elders-in-Charge, that time may be given to fit up rooms, arrange for teachers, etc.

A Kindergarten Department will at once be arranged for in Central School and wherever sufficient numbers call for it.

All desiring the advantage of the Kindergarten Department are urged to promptly report same to the Superintendent.

All Elders are requested to accompany their requests for schools by a tabulated list of pupils, in order to expedite the work.

JOHN H. SAYRS,
Superintendent Zion Junior Schools.

ITINERARY OF DEACON DANIEL SLOAN.

The following are the proposed places of visitation of Deacon Daniel Sloan to the Branches and Gatherings of Zion, with such additional places en route as may apply and be arranged for, where hearty coöperation is assured and plans perfected for a profitable mission:

Marinette, Wisconsin.	Adeline, Illinois.	Sault Ste. Marie, Mich.
Menominee, Michigan.	Madison, Wisconsin.	Petoskey, Michigan.
Oak Park, Illinois.	Elroy, Wisconsin.	Des Moines, Iowa.
Harvey, Illinois.	Galesville, Wisconsin.	Astor, Iowa.
Dwight, Illinois.	Alma, Wisconsin.	Auburn, Nebraska.
Pontiac, Illinois.	Eau Claire, Wisconsin.	Falls City, Nebraska.
Hammond, Indiana.	St. Paul, Minnesota.	Lawrence, Kansas.
Lafayette, Indiana.	Minneapolis, Minnesota.	Eskridge, Kansas.
Logansport, Indiana.	Royalton, Minnesota.	Sterling, Kansas.
Huntington, Indiana.	Windom, Minnesota.	Great Bend, Kansas.
Wolcottville, Indiana.	Forest City, Iowa.	Marion, Kansas.

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BY DEACON H. WORTHINGTON JUDD.

AND LET none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things I hate, saith the Lord.—Zechariah 8:17.

WE HAVE learned that Masons of high degree at recent secret sessions in this city have been discussing again the subject of "How to get rid of this man Dowie, who is creating chaos in our Order."

Do these Masons imagine that the shepherd being away, they will have an easy task scaring and scattering the sheep?

Perhaps they think the General Overseer has taken God along with him.

WE HAVE been informed that these poor deluded men, who through their ignorance prefer falsehood rather than the truth which Zion is proclaiming, have again come to the unanimous decision that this fight will surely finish Zion.

They have even gone so far as to hire to lead the van, those who have so often failed, the villainous lying press writers of Chicago.

ZION SHOUTS, "Come on, ye dogs of war! Let us have it out quickly."

God's Zion will never know defeat. She has learned to know that God and one man can put even a million Masons to flight.

CHRIST will conquer!

Christ will reign and put all of God's enemies under His feet.

MAY GOD open the eyes of the honest men in these sin-cursed orders of secrecy, who have been deceived by Satan and are fighting against God.

OR IF ANY one swear rashly with his lips to do evil, or to do good, whatsoever it be that a man shall utter rashly with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these things: and it shall be, when he shall be guilty in one of these things, that he shall confess that wherein he hath sinned.—Leviticus 5:4, 5.

AND YOUR covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.—Isaiah 28:18.

MANY WHO claim to be walking with God and have their hearts in Zion, continue to make worldly investments and are heeding the warnings of those who antagonize Zion.

IF YOU question the reliability of Zion's Financial Institutions, you are questioning the reliability of God's Zion, and you are trifling with God.

SHOW YOUR loyalty and confidence in Zion by placing all of your investments in her Financial Institutions during the absence of our General Overseer.

BEFORE ZION CITY lots can be placed in the market the absolute title to additional land must be secured, in order to give our shareholders a wider choice in the selection of their lots.

PLANS HAVE been drawn and accepted for the building to be erected for the accommodation of Zion lacemakers soon to come over from England. This building will be located on the beautiful high ridge about 600 feet west of the railroad, one-fourth mile south of the depot site.

A LARGE ditch is now being dug, extending from Lake Michigan to the Chicago and Northwestern Railway tracks, a distance of nearly a mile. This will give us drainage for hundreds of acres of the land to be used for manufacturing purposes.

THE STOCK CERTIFICATES for Zion Lace Industries are in the lithographer's hands, but it will be only a matter of a few days before we shall be able to distribute them to shareholders.

WE DESIRE to call the attention of Zion to our Real Estate Department, in charge of Brother Silas C. Burnett. This department will give special attention to the sale of the properties of those who desire to sell and expect to locate in Zion City.

SEND FOR form and list your property with us, being sure to state the kind of property you have to dispose of.

ALL WHO have sent for real estate forms, kindly fill them out and send in as soon as possible, so that our advertising list in THE COMING CITY can be completed.

GOD IS CONSTANTLY blessing this department of Zion's work. Pray that He may continue to bless us.

ADDRESS all communications relative to investments and matters in connection with Zion City to

ZION LAND AND INVESTMENT ASSOCIATION,
1300 Michigan Avenue, Chicago, Illinois.

God Quickly Heals Baby.

EMPORIA, KANSAS, August 20, 1900.

OVERSEER SPEICHER.

Dear Brother in Christ:—On August 4th I wrote you requesting prayer for our baby. He was very sick with his teeth, stomach and bowels.

On the 6th he got better and on the 7th he cut four teeth.
His stomach and bowels became all right.
We give God all the glory, and thank you for praying.
Respectfully yours in Jesus, E. W. SMELSER.

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CHICAGO.

ZION'S meetings in Chicago have been largely attended during the encampment of the G. A. R. this week. Hundreds of the friends of Zion, not members of that order, have taken advantage of the low railroad rates to come to Chicago and spend a few days listening to the teaching and enjoying the Christian fellowship in Zion Headquarters.

Zion Home has been filled to overflowing with guests from every quarter of the Union, and many strangers were attracted to the meetings in Zion Tabernacles.

God is blessing the Word spoken, and by means of many of these delegates and visitors here from every State, Zion's Message will be carried farther and wider in ever-increasing circles.

May God bless Zion's Message to the thousands and tens of thousands of veterans of the War of the Rebellion now in the city.

Many of them are still suffering from diseases contracted during that terrible four years' campaigning in many hardships. They were often without shelter. They were often without food, or with but insufficient or injurious food. They were treated, when sick or wounded, by army surgeons who not only gave the deadly poisons of the civilian physician, but gave them with less care, often, on account of the multitude of their patients.

Many of these old soldiers were also led into habits of indulgence in nicotine and alcohol, which destroy body, soul and spirit.

The Message from Zion has reached a number of these afflicted veterans.

Its truth has been laid upon their hearts by the Holy Spirit and they have been led to trust God for Salvation from sin, Healing of their diseases, Cleansing of their defilement.

God has honored that trust in Him and has set them free, body, soul and spirit.

ZION in Chicago is laughing at the ridiculousness and grieved at the wickedness of the latest newspaper attempt to frighten and alarm members of the Christian Catholic Church in Zion.

A so-called attorney, whose almost insane hatred of Zion has made him an object of ridicule to the public on several occasions, is exploited by the Chicago newspapers as the man who will prevent the General Overseer's return to America next February.

This foolish and wicked man, say the papers, shakes his head and whispers mysteriously of a "serious crime" of which the General Overseer was convicted in New South Wales some years ago, which will prevent his return under the immigration laws of the United States.

The reason for the great and solemn secrecy regarding that "serious crime" is very apparent to those who know the circumstances.

This very wise and cunning (?) lawyer well knew that the mention of that "serious crime" would not only spoil the entire effect of the newspaper "story," but would make him more than ever a laughing-stock throughout the land.

It would be even more disastrous to him than the publication of his sensational discovery that the Articles of Agreement of Zion City Bank and Zion Land and Investment Association were signed on a legal holiday, and were hence null and void. A reference to the Revised Statutes of the State of Illinois revealed the ignorance of this lawyer. The legality of the Agreements could be in no way affected by the date of their signature. After that attempt, this enemy of Zion relapsed into a silence which has remained unbroken until now.

The "serious crime" to which he refers was in reallity a test case in which Dr. Dowie figured as defendant, in order to smash up an unconstitutional and wicked ordinance passed by a liquor ring in Australia.

In an attempt to throttle free speech against their nefarious business, these liquor dealers got an ordinance passed making it a misdemeanor to preach on the streets without their permission, which they would refuse to give. With his characteristic vigor in fighting sin, whether in the individual or in the commonwealth, the man of God began a crusade against this unjust and illegal ordinance. He continued to preach on the streets to enormous crowds and was arrested, tried and sentenced to pay a fine, or submit to imprisonment.

He refused to pay the fine or to allow any one of his thousands of friends to pay it, choosing rather to suffer imprisonment than to bow to so wicked a law.

Instantly powerful friends began to demand justice for him, but the local rulers, who were slaves to the liquor power, refused to act. The Premier himself was a large importer of brandy.

The Governor of the Colony, Sir Henry B. Loch, had been away. Upon his return he at once demanded that Dr. Dowie be set free.

This the administration refused to do.

The Governor then overrode the local government and, exercising his seldom-used Queen's prerogative, set the fearless leader free.

The illegal ordinance was later smashed through the influence of the man whom the Chicago papers say was a convict.

Instead of dragging forth from a dark past a crime of the General Overseer, they are perpetuating the fame of one of his most signal victories.

How often are we reminded of the truth of the General Overseer's remark that the Devil is not only getting old and foolish, but is drunk most of the time.

Philadelphia, Pennsylvania.

Rev. Gideon Hammond, Elder-in-Charge. Deacon C. F. Kelchner, Assisting.

Elder Hammond sends us the following wonderful testimony to healing through the work of Zion in Philadelphia:

1352 SOUTH THIRTY-FOURTH STREET,
PHILADELPHIA, PENNSYLVANIA.

DEAR ELDER HAMMOND:—Last November I received LEAVES OF HEALING.

After reading it, I told my daughter I would see if I could be healed also.

I wrote to Elder Hammond about it, and Sister Schlup was sent to see me.

I was not at home and she left word that they would pray for me at the meeting and to expect blessing.

I had constipation for twenty-five years. At times I was very miserable. At the hour of prayer I felt a change, and was healed of that one trouble. They prayed for me while I was at home. Then I came to

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the meetings and was prayed with. I was healed of indigestion, catarrh in the head and throat trouble, which I had had since I was fifteen years old.

I can now do my housework.

I do thank God for all that He has done for me. I expect He will yet do more for me.

I have handed in my application for fellowship in the Christian Catholic Church and for Baptism, feeling that it is what I ought to do.

(MRS.) FRANCES MILLARD.

Mansfield, Ohio

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

There is no change in the situation at Mansfield, Ohio.

The following telegrams tell the story of how Zion's Elder, Rev. Ephraim Basinger, of Bluffton, Ohio, was illegally arrested in a private home on the Lord's Day while conducting a religious meeting:

MANSFIELD, OHIO, August 26, 1900.

WILLIAM HAMNER PIPER,
1201 Michigan Avenue, Chicago, Illinois.

Elder Basinger arrived; went to Leiby home.
Officers followed.
Took him to county jail; there now. A. A. DOUGLASS.

MANSFIELD, OHIO, August 26, 1900.

WILLIAM HAMNER PIPER,
1201 Michigan Avenue, Chicago.

Elder Basinger forcibly taken out of town by city police.
Placed on P. F. train bound for Chicago.
He stops at Lima, bound for home. A. A. DOUGLASS.

BLUFFTON, OHIO, August 26, 1900.

REV. WILLIAM HAMNER PIPER,
Zion Home, Chicago, Illinois.

At Bluffton.
Services tonight in Zion Tabernacle.
Will write tomorrow morning. ELDER E. BASINGER.

How long the respectable and decent citizens of Ohio will tolerate this flagrant and cowardly denial of most sacred rights is a problem which is confronting the entire country.

If the Mayor of Mansfield and his minions can break up Divine services at will and arrest the ministers of God, what religious organizations are safe from similar persecution?

Should a Methodist Mayor so desire, he might thus disperse a Presbyterian meeting and send the pastor of the church out of the city. A Baal-worshiping Mayor might use his power, in Ohio, to close up all Christian churches and lock all the ministers in jail until he had an opportunity to send them out of the city. His legal right to such action would be precisely the same as Mayor Brown's right to break up a Zion meeting, imprison Elder Basinger and forcibly eject him from the city.

Are the Christian people of Ohio prepared to accept the consequences of their tolerance of official lawlessness?

The newspapers of the country hold the laxness in dealing with Mansfield mobs in a large degree responsible for the riot, fire, dynamite, pillage and murder of the mob at Akron, Ohio.

They are doubtless right. Lawlessness not suppressed by a vigorous, courageous, firm hand breeds greater and worse lawlessness.

Grand Rapids, Michigan.

Rev. James R. Adams, Elder-in-Charge.

We have received from Elder Adams the following interesting report of God's work in Zion in Grand Rapids, Michigan.

We also publish his account of the Divine Healing and subsequent death (at the hands of a physician) of a citizen of Grand Rapids.

This case is one out of a number of similar cases in Zion's work. It is out of such cases that persecutions have often arisen.

The physician either deliberately murders the victim and then attempts to injure Zion by claiming that the patient died of neglect, or, honestly trying to cure, is so chagrined by his dismal and conspicuous failure that he attempts to throw the blame on Zion.

It is a very dangerous and sinful thing, after experiencing God's Healing Power, to deny that Power and turn to the Devil for healing.

The following is Elder Adams' report:

God is compelling Grand Rapids to listen to Zion teaching of the whole Gospel.

Since the hot weather began the number of meetings held weekly has been doubled. Services are now held regularly at six points in the city. Four meetings are held at the Tabernacle, corner of Lyon and Division Streets, each Lord's Day.

District meetings are held every week-day evening except Monday.

We conduct a street meeting on Canal Street from 8 to 9 P. M., and one on Monroe Street from 9 to 10 or 10:30 P. M., every Saturday night.

In these the people stand quietly and listen eagerly to our preaching throughout the whole hour.

Last Saturday we got through at both points and went away leaving the crowd standing there, seemingly anxious to hear more.

This week we rejoice to see signs that the Devil is being hit. He is making threats of personal violence if the Elder denounces sin at the Walker Avenue meeting this week. But we have prayed God to "look upon their threatenings," and give us love and wisdom to proclaim Jesus as Saviour, Healer and Cleanser "with all boldness," while He "stretches forth His hand to heal."

We give God all glory for some remarkable cases of healing this summer. Among them are:

Mrs. J. H. Van Bronkhurst, who telephoned to the Elder Sunday morning at 7:30. She asked prayer for excessive swelling and severe pains in both feet. In answer to prayer God instantly delivered her. She was enabled to walk two miles to service in three hours after the time of prayer.

A child was healed on day of prayer of quinsy sore throat.

A young man, Fred Pierce, was healed of fever and swellings.

The following case is notable as showing the ever-willingness of God to heal. There is great danger in despising Zion through which the blessing came:

Mr. C—— was injured in housemoving nearly four years ago. This brought on Bright's disease of the kidneys, skin disease and an open running ulcer.

About two months ago we visited and prayed for his healing. The Bright's disease was healed. The ulcer dried up in a very short time, healing over perfectly.

The day following prayer he perspired for the first time in over three years, although electric baths had frequently been used, so hot that his wife could not keep her hand upon his clothing.

Mr. C—— testified publicly to his three healings, but would not come into Zion. We warned him very earnestly of his danger in keeping out of the fold.

While sitting in my study one morning, a month later, I had a conviction to go and see Mr. C——. As this conviction deepened I jumped on the wheel and was soon at his home. I found him suffering intensely from acute pleurisy.

His cries of pain could be heard in neighboring houses. At once we prayed. In twenty minutes he was free from pain and chatting comfortably. I exhorted him to remain true to God and left him resting peacefully.

The next night at midnight a relative persuaded him to see a physician. He injected some drug into his arm. After four miraculous healings, and in less than ten hours after, he suffered "physicians of no value" to poison him, and he died.

No man may despise God and His wonderful work in Zion.

F. A. GRAVES, OF CHICAGO, ILLINOIS,

AND

J. G. EXCELL, OF ST. PAUL, MINNESOTA,

Elders in the Christian Catholic Church in Zion, of which Rev John Alex. Dowie is General Overseer, will hold Gospel Services in

ZION TABERNACLE, WINDOM, MINNESOTA,

September 6 and 7, 1900; afternoons at 3 and evenings at 8 o'clock. The public is cordially invited to attend these Services.

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ZION'S WITNESS AGAINST THOSE WHO DESTROY THE TEMPLE OF GOD.

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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 EVERLASTING GOSPEL PROCLAIMED.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, June 4, 1899. Sermon: The Peace of God.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Morning, June 11, 1899. Sermon: Lord, Help Me.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Morning, June 11, 1899. Sermon: God is Working.

THREE more brief but telling sermons of the General Overseer are given this week to our readers. They have not been revised by the General Overseer, but we send them forth, asking God to bless the earnest words of truth spoken by the man of God.

THE PEACE OF GOD.

Central Zion Tabernacle, Lord's Day Afternoon, June 4, 1899.

REPORTED BY S. D. AND E. W. AND A. W. N.

The meeting was opened by singing Hymn Number 391.

Scripture Reading and Exposition.

The General Overseer then read the Scripture Lesson from the fourteenth chapter of the Gospel according to St. John:

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's 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. If ye had known Me, ye would have known My Father also: from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know Me, Philip? he that hath seen Me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask Me anything in My Name, that will I do. If ye love Me, ye will keep My commandments.

Do what I tell you! If you love me, do what I tell you!



And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of Truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you.

The Difference Between Dwelling With and Dwelling In.

There is a great difference between dwelling *with* and dwelling *in*.

Suppose that I dwell with this little boy. Does he not feel a little stronger when he has my hand, when I walk with him in the darkness of the night?

But suppose I dwelt in him. Suppose that suddenly by some means I were to dwell inside this little boy, what would happen? He would be several feet taller, and he would have inside of him all my width, and I am forty-five inches.

He would have in him all that I have learned in fifty-three years. What a difference there would be if I dwelt in him.

There are a great many of you *with* whom the Holy Spirit dwells. He does not dwell *in* you. That is the trouble.

You know something of God the Father and God the Son, and you know something of the Holy Spirit being with you, but He does not dwell in you.

I desire that God shall dwell in you. That is the most important thing.

The Spirit Will Not Dwell in an Unclean Body.

He will not dwell in a stinkpot. (Laughter.)

Does not a man who takes tobacco stink?

Some people do not like that word stinkpot, but it is a plain, good English word.

When a fellow has smoked five, ten, fifteen, twenty, thirty years, can you not say, "Lord, by this time he stinketh"?

Voices—"Yes."

General Overseer—How abominable it is for a nice man to be stinking. That is not for a Christian man, surely, is it?

Voices—"No."

General Overseer—Do you think the Holy Spirit will dwell inside of a stinkpot?

Voices—"No."

General Overseer—Or a beerpot?

Voices—"No."

General Overseer—Or a whiskypot?

Voices—"No."

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General Overseer—Or a winepot?

Voices—"No."

General Overseer—Or a brandypot?

Voices—"No."

General Overseer—Will He dwell inside a man or a woman whose body is defiled with swine's flesh?

Voices—"No."

I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also. In that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him. Judas (not Iscariot) saith unto Him, Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My word: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My words: and the word which ye hear is not Mine, but the Father's who sent Me.

These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in My Name, He shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved Me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it has come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in Me; but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go hence.

Prayer was then offered by the General Overseer.

The General Overseer then spoke concerning some Masonic insignia which had been surrendered, after which the announcements were made and the tithes and offering received.

THE PEACE OF GOD.

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 every land, in this and all the coming time, for Jesus' sake. Amen.

In the Word which I read to you in the fourteenth chapter of John, you will remember the words of our Lord:

TEXT.

Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

What is Zion's Seventies' Message?

Voices—"Peace be to This House."

General Overseer—Peace with God is war with sin.

You cannot be at peace with God and at peace with the Devil too.

A few words about this Peace which Jesus left. He said, "Peace I leave with you."

The important thing to remember is that a Divine Peace is a legacy which abides forever.

What a blessed thing it is that from age to age, and under all circumstances, we can find the Peace of God which passeth all understanding. Jesus has left it, and left it in His Church, left it in His world, and left us free to get it.

"Peace I leave with you."

What a blessed thing it is that the Peace of God is not sold. You cannot buy it in any market, and you cannot sell it.

It is given by God to those who love Him and obey Him and serve Him, who have repented of their sins, and trusted their God. It is left and it is given.

Christ is King of Kings and Lord of Lords.

It is counted a shame for a monarch upon a throne to sell anything. He has vast revenues, and he is supposed not to sell anything.

If you asked a king to sell you some of his grapes, he would be insulted. He would say, "I give; I never sell."

Does God sell?

Voices—"No."

General Overseer—Can you buy forgiveness?

Voices—"No."

General Overseer—Can you buy Peace?

Voices—"No."

General Overseer—He will give it by the Holy Spirit to those who obey Him.

"My Peace I give unto you."

The Peace of God Not Dependent Upon Plenty.

The Peace which God gives to us, the Peace which was in Christ's birth, is not the peace associated necessarily with plenty. It will exist even in the direst poverty. Many a man has had a deeper Peace when he has been poor than when he has been rich. Riches bring a great many cares, and a great many trials, and a great many temptations.

The late George M. Pullman said, not very long before he died: "I am not happy. I wil ltell you when I was happy. I was happy when I was a journeyman working with my plane and at my trade. I wearied myself out with a long day's work and received my few dollars a day for good, honest labor. Then I went home and laid down and slept the sleep of the just. I had no cares. I had nobody to say that I was a bad man and to want to murder me because I took a certain course in business, as I thought in the interests of the shareholders, as well as of myself. I cannot be generous with other people's money."

Whatever we may think, that was Mr. Pullman's position. He had no Peace. His money could not buy it.

In that night when he was awakened from sleep and staggered with that horrible disease, the agony was on his face as he fell ere he reached the bell to summon aid. They found him groaning and dying and lifted him to the sofa. He had no Peace. Money brought him no Peace. Money does not bring you Peace.

A great French officer said: "I will give all my fortune, and promise to give everything which I ever can get beyond a bare maintenance, if you can give me sleep."

Sleep had fled from him. He could not buy it in any market in Europe.

You cannot buy the Peace of God. You can only get Peace through faith in Jesus Christ our Lord, when you have repented of your sins and obeyed God, and trusted Him. Then the Holy Spirit will give you Peace.

My peace I give unto you; not as the world giveth, give I unto you.

The world only gives for a time, and what the world gives is hard to get; it is harder to keep, and it must be given up.

Is not all that you get from the world hard to get?

Voices—"Yes."

General Overseer—Do you not have to work hard for it?

Voices—"Yes."

General Overseer—Do you not find it harder to keep it than you do to get it?

Voices—"Yes."

General Overseer—It must be given up. The day must come when you must give it all up. You brought nothing into this world, and it is certain that you can carry nothing out.

The True Worth of a Man.

They say that a man dies worth so much. It is not true. A man is not worth one cent unless he is a child of God.

"O," says some one, "his shares in such and such a railway are worth so much; his houses are worth so much; his lands are worth so much."

That is all true. I agree to that, that his horses and his cows, and his lands and his railways are worth so much, but how much is the man worth? How much is that carcass which lies in the coffin worth?

A medical college might give a few dollars for it.

It is really worth nothing. It is a poor corpse; a bit of clay, corrupt and dead.

Yet if he died in the Lord his riches are boundless; for they are in heaven. He has treasure in heaven.

If he has not lived for God, then he is poor and miserable, blind and naked, dead and damned, and he is not worth anything.

What God gives is not hard to get. He will give it royally, if we will only do right. He will preserve it, and nothing has to be given up. Thank God for that. That Peace will endure forever.

Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

There are some men who are always afraid. They talk of themselves as brave, but they are not brave. They shrink before the walking delegate. They grow pale before the miserable drunken den of Union committees.

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Even the rich employer bows himself before the Union. They are not brave.

"Let not your heart be troubled."

A great many people's hearts are troubled all the time. They are afraid to break with the world lest they should not be able to get bread to eat.

I would be afraid to break with God lest I should be damned.

God is Greater Than the World, Man or the Devil.

Who is the greater God or the world?

Voices—"God."

General Overseer—God or the Devil?

Voices—"God."

General Overseer—God or man?

Voices—"God."

General Overseer—If God is the greatest, why not trust God and do right, and go right on? God will take care of you.

When I laid down my large church in Australia, there were some brethren who said I would starve. I said I would starve in a very good cause.

I was God's servant. If He did not care to supply me from His commissariat, I would fight God's battles until I died.

I fought them all these long years since I retired from the Congregational body in 1878.

For twenty-one years I preached the Gospel over land and sea to multitudes of people, and sometimes spent many hundreds of thousands of dollars a year in doing it. Yet I have never made a contract with any man to give me a dollar.

Does it not pay to serve God?

Voices—"Yes."

General Overseer—Does it not pay to be brave?

Voices—"Yes."

General Overseer—"Let not your heart be troubled, neither let it be fearful."

Are you afraid of the churches?

Voices—"No."

General Overseer—Who will win the battle?

Voices—"God."

General Overseer—How many is God going to win it by—a vast army?

Voices—"No."

General Overseer—Can He do it by three hundred?

Voices—"Yes."

General Overseer—God has fought many a battle when there was nobody on His side.

God Does Not Need a Large Army in Order to Win.

Who was it that came down upon the Assyrian host and laid them low in death?

Voices—"The Death Angel."

General Overseer—God permitted the Angel of Death to go forth, and the Assyrian host was no more. When God wanted to protect Elisha at Dothan, could He not protect him?

Voices—"Yes."

General Overseer—Dothan had not many people in it, and there was a vast number encamped against Elisha. But when Elisha's servant was afraid that they would perish, Elisha prayed God to open his eyes that he might see. His eyes were opened, and he saw what Elisha saw all the time. He saw the chariots and the horsemen of heaven trooping out from all the sky and wheeling around that hill.

Every one who stands for God, and is determined to stand for God, stand to your feet, and tell him so. (Apparently all arose.)

Are you determined, God helping you, to stand for God?

Audience—"Yes."

General Overseer—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, in spirit, in soul, in body. Give me Thy Holy Spirit, and enable me to do right, no matter what it costs, to all men and in Thy sight. If I have done any wrong, let me restore and confess and do right. Take away my sin for the sake of Jesus, the Lamb of God who taketh away the sin of the world.

Give me Thy Holy Spirit, and make me pure in spirit and in soul and in body. Give me that Peace which Thou didst send Thy Son to leave, that I may not be troubled, that I may not be fearful, for His sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean that?

Audience—"Yes."

General Overseer—May God help you.

The meeting was then closed by the General Overseer 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.

LORD, HELP ME.

Central Zion Tabernacle, Lord's Day Morning, June 11, 1899.

REPORTED BY S. D. AND E. W. AND A. W. N.

The services were opened by singing Hymn Number 355:

O day of rest and gladness,
O day of joy and light;
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Through ages joined in tune,
Sing "Holy, holy, holy,"
To the Great God Triune.

The General Overseer then read from the twenty-fifth Psalm, and then in the Gospel according to St. Matthew, in the fifteenth chapter from the twenty-first verse to the end of the chapter.

Prayer was then offered, after which the announcements were made and the offering received.

LORD, HELP ME.

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, O Lord, my Strength and my Redeemer.

I ask you to notice a prayer that I read to you today, one which I count one of the most beautiful prayers in all the Word of God.

It is very short:

TEXT.

Lord, help me.

Just now I lifted from the desk this little pamphlet, which has recently left our Publishing House. I have just seen it for the first time. Of course I directed its publication.

It contains four of my discourses preached in this place upon Repentance.

As I was glancing over I said, "Lord, you helped me to say the truth in these sermons. They have been greatly blessed. Bless my words this morning. Help me."

This came from my heart spontaneously, without thinking particularly of my text this morning.

That is the instinctive cry, "Lord, help me."

What men want is help.

What women want is help.

What children want is help.

What we want in every institution is help.

If we are to be God's servants, we must be helpers.

I have always been grateful for my name, which came to me, humanly speaking, by accident. It is simply a family name. John Alexander—a very plain, simple name. It means "By the Grace of God, a helper of men."

I learned the meaning of that name when I was very young.

There has been nothing in my life that has not been molded by that thought.

How can I help?

I Cannot Help Men by Bringing Things Down to Their Level.

If I am to cross a desert, I must cast up a highway in the desert.

If I am to make a road across a marshy country, I cannot do it by taking the good soil from the good country around, taking it all off down to the clay, and filling up the marsh.

That would be a stupid thing, would it not?

Voices—"Yes."

General Overseer—In order to help men, you must take them across marshy places to good places. This is the time of bridge-building and highway-building everywhere.

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You have to take the stones out of the mountain side and run a road around the mountain. You have to twine it around the mountain, and around and around until you reach the top.

This is a time of building.

The great masses of the people are recognizing the value of testimony.

The great purpose of Christ was not merely to come Himself and help humanity, but to establish a Church which should be a permanent help for humanity; a Church which should rule the world; not a Church which should be ruled by the world; a Church which should judge the earth; not a Church which should be judged by the world.

The Church of God has a right to rule the State, and not the State the Church.

That is a radical doctrine for Americans, because America neither recognizes God nor Church.

The United States of America has not written the Name of God in its Constitution.

The United States of America recognizes neither Church nor God in its Constitution.

The United States of America must write that Name in her Constitution.

Men who did not love God and wanted to keep out God's Name ruled when that Constitution was framed. They lied all the way through. They lied when they said that all men were created free and equal.

All Men are Not Born Free and Equal.

That child born in the slums, the offspring of a harlot and of a thief and drunkard; born in vice and in sin with his blood polluted, impure through every avenue of its being, is not born equal to and it is not born free, compared with the child who is born of parents whose blood is clean, in whom there is not a drop of nicotine or alcohol, nor any dirty, filthy pig, nor any filthiness of that kind; whose spirits, souls and bodies are magnifying God.

Is not the babe born of such parents, trained in a Christian family, taught to trust God and ever to extend its mind with good sound knowledge, born immensely superior to the child in the slums?

Answer—"Yes."

General Overseer—It is a lie to say that they are all born free and equal.

Moreover, the very men who framed that Constitution were growing slaves on their plantations, and selling, some of them, their own flesh and blood.

That Constitution must be attacked. It has to be broken. It will have to be amended.

It has been amended now fifteen times and it will have to be amended in many more respects before it is right.

You cannot help some people at all. You cannot help a person who does not recognize the Divinity of Christ.

The woman in our lesson did not recognize it. She simply came to Him as a great prophet. She did not see the Son of God.

Have mercy upon me, Thou Son of David.

He answered her nothing. He went right away from her. She thought, perhaps, He was too great a man, and that she must go to some of the servants. So she went to Peter or to John or some other disciple, until at last they asked the Lord to send her away.

But they could not send her away. She had the spirit of prayer.

When people turn traitors to Zion, they have never been loyal to Zion from the beginning, and the sooner they get out the better.

From the start there are things which will show just exactly what kind of people they are. There are some infallible tests.

That woman did not recognize Christ as the Son of God. These apostles wanted to get her away, and they could not.

She had the spirit of prayer. She had listened to Christ's teaching, and His Spirit had gotten into her.

When people are in earnest, they keep at it. That is why I get anything done. I know I can get things done, if I keep in earnest.

I can get what I wish for, if I keep in earnest.

God will give to us our heart's desire, but we have to keep knocking, knocking, knocking.

Parable of the Importunate Midnight Caller.

Christ tells of a man who goes to a house at night, and knocks. No one answers, and he keeps knocking.

Perhaps some such conversation as this takes place:

"O, I will not get up. You are a tramp."

The man keeps on knocking.

"I will not get up. I am in bed with all my children."

The man keeps on knocking.

"Who is it?"

"Lazarus. We have no bread. Jesus and the apostles have eaten it all up. Get up and lend us some bread."

"My children are in bed with me. I am not going to get up."

"Jacob! You lazy, obstinate fellow, get up, and get me that bread."

"I will not."

Lazarus keeps on knocking, knocking, knocking.

"Well, I will have to get up; you are making such a row. Everybody in the house is awake now."

Then Jacob gets up and gives Lazarus, the importunate caller, what he wants.

That is the way. Keep at people. Knock until you get what you want.

Knock! Knock! Knock! Keep on knocking. When you are through, knock again. (Laughter.) That is the only way I ever did anything with you. I kept knocking at you.

When you need help from God, knock.

If you wish help for humanity, knock.

Every one that asketh receiveth.

Keep on asking.

Every one that seeketh findeth.

Keep on seeking.

To every one that knocketh it shall be open.

Keep on knocking, until God Almighty sees that you are in earnest; until every angel in heaven knows you are making a racket.

That woman got the spirit of prayer.

She went after Christ. He said to her:

I was not sent but unto the lost sheep of the house of Israel.

Then He went away. But she went right after Him, and she worshiped Him and cried, "Lord, help me." She was through asking for her daughter.

Some of you are asking for your daughters.

Some of you are asking for your mothers.

Some of you are asking for your sons.

Some of you are asking for your sisters.

Ask for yourselves, you sinners. Get your hearts right.

Get Yourselves Right First.

Your son does not take any stock in your religion, because he does not see any religion in you.

Your wife does not take any stock in your religion, because she does not see any religion, because you are no help to her. You are a grumbling wretch as it is. You grumble at dinner, supper and breakfast, and all the time. What is the use of your asking her to come down to Zion Tabernacle, you grumbler.

You do not make it attractive.

This woman got down to herself. She went before the Lord, and Jesus said, "It is not meet to take the children's bread and cast it to the dogs." That was just as much as to say, "You Canaanitish dog, what right have you to come to Me and take the children's bread?"

Did she give up then?

How many of you would like to be called a dog? She did not stop. She went right after Him. She said, "That is all I am. You are right. I am a dog."

All her sins came to her; all her dirty filthiness. The dirty, filthy, heathen plays which she had read came up in accusation against her. The Phallic Mysteries in which she had taken a part caused her to shudder as she thought of their unspeakable impurity.

But they were no worse than the Eastern Star. They were no worse than the Masonic order.

The Freemason sits among the graves. He lodges in secret places. He eats swine's flesh, and broth of abominable

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things is in his vessel. He is a smoke in God's nostrils which burneth all the day long.

That is the Word of God.

He is a Baal-worshiper and a devotee of the Phallic Mysteries.

God will be revenged upon you dirty Secret Society dogs who sit among the graves and murder Hiram Abiff every night.

All this woman's sins came back to her. She saw that she was a dog.

If the women of Chicago were honest, there are multitudes of them who would see that they are dogs, and very dirty dogs at that.

They are dirty dogs reading dirty books.

You have to take the place of a dog, if you get blessing from God. You hypocrites, you will not take the place of a dog. You are an American lady! You are an American citizen! You stand on tiptoe and scream! (Laughter.)

Human Dogs in America.

American citizens chew and smoke $700,000,000 of nicotine poison every year.

American ladies sit down and read dirty novels with filthy imaginings in them. They go to operas and listen to lewd plays; for instance, Mephistopheles the Devil, Marguerite the Harlot, and Faust the Doctor.

That is a nice combination. Perhaps Lucrezia Borgia would suit you better; the dirty poisoner, the daughter of a pope.

That woman knew that she was a dog.

"It is true, I am a dog," she may have said, "but You cannot get me away. You cannot drive me away. I will keep at You until I get what I want."

Then the Lord gave her a whole loaf, instead of the crumb for which she had so humbly asked.

When you can take the lowest place, then He will give you anything. When you remember that prayer, you will get down low enough.

Really there is a great deal of false humility; sham humility. To get real humility, take the lowest place, and God will help.

Every one who is willing to take the lowest place at God's feet, stand and confess all your shortcomings. Stand and tell God. (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; power to repent fully; to restore, and to confess to my fellowman in Thy sight. Give me Thy Holy Spirit, and for the sake of Jesus, the Lamb of God who taketh away the sin of the world, take away my sin and my sickness, and my impurity, and let me be willing to take the lowest place; to be less than the least of all saints, that Thou mayest bestow a blessing upon me, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Voices—"Yes."

Dr. Dowie—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.

GOD IS WORKING.

Central Zion Tabernacle, Lord's Day Afternoon, June 11, 1899.
REPORTED BY S. D. AND E. W. AND A. W. N.

The meeting was opened by singing Hymn Number 204:

Am I a soldier of the Cross—
A foll'wer of the Lamb—
And shall I fear to own His cause,
Or blush to speak His Name?

Scripture Reading and Exposition.

The General Overseer read from the nineteenth Psalm, and also from the forty-third chapter of Isaiah.

But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art Mine.

He did not say by *my* name.

"I have called thee by *thy* name."

God has given to His Covenant people, Israel, a new name, in these latter days, according to His promise.

The seed of Abraham had been called in the name of Israel, Jacob. Israel became such a terrible failure that God had to scatter them throughout the earth. He said that they should be called by a new name when He gathered them again. They possibly did not know what that name would be.

God said: "In Isaac shall thy seed be called."

The Saxon is Isaac's son. God is calling His people in these latter days and making them the Missionaries, Defenders and Protectors of an oppressed people. The flags of the two great Anglo-Saxon powers, Great Britain and America, now float over 650,000,000 people, possibly, including the protected states.

That is nearly one-half of the entire human race, which numbers about 1,450,000,000. If we include the Scandinavian, the German and the Dutch, leaving out the Slavonic and the Latin races, you have, roughly speaking, over 700,000,000.

That one-half of the human race today is dominated by Isaac's sons (Saxons).

This is the new name which in the latter days God's people were to be called by. The Anglo-Saxon race is greater than the American, or the British or the Scandinavian, or the German people, because it includes them all.

For I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the water—

You see what a mighty maritime people they are, ever passing through the waters.

Africa the Ransom Which God is Giving.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour; I have given Egypt as thy ransom, Ethiopia and Seba for thee.

Africa is the ransom which God is giving today.

Throughout Egypt and Africa from Khartoom, through the Equatorial Provinces, and down through Southern Africa to Cape Town, a line of railway is being rapidly constructed. Telegraphic communication will soon be established from the mouth of the Nile to its source and on through the Continent.

I have been following the patient persistence with which the British power has advanced up the Nile with that marvelously reconstructed Egyptian army. They made a railway as they marched, a mile a day, sometimes. They marched into the inland and smote the Mohammedan power and scattered and destroyed it. England now holds the Nile from its sources to the sea, and the right-of-way throughout Africa.

Ethiopia is Soudan, and with Egypt and Seba practically represented Africa.

God has given Africa for a ransom.

The next step is the Holy Land. The Flag of the Cross will float where the flag of the accursed Crescent now floats, where that horrid power of the False Prophet still stands. That crescent will not be replaced by the cross of the apostate Church of Greece or Rome. God's own people will hold Palestine.

Since thou hast been precious in My sight, and honorable, and I have loved thee; therefore will I give men for thee, and peoples for thy life.

Fear not; for I am with thee: I will bring thy seed from the East, and gather thee from the West; I will say to the North, Give up; and to the South, Keep not back; bring My sons from far, and My daughters from the end of the earth; every one that is called by My Name, and whom I have created for My glory; I have formed him: yea, I have made him.

God is Bringing Into Zion the People From Every Land and Clime.

Last night at our Guests' Meeting in Zion Home I counted nineteen States of this Union and seven foreign countries represented. I have seen as many as thirty-two States and ten foreign countries represented in Zion Home in one week. There are more than forty nationalities already inscribed upon the membership roll of the Christian Catholic Church in Zion.

One of the remarkable features of this work is that God lays it upon the hearts of men to lay aside everything—their friends, home, business, social and ecclesiastical position—and come into Zion.

The Testimony of God's Witnesses, "It Is Truth."

Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring their witnesses, that they may be justified: or let them hear and say, It is Truth.

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Do you believe that Jesus Christ is the same yesterday, today and forever?

Audience—"'It is truth.'"

General Overseer—Is He the same Saviour?

Audience—"'It is truth.'"

General Overseer—Is He the same Healer?

Audience—"'It is truth.'"

General Overseer—Is He the same Cleanser?

Audience—"'It is truth.'"

General Overseer—Has He saved you?

Audience—"'It is truth.'"

General Overseer—Has He healed you?

Voices—"'It is truth.'"

General Overseer—Every one whom He has healed, stand. (Very nearly two thousand people arose.)

Are you God's witnesses?

Those standing—"'It is truth.'"

General Overseer—Did God heal you?

Those standing—"'It is truth.'"

General Overseer—Let every one now who has been saved, also stand. (Nearly all arose.)

Did God through faith in Jesus save you?

Audience—"'It is truth.'"

General Overseer—Does He keep you?

Audience—"'It is truth.'"

General Overseer—

Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no saviour. I have declared, and I have saved, and I have shewed, and there was no strange god among you: therefore ye are My witnesses, saith the Lord, and I am God.

That is the trouble—a strange god. That is the trouble with the Methodist Church today.

What is the name of that strange god?

A Voice—"Mah-hah-bone."

General Overseer—But the old name is—what?

Voices—"Baal."

The Abominable Worship of Baal in the Masonic Lodge.

General Overseer—The sun-god.

"Come along, Mr. Evangelist, or Minister, or Bishop of the Methodist Church, they say you must be a Freemason. Off with all your clothes. Put on this old pair of drawers. Put on this old shirt."

Nice spectacle he is when he has done that!

But that is only the beginning. He stands at the door of a Masonic Lodge waiting for Masonic regeneration. What a pitiable spectacle!

They put a hoodwink over his eyes, and a tow-rope around his neck. Then Rev. John Smith, or Bishop Brown, or Evangelist Fool, is towed along and kneels at the feet of a Worshipful Master who sits in the East, because the sun rises there.

He kneels there and repeats the vows which make him a murderer. They make him say that he will be willing to have his tongue cut out, and his body to be cut in twain. He vows to fight the enemies of Masonry.

Masonry is the Worship of Baal, the Sun-God.

There is no Christ in any of the vows, prayers, Scripture readings, hymns or philosophy. Their philosophy and all their system is from the ancient mysteries of filthy heathen gods. They worship the law of nature and the law of revenge.

In the first degree the candidate follows the course of the sun from east to south and from south to west. That is all a part of the worship of the sun as the procreative principle in nature—a vile, heathen worship.

Is that the place for a man of God?

Voices—"No."

General Overseer—When that man goes back into the Methodist pulpit, does he not take a strange god with him?

Voices—"Yes."

General Overseer—He has the strange god. It is a god that the Bible knows all about; a god whom Elijah fought on Carmel's side. He stood alone, and won. The prophets of Baal were hewn to death at the brook Kishon.

I tell you, every false minister among you is damned for entering into that accursed fraternity. Unless you repent, you will die!

God blessed His people when there was no strange god among them.

May God grant that there shall be no strange god in Zion.

There was no strange god in the Methodist Church when John Wesley lived, was there?

Voices—"No."

General Overseer—Did not God declare His mighty words there?

Voices—"Yes."

General Overseer—Did He not show His mighty power to save?

Voices—"Yes."

General Overseer—Did He not save?

Voices—"Yes."

General Overseer—Does He do it now in the Methodist Church, to any considerable extent?

Voices—"No."

Dr. Dowie—Last year 4,000,000 Methodists prayed at least twice a day—that would make about 3,000,000,000 prayers a year—and they came out with eight thousand less members than when they entered in.

I have declared, and I have saved, and I have shewed, and there was no strange god among you: therefore ye are My witnesses, saith the Lord, and I am God. Yea, since the day was I am He; and there is none that can deliver out of My hand. I will work, and who shall let it?

Hymn Number 44 was sung, after which prayer was offered and the announcements made. The offering was received.

GOD IS WORKING.

The General Overseer then said:

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.

I will speak a few words this afternoon from the words which I read to you:

TEXT.

Therefore ye are My Witnesses, saith the Lord, and I am God. Yea, since the day was I am He: and there is none that can deliver out of My hands: I will work, and who shall let it?

The word "let" is the old English word for reverse, or turn back—hinder it.

"I will work, and who will hinder it? Who will turn it back?" is the meaning.

Beloved friends, the longer I live, the more deeply I am impressed with the thought that in this world, and throughout this Universe, it does not matter what anybody thinks, unless they think as God thinks. It does not matter what anybody wills, unless they will as God wills. It does not matter what anybody says, unless they speak as God speaks.

The ballots of the whole Universe, were they cast into the scale against God the Omnipotent, would be as nothing.

God is Mightier Than His Universe.

If it were possible for rebellion to be universal, it would be possible and easy for Him who created all things, to crush it in a moment, and to wipe it out. He could create another Universe after He had crushed every rebel into dust.

What does it matter what you think?

The great God says, "I will work, and who shall turn it back?"

I had only the entire press, pulpit and people against me. I did not think much of it. I knew that one man and God made an absolute majority upon any question, and that if I were right I could and would defeat the whole outfit.

I did it, too. They were whipped properly.

Zion will stand yet and say to kings and princes and to mighty armies, "Go back! God is working! Go back!"

God will not work by your armies. He will not work by your fleets. He does not work with forty-ton guns.

The wrath of man worketh not the righteousness of God.

God is not a murderer. He does not send His people forth to murder and rob each other. Business is robbery to a large extent. No man yet honestly earned $20,000,000 for himself.

There are not enough hours in the day to earn it in honest labor. He might earn it by stealing it. He might earn it by saying to the oil producers, "I have cornered the market, and you must sell your oil to me, or else you cannot sell it at all."

No workingman has a right to say to his fellowman: "You shall not work for less than three, four, five, six, seven, eight,

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ten dollars." Every man has a right in the sight of God to work for what he chooses. Every man will get his wages in the long run.

We Will All Get All We Deserve.

Abraham Lincoln got his wages—a bullet in the brain. But he was deathless. He had done his work, and he died for it. No man can take from him the fact that he sat down, and without Congress or the army being consulted, in the Name of the Most High God struck the manacles off from four million of slaves.

"He that hateth his life in this world shall keep it unto life eternal." If we love our lives, we will lose them.

God is working.

God who made this world is working. He is working by the Word of God, the eternal *Logos*, who became flesh and dwelt among us, who is now seated on the Throne of Universal Empire.

He is working through His Church in Zion today, and you cannot turn it back. He is the same wonder-working God, the God of Elijah, who will smite the Mah-hah-bones. He will scatter the priests of Baal. He will scatter the priests of the groves who sit among the graves; who lodge in secret places; who sit under the tree; who have broth of abominable things in their vessels and eat swine's flesh. The smoke of their torment ascendeth forever and forever. God says it is a smoke in His nose; a fire that burneth all the day long.

Do you think that God will forever endure you stinkpots, smoking and chewing $700,000,000 a year in nicotine? Do you think He will forever endure whiskypots, drinking $1,300,000,000 a year? Do you think He will endure forever you people who grow swine's flesh, growing cholera, cancer, trichinosis and tuberculosis, and sell it?

God Says, "I Will Recompense Into Their Bosom."

He says He will be revenged. It will come back in your bosoms. Your wife will have the cancer in her bosom. I have seen thousands of them in the bosoms whence the infant draws its first draughts of life when it has left the womb.

You cannot smoke tobacco, you cannot drink liquor, you cannot eat swine's flesh, without sowing poison and disease, for which you reap death.

The poor victims of all these generations of sin come to God and say, "Oh God, Thou who didst in Thine own days by Thy Son heal the sick, do it now." Does He not do it?

Voices—"Yes."

General Overseer—Have we not the blind people who have eyes now?

Voices—"Yes."

General Overseer—Have we not the deaf people who have ears?

Voices—"Yes."

General Overseer—Have we not the lame who can walk?

Voices—"Yes."

General Overseer—Have we not all manner of diseases healed amongst us and throughout the world?

Voices—"Yes."

General Overseer—Unfaithful men have usurped the place of shepherds within the fold, but God is going to bring back again the old-time religion which tells us Jesus saves and heals and blesses and keeps us. (Amen.)

Life is Found in God, and in God Alone.

The Spirit of God is working in His people, and, thanks be to God, He is working in Zion. He is calling to Repentance.

He is saying, "You thieves, restore! You liars, confess! You adulterers and adulteresses, be clean! or you will be damned."

God is working. All the rest is talk, gunpowder and bullets. Did bullets ever change a man's heart?

Voices—"No."

General Overseer—Only God and His Omnipotent Love and Light and Life and Wisdom and Knowledge and Power can make men godlike. Bullets cannot do it. Ballots cannot do it. "Oh, ballots can do much" says the Prohibitionist. Ballots can do nothing.

Temperance Cannot Take the Place of Christianity.

Do you think that voting down the liquor traffic would make America religious?

Mohammedanism teaches that a man must not drink, and they do not drink. But has that made them moral? Does that change their hearts? Has it made them pure? Has it made them holy? Has it made them wise? Ask all the pages of history, and you will read that the most fanatical, unrelenting and murderous hate which has ever cursed a country has been in the hearts of those who do not drink alcohol. They are full of the Devil.

I hate liquor; I hate tobacco; I hate swine's flesh; I hate oysters, those dirty scavengers of the sea?

They eat from the river all the filth of Philadelphia, and then you eat them. My good Lord, have mercy upon you if you can eat any more of that abomination. It is an abomination! It has neither scales nor fins. It is created by the muck of the cities.

I hate these things.

The destruction of these things or the sweeping off of tobacco would not change a single human heart.

If a man gives up liquor and tobacco and swine's flesh and all these abominable things, and does not give his heart to God, he is like the man of whom Jesus said, "But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house, whence I came out; and when he is come he findeth it empty, swept, and garnished."

He knows he cannot get in again, so he goes away and calls seven devils more wicked than himself, and tells them to go in. Pride, love of money, ambition, etc., come in and dwell there. The last state of that man becomes worse than the first.

Friends, we must cleanse ourselves from everything that is evil. The moral and physical would not regenerate us spiritually.

Cleansing and Purifying Begins With the Spirit.

So we must ask God to work in our hearts, in our spirits. Let God take possession, and let Him work. Let the Kingdom of God be within us wherever we are. Let God work from the center to the circumference. He will make you clean.

Oh, who will let God work in his heart?

Who will let God take possession of his spirit?

Who will let God reign and rule?

Men have stood in this Tabernacle who had been drinkers and smokers and sinners for forty and fifty years. They arose and asked God to take their hearts. Did He not do it, and take all the appetite for sin out of them?

Voices—"Yes."

General Overseer—Did He not take all the appetite for tobacco out of you?

Voices—"Yes."

General Overseer—Did He not take all the appetite for liquor and abominable things out of you?

Voices—Yes."

General Overseer—Did He not take all the bad passions out of your heart?

Voices—"Yes."

General Overseer—Then surrender the heart. Let God work in the center of your being.

What is the use of cleansing the outside of a cup and platter and leaving it dirty within? What is the use of keeping clean the mere outsides of men unless you have their spirits right? Is it not right to let God work first in our spirits, then in our souls and then in our bodies?

Voices—"Yes."

General Overseer—Then let Him begin working there.

May He work in Zion.

Every one in this room who desires that God shall take them, spirit, soul and body, and work in them "both to will and to work for His good pleasure," stand up 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. Enable me to do right. If I have wronged any, help me to repent, to confess, to restore, to do right to all men, and in Thy sight.

Father, I have sinned. For Jesus' sake, by Thy dear Son, the Lamb of God who taketh away the sin of the world, take away my sin, and cleanse my spirit, my soul and my body, and give me power to serve Thee, and let Thee work in me, and work through me to a sin-cursed and disease-smitten world, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean that?

Audience—"Yes."

General Overseer—Do it. Let God work.

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After the Consecration song "I Will" had been sung, the meeting was closed by the General Overseer 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.

DEACON SLOAN'S SEPTEMBER ITINERARY.

Deacon Daniel Sloan's tour of visitation for the month of September will include points in Wisconsin, Illinois, Indiana, Michigan and Ohio.

He will visit with the members and friends of Zion at the below-named places as indicated by attached dates, and desires to meet with the members and friends of Zion residing within a radius of twenty-five miles of these stated points.

The Stereopticon presentation of the Panorama of Zion and Exhibit of Zion City will be given on a given evening at each of the following places to be visited:

September 1st to 3d, Marinette, Wisconsin.
September 7th, Harvey, Illinois.
September 9th, Oak Park, Illinois.
September 11th, Dwight, Illinois.
September 12th, Pontiac, Illinois.
September 14th, Hammond, Indiana.
September 15th and 16th, Lafayette, Indiana.
September 17th and 18th, Logansport, Indiana.
September 19th and 20th, Huntington, Indiana.
September 21st to 23d, Wolcottville, Indiana.
September 24th and 25th, Sturgis, Michigan.
September 25th and 26th, Litchfield, Michigan.
September 27th and 28th, West Unity, Ohio.
September 29th and 30th, Valparaiso, Indiana.

It is proposed to give the month of October to a Mission in Illinois, Wisconsin, Minnesota and Iowa. The places with dates will be announced later.

Full information concerning each of the places to be visited will be sent direct to those in charge of the work in these places, consisting of posters, dodgers and tickets of admission for the Stereopticon Exhibition. These will be widely distributed locally.

All who desire to attend these conferences may apply by mail for further information or particulars.

OVERSEER MASON'S MEETINGS IN IOWA AND ILLINOIS.

Meetings will be held by Rev. George L. Mason, B. A., B. D., Overseer of the Christian Catholic Church in Zion for China, as follows:

PONTIAC, ILLINOIS—September 2d, 10:30 A. M., 3 and 7:30 P. M.; September 3d, 7:30 P. M.; September 4th, 2:30 and 7:30 P. M. Services at Zion Tabernacle.

The Ordinance of the Lord's Supper will be administered at the above place.

The Ordinance of Baptism by Triune Immersion will be administered if there are candidates.

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.

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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From the General Overseer's Correspondence

AT THE MOUTH of two witnesses or three every word may be established.

THE truth of God as proclaimed in Zion is being established in the mouths of tens of thousands of witnesses.

Their testimonies to His Saving, Healing, Cleansing, Keeping, Prospering Power go forth as a mighty influence, by the Holy Spirit, in opening men's spirits to the truth.

Testimony upon testimony upon testimony, clear, simple, truthful, incontrovertible, have a powerful effect. Like a great stream, whose source is in the eternal mountains, they rush on, breaking down the strong barriers of error and prejudice everywhere.

God is establishing His Truth in the mouths of His witnesses.

Let no one think that his testimony will not be missed.

It has its place in the great plan of God.

God calls for it.

"Let the Redeemed of the Lord say so."

This Department of LEAVES OF HEALING, which has been such a great blessing under God, will be maintained during the General Overseer's absence.

Those who have been blessed out of Zion will be given an opportunity to praise His Name, give Him glory and tell to all men His goodness, in these pages.

Whole Family Greatly Blessed Through Leaves of Healing.

WAUSAU, WISCONSIN, August 17, 1900.

DEAR GENERAL OVERSEER:—I feel it my duty to write to you and thank you for your prayers and God for healing.

We have been healed many times through your prayers, and our own also.

I was healed of severe stomach trouble. I was in such pain all night and all the next day that I could not sleep or rest.

As soon as the telegram was sent I began to feel better. The next day I was all right.

Last winter two of my sons and one of my daughters were very sick with what I think was the grip.

They were in bed, could eat scarcely anything and had very high fever.

My daughter was very sick. She would talk out of her head.

We prayed for them and in three days she was up again. The boys were only one day in bed, as they were not so bad.

I also thank God for giving us a dear baby boy last winter. I had lost three before and would have lost this one but for Zion's prayers and the Grace of God.

I gave the others medicine, which would help for a short time and then it would do no more good.

We thank the dear Lord that He gave me strength to carry this one through. We also thank Him for safe deliverance without the aid of a doctor or midwife.

Our dear baby has been healed of severe kidney trouble and other diseases.

The Bible is a new Book to us since reading LEAVES OF HEALING, and we have been greatly blessed both spiritually and physically.

Our children pray for themselves when they get hurt. Numbers of times they have stepped on a rusty nail with their bare feet, but they never put anything on it. Their only remedy is prayer.

We thank Dr. Dowie for his teaching.

We enjoy reading LEAVES OF HEALING very much, and our constant wish and prayer is that God will keep and protect His servant in Zion and all of Zion until Jesus comes.

I burned my arm very badly, but I prayed over it and it soon healed. It never even blistered and I had very little pain.

Your Sister in Christ Jesus, (MRS.) H. F. TREIBEL.

Wonderfully Healed of Serious Injuries.

1432 MICHIGAN AVENUE, CHICAGO, August 20, 1900.

DEAR OVERSEER PIPER:—On May 16, 1900, my testimony was, "I'm so glad that I belong to God, that He has the right of way with me, and that He knows how to run His own property. I'm sweetly resting in His Everlasting Arms." People have no idea what a "life of faith" means while they have an income.

In less than twenty-four hours I was put to the test, and have proved that the promises of God are true.

As I stepped from a car a bicyclist who was riding very rapidly, contrary to a city ordinance, knocked me down.

I never knew how I came to be in a heap with the bicycle, but I well know how for the next ten or fifteen minutes there was a most terrific fight for breath and life. It seemed every moment would be the last, it was so dark.

They took me up. The Spirit said Pray. All I could say was, *God, help.*

He answered then and there, or I could not have reached home alive, or be here to tell the story.

They said, "Take her into a drug store." I prayed, "Lord, don't let them give me any medicine," and they did not.

I was then taken home in the patrol, supported by a kind-hearted policeman.

With great difficulty could I articulate a word.

On examination my case was diagnosed thus: My left hand was helpless, my right limb dragged and there were six bruises on my lower limbs, some as large as my hand, and very painful.

But all of these were as nothing compared with the almost fatal blow on my right side, which was painful beyond description. This, I think, must have been caused by the arm of the cyclist.

My right arm and shoulder were sprained badly and increasingly painful until Friday night. Then a Zion brother prayed with me and soon after there came a quick and exceedingly painful movement, followed by a snap, which could have been heard across the room. Every bone and muscle moved perceptibly. From that moment the arm has steadily gained.

No one was there but God and myself, so I cannot state the extent of the injury, but I can never forget the miraculous power which healed me then. I have had many instantaneous healings, but was never before conscious of the moving of the parts.

God knows I love Him. My all is on His altar.

Elder Stevens was first sent to pray and lay on hands; then a Zion brother prayed. Then Overseer Speicher came, and the General Overseer and Overseer Piper sent word they would pray.

I steadily gained until I overdid in using my hand. Then Elder Graves came and prayed and I was instantly relieved.

I desire to express my gratitude to all who have prayed, or who have in any way rendered timely aid.

I praise God for Zion and that His power is just the same today.

(MRS.) HATTIE EUNICE POWERS.

Instantly Healed of Lameness.

FORREST, ILLINOIS, August 20, 1900.

OVERSEER SPEICHER,

Dear Brother in Christ:—I desire to tell what God did for me in Zion Tabernacle.

I went to Chicago on Friday, July 13th. On the 14th I went to see Zion City Site and attend the Consecration Services.

On Wednesday the General Overseer prayed and laid his hands on me in the Name of the Lord Jesus, in the Power of the Holy Spirit, in accordance with the Will of God our Heavenly Father. I was instantly healed of lameness and laid aside my crutches.

I give God all the glory.

I came home leaning on the promises of God instead of wooden crutches.

Nearly everybody here belongs to some Secret Society. They did all they could to make me lose my blessing. They are very angry because the General Overseer exposes their work.

May God bless Zion everywhere and bring the General Overseer back safe, is my prayer.

Your Sister in Christ, ELLEN SIMESON.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME.

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, August 25, 1900, was conducted by Overseer Piper.

After the usual opening exercises, the States represented were enumerated and found to be twelve in number, as follows:

California, Illinois, Indiana, Iowa, Michigan, Minnesota, Nebraska, New York, Ohio, Tennessee, Texas and Wisconsin.

The following foreign countries were also represented:

Canada, Ireland, Japan and Switzerland.

The meeting was then thrown open for testimony.

FRANK D. CALVER, Mansfield, Ohio, said: "I have had a great desire to come to Chicago to visit Zion. I thank God for the privilege of being here this evening. You have all heard how they persecuted our dear Elders down at Mansfield. There are many there who need conversion. Pray that conviction may take hold of their hearts. Pray for me that I may be a blessing to some one.

"I thank God that He has drawn my heart Zionward, and my only desire in life is to serve and obey Him. I have received healing for my body, and I thank God for all the blessings He gives to me."

ARTHUR BALLIET, Mansfield, Ohio, said: "I thank God that I can be with you tonight. I thank Him for sending Dr. Dowie to this country. It is through reading LEAVES OF HEALING that I am here. I have no doubt in my mind that if it were not for LEAVES OF HEALING, I would be in a drunkard's grave.

"I live in Devilsfield, as you call it, and I think you gave it the right name. There are a good many devils there. The only thing we can do is to trust God, and He will give us victory. I am sure He will. Pray for me that I may be faithful."

C. H. FREDERICK, Mansfield, Ohio, said: "I used to live in Mansfield, but I am glad I live in Zion now. I think it is better to be among those who are living Christian lives than among those who do not know what God's will is.

"Pray for the people in Mansfield. I know there are many there who would be glad to receive the Full Gospel, if they were not prevented. May God open the way for the people to hear the Full Gospel."

GEORGE ZEDIKER, Mansfield, Ohio, said: "I ask you to pray for Mansfield that we may get her into Zion."

Overseer Piper—Zion will get hold of Mansfield yet.

RUTH SEXTON, Auburn, Indiana, said: "I thank God for Dr. Dowie and his work. He has been the means of bringing many people to God."

MARTHA DOWER, Republic, Michigan, said: "I cannot say that I did not know what Salvation was before I read LEAVES OF HEALING, but I did not know anything about Divine Healing. I praise God that through reading LEAVES OF HEALING I have been enabled to understand His Way of Healing. I am glad I am in Zion. I have been a reader of the LEAVES since Dr. Dowie preached in the Auditorium. The teaching has been a blessing to me."

MR. SCHNEERER, Elyria, Ohio, said: "I always receive a blessing when I read of these meetings in LEAVES OF HEALING. I love LEAVES OF HEALING. I have been reading it for about five years. It is spoiling me for any other kind of reading. Any other reading is dry.

"I do not take any stock in what people say against Zion; it only gives me more backbone.

"I am very much interested in distributing LEAVES OF HEALING.

"The General Overseer prayed for me in Cleveland when he was there, and I received blessing. I thank God for the teaching of Zion."

EDITH BARBER, Stevens Point, Wisconsin, said: "It is only since July that I knew of Zion. I thank God that I have learned of His Way of Healing. I have taken a great deal of medicine, and through a friend was advised to try Christian Science.

"Two ladies of Stevens Point told my mother of Zion. They came to visit me, and prayed for me. I had been prayed for before by the family and by the minister, but had received no benefit. That morning when the ladies prayed for me I gave up my medicine and received strength immediately. I wrote to Zion for prayers, and received benefit. I was told that I must make wrongs right, and I did so."

SAMUEL HOCKING, Mineral Point, Wisconsin, said: "When I came here last October I was not a Christian. Dr. Speicher and several of the brethren talked with me. I broke down and told my wife that I would be a Christian. I know I am changed, for those with whom I used to associate I now shun. I also know that I am changed, because I love the brethren. I am the only one in the town who believes in Zion. I desire to join the Christian Catholic Church before I go home."

Overseer Piper—We will pray that you will not have to stand alone very long.

H. R. JEFFRIES, Fairmount, Indiana, said: "Zion preaches the whole Gospel, and that is why I am here. I love the whole Truth. I know that if we expect full blessing, we have to have the Full Gospel. I do not find it anywhere but in Zion."

MRS. C. D. IRVINE, Grand Island, Nebraska, said: "I thank God for answer to prayer. Not long ago I was very sick and suffered great pain. My husband asked if he should go for an Elder. I said no. We had prayers, and after a short time the pain stopped and I went to sleep. I thank God for the many blessings which I receive."

MRS. C. A. BAKER, Plymouth, Indiana, said: "I thank God for the many blessings He has bestowed upon me. This summer we have had a Holiness Campmeeting at our town. The minister warned the people against Dowieism, saying that if they meddled with it they would lose their experience. I thank God I desire to lose part of my experience, as far as believing that the Lord sends affliction, employs physicians, etc., is concerned. I am so glad God has delivered me from these things. I desire to receive more teaching. The Lord has answered prayer and delivered me many times."

MRS. JENNIE JEFFRIES, Fairmount, Indiana, said: "I thank God that I can testify in Zion. I came here to hear the whole truth. I had been healed before I read LEAVES OF HEALING."

CLARENCE CROSBY, 1311 Michigan Avenue, Chicago, Illinois, said: "I thank God for the first LEAVES OF HEALING which ever reached me. I did not read long until I knew it was God's Word. I had been endeavoring to fight sin in our town, but everything was against me. The Church was swallowed up with Secret Societies. When I talked of coming into

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Zion, all my people were against me. I thank God for Zion and for all the blessings I receive."

JOHN A. COOK, Traverse City, Michigan, said: "Through reading LEAVES OF HEALING I learned of God's work in Zion. I became interested. God had told me to come out of the Methodist Church, and for about ten years I had been trying the spirits. I tried the Free Methodist, the United Brethren and one or two others, but could not find a home in any. When I read LEAVES OF HEALING I knew this was what I had been looking for since I had left the Methodist Church. I wanted that good old religion which the people had years ago. I praise God that I have found it. From this time on, while God spares my life, I will live for His honor and glory. I am past seventy-seven years old and am living in the strength of my Heavenly Father."

T. H. KETTELL, Tipton, Iowa, said: "Mrs. J. Lower, Tipton, Iowa, had suffered for many years with a tumor. After reading some Zion Literature, she learned that God was her Healer. One of her daughters wrote to the General Overseer for prayers, but she did not get any better. The daughter wrote again, and about the time the letter reached here, she was instantly healed of the tumor. She had suffered great pain, and that was also healed. Today she is strong and well."

C. D. IRVINE, Grand Island, Nebraska, said: "I praise God for Zion, and for the blessings which have come to me through reading LEAVES OF HEALING. I praise Him for the spiritual strength I have received, and for the answers to prayer."

MORRIS VAN HORN, Wolcott, New York, said: "I praise God that He ever sent Overseer Piper to Auburn, New York. It was through him that my wife was brought to Zion, and through my wife that I was brought. I praise God that I was brought from darkness into light, through the prayers of my wife. When she came home from Auburn, she said she had joined Zion. It was not long before I became interested in LEAVES OF HEALING and could not let it alone. My wife sent a request for prayer to the General Overseer that I might be brought into Zion. About two weeks afterward I asked for an application blank. From that time on I have been satisfied with Zion."

DEACON HOMER KESSLER, Logansport, Indiana, said: "I am thankful that Zion is in my heart, and that I am in Zion. I stayed in the Methodist Church four years longer than I ought to have done. I say to our Methodist friends that if John Wesley were on earth he would teach and preach Divine Healing. He did so to some extent. In the discussion with reference to Divine Healing, John Wesley could only be on one side. The Methodists today would be opposed to him and his teaching as they are to Zion. I wish they would all read up the Journal of John Wesley. He tells of receiving answer to prayer for healing for himself and others on many occasions."

JAY KING, Traverse City, Michigan, said: "I have been away from Zion for some time, still I have kept in close touch with you. I know a good thing when I have it, and have never felt like turning my face from Zion. I became so interested in this blessed work that I gave up the business of selling medicine. I used to ask God's blessing upon that work, but I could not do that any longer. I know Christ is my Great Physician, and if I have any trouble, He helps me out. It is the joy of my life to be in Zion, and I find great blessing in this work."

MRS. GREGORY, Sandwich, Illinois, said: "I thank God that I have been permitted to receive the Full Gospel, and to learn of all God's love for me. I trust God for all things, and especially for the blessing of health in our family. Until four years ago, when I learned that God was the Healer, there had never been a year, especially a winter, when we did not have to call in the doctor quite a number of times for the children. Since we have learned to trust God, the children have been kept in perfect health with one exception. That was the sickness of my daughter two years ago. She was very seriously afflicted with kidney disease. I prayed for her myself, also wrote a request for prayer to Zion. She was very seriously ill, but was instantly healed at the time of prayer. God healed her, and she has been in perfect health since that time. I feel so thankful for these blessings, and for many other things which I receive from His hands."

The meeting was then closed by the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit 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.

GUDS VEJ TIL HELBREDELSE.

AF PASTOR JOHN ALEX. DOWIE.

1. Guds Vej til Helbredelse er en Person, ikke en Ting.

Jesus sagde: "Jeg er Vejen og Sandheden og Livet," og han har alle Dage aabenbaret sig for sit Folk under Pagtsnavnet Jehovah-rophi, eller, "Jeg er Herren, som læger dig."—Joh. 14-16; 2 Mos. 15:26.

2. Vor Herre Jesus Kristus er endnu vor Læge.

Han Forandrer ikke, thi "Jesus Kristus er i Gaar og i Dag den samme, ja til evig Tid." Han er al Tid hos os, thi han har sagt: "Se, jeg er med Eder alle Dage, indtil Verdens Ende." (Heb. 13:8; Matt. 28:20.) Fordi han er uforanderlig, og da han endnu er nærværende i Aanden, som da han var her i Kødet, saa er han sit Folks Læge.

3. Guddommelig Helbredelse er grundet paa Kristi Forsoningsdód.

Der var spaaet om ham: "Visselig, han har taget vore Sygdomme paa sig og baaret vore Smerter og vi have faaet Lægedom ved hans Saar, og det er klarligt lagt for Dagen, at dette blev opfyldt under hans Lægedoms Gerning, som endnu stadig vedvarer.—Esaias 53:4, 5; Matt. 8:17.

4. Sygdom kan slet ikke være Guds Vilje.

Det er Djævelens Gerning og en Følge af Synden og det er umuligt, at Djævelens Gerninger kunne være i Overensstemmelse med Guds Vilje. Kristus kom for at afskaffe Djævelens Gerninger, og medens han vandrede her paa Jorden, helbredte han *al* Sygdom og *al* Skrøbelighed, og alle disse Syge erklæredes udtrykkeligt for at være overvældede af Djævelen.—1 Joh. 3:8; Matt. 4:23; Ap. G. 10:38.

5. Helbredelsesgaven er vedvarende.

Der staar udtrykkeligt skrevet,—at "Naadegaverne og sit Kald fortryder Gud ikke," og Gaven til at helbrede er iblandt de ni aandelige Gaver til Kirken.—Rom. 11:29; 1 Cor. 12:8-11.

6. Guddommelig Helbredelse kan erholdes paa fire Maader.

Den første er den enfoldige Troens Bøn; den anden er Forbøn af to eller flere; den tredje er Salving af de Ældste under Troens Bøn; og den fjerde er Haandspaalæggelse af dem, som tro og hvem Gud har beskikket og kaldet til det Embede.—Matt. 8:5-13; Matt. 8:19; Jak. 5:14, 15; Marc. 16:18.

7. Guddommelig Helbredelse modvirkes af djævelske Efterligneiser,

blandt hvilke kunne nævnes "Christian Science" (Den falskeligen saakaldte Kristelige Kundskab. Se 1 Tim. 6:20, 21), Tanke Helbredelse, Spiritualisme og flere andre. 1 Tim.4:1, 2; Esaias 51:22, 23.

8. Mangfoldige have fundet Helbredelse ved Troen paa Jesus.

Forfatteren kender Tilfælder i Tusindvis og har selv lagt Hænder paa flere Tusind Mennesker.

Fuld Underretning kan erholdes ved Gudstjenesterne i Zion Tabernakkel, 1621-33 Michigan Avenue, og 6426-34 Wentworth Avenue, paa Sydsiden; i Zion Tabernakkel, hjør. Madison og Paulina Streets, paa Vestsiden, og i Zion Tabernakkel, hjør. Belden og Lincoln Avenues, paa Nordsiden. Desuden udgives i Zion Publishing House, 1207 Michigan Avenue, mange Smaaskrifter, kvilke indeholde Vidnesbyrd af mange, baade i dette og andre Lande, som ere blevne helbredede.

Altsaa kommer Troen derved, at man hører, men at man hører, sker ved Guds Ord.—Rom. 10:17.

Du indbydes paa det venligste til selv at komme og høre.

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.

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HE IS JUST THE SAME TODAY.

BY REV. JOHN ALEX. DOWIE.

HAVE you ever heard the story
How our Lord before He died
Laid His blessed hands in healing
Upon all who to Him cried?

How the sick and all oppressed ones
He rejoicing sent away?
O, I'm glad, so glad to tell you,
He is just the same today.

LET me speak to you of Jesus, kind reader of these pages. In simple, honest words, with tenderness and love, I want to tell you glad, good news. Christ changes never, and as He was on earth in ages long gone by, He is unchangeably the same even here and now. The Word which never dies is true, "Jesus Christ is the same yesterday, today and forever."

All His life and ministry were beautifully described by Peter thus: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all who were oppressed of the Devil." (Acts 10:38.)

"Teaching" patiently, "preaching" boldly, He went about with constant sympathy, "healing all manner of disease and all manner of sickness among the people." (Matthew 4:23; 9:35.)

He is the same today as when He trod the Holy land, blessing the fainting, scattered, burdened sheep of God with words of life. And still He journeys over all the earth and never wearies of His loving task. He binds up still the broken, bleeding hearts, He still delivers from the tyrant's fetters, and from Himself, the Fountain, healing virtue still is flowing.

With outstretched hands He stands, quick to respond to thine appeal and banish all thy woe. Unseen but "with us alway," as He said, He stands beside thy bed of weary pain.

Loved ones bend over thee, and minister with sympathetic care; but nearer than all beside is Jesus, thy Saviour and thy Healer still.

The Hand that cleansed the foulness of the leper's flesh and made it sweet and clean; the Hand that made the deaf to hear, the blind to see, the lame to leap, the dumb to speak; the Hand which raised the dead to life is here, no vanished Christ have we.

Oh, wherefore doubt, and wherefore seek at other hands, from surgeon's knife or poison draught, the healing which He died to bring to thee, to me, to all mankind, in every age, in every land, in every clime? Christ changes never.

At noontide, sixteen years ago, I sat in my study in the parsonage of the Congregational Church, at Newtown, a suburb of the beautiful City of Sydney, Australia. My heart was very heavy, for I had been visiting the sick and dying beds of more than thirty of my flock, and I had cast the dust to its kindred dust into more than forty graves within a few weeks.

Where, oh where was He who used to heal His suffering children? No prayer for healing seemed to reach His ear, and yet I knew His hand had not been shortened. Still it did not save from death even those for whom there was so much in life to live for God and others.

Strong men, fathers, good citizens, and more than all, true, faithful Christians, sickened with a putrid fever, suffered nameless agonies, passed into delirium, sometimes with convulsions, and then died. And oh, what aching voids were left in many a widowed, orphaned heart.

Then there were many homes where, one by one, the little children, the youths and the maidens, were stricken, and, after hard struggling with the foul disease, they, too, lay cold and dead. It seemed sometimes as if I could almost hear the triumphant mockery of fiends ringing in my ears whilst I spoke to the bereaved ones the words of Christian hope and consolation.

Disease, the foul offspring of its father, Satan, and its mother, Sin, was defiling and destroying the earthly temples of God's children, and there was no deliverer.

And there I sat with sorrow-bowed head for my afflicted people, until the bitter tears came to relieve my burning heart. Then I prayed for some message, and oh, how I longed to hear some words from Him who wept and sorrowed for the suffering long ago, the Man of Sorrows and of Sympathies. And then the words of the Holy Ghost inspired in Acts 10:38 stood before me all radiant with light, revealing Satan as the defiler and Christ as the Healer.

My tears were wiped away, my heart was strong; I saw the Way of healing, and the door thereto was opened wide, and so I said, "God help me now to preach that word to all the dying 'round, and tell them how 'tis Satan still defiles, and Jesus still delivers, for 'He is just the same today.'"

A loud ring and several loud raps at the outer door, a rush of feet, and then at my door two panting messengers, who said, "Oh come at once. Mary is dying; come and pray." With just such a feeling as a shepherd has who hears that his sheep are being torn from the fold by a cruel wolf, I rushed from my house, ran hatless down the street, and entered the room of the dying maiden. There she lay, groaning, grinding her clenched teeth in the agony of the conflict with the destroyer, the white froth, mingled with her blood, oozing from her pain-distorted mouth. I looked at her and then my anger burned.

"Oh," I thought, "for some sharp sword of heavenly temper keen to slay this cruel foe who is strangling that lovely maiden like an invisible serpent, tightening his deadly coils for a final victory."

In a strange way it came to pass; I found the sword I needed was in my hands, and in my hand I hold it still, and never will I lay it down. The doctor, a good Christian man, was quietly walking up and down the room, sharing the mother's pain and grief. Presently he stood at my side and said, "Sir, are not God's ways mysterious?"

Instantly the sword was flashing in my hands—the Spirit's Sword, the Word of God. "God's way!" I said, pointing to the scene of conflict. "How dare you, Dr. K——, call that God's way of bringing His children home from earth to heaven? No, sir, *that is the Devil's work*, and it is time we called on Him who came to destroy the work of the Devil to slay the deadly, foul destroyer, and to save the child. Can you pray, Doctor; can you pray the prayer of faith that saves the sick?

At once, offended at my words, my friend was changed, and saying, "You are too much excited, sir. 'Tis best to say God's will be done," he left the room.

Excited! The word was quite inadequate, for I was almost frenzied with Divinely imparted anger and hatred of that foul destroyer, disease, which was doing Satan's will.

"It is not so," I exclaimed; "no will of God sends such cruelty, and I shall never say God's will be done to Satan's works, which God's own Son came to destroy, and this is one of them."

Oh, how the Word of God was burning in my heart: "Jesus of Nazareth went about doing good, and healing *all that were*

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oppressed of the Devil: for God was with Him." And was not God with me? and was not Jesus there and all His promises true? I felt that it was even so, and turning to the mother I inquired, "Why did you send for me?" To which she answered, "Do pray, oh, pray for her that God may raise her up." And so we prayed.

What did I say? It maybe that I cannot recall the words now without mistake, but words are in themselves of small importance.

The prayer of faith may be a voiceless prayer, a simple, heartfelt look of confidence into the face of Christ.

At such a moment words are few, but they mean much, for God is looking at the heart.

Still I can remember much of that prayer unto this day, and asking God to aid I will endeavor to recall it.

I cried:

Our Father, help! and Holy Spirit teach me how to pray. Plead Thou for us, oh Jesus, Saviour, Healer, Friend, our Advocote with God the Father. Hear and heal, eternal One? From all disease and death deliver this sweet child of Thine. I rest upon the Word. We claim the promise now. The word is true, "I am the Lord that healeth thee." Then heal her now. The word is true, "I am the Lord, I change not." Unchanging God, then prove Thyself the Healer now. The word is true, "These signs *shall* follow them that believe, in My Name, they *shall* lay hands on the sick, and they *shall* recover." And I believe and I lay hands in Jesus' Name on her, and claim this promise now. Thy word is true, "The prayer of faith *shall* save the sick." Trusting in Thee alone, I cry, oh save her now, for Jesus' sake. Amen.

And, lo, the maid lay still in sleep, so deep and sweet that the mother said in a low whisper, "Is she dead?" "No," I answered in a whisper lower still, "Mary will live; the fever has gone. She is perfectly well and sleeping as an infant sleeps."

Smoothing the long dark hair from her now peaceful brow, and feeling the steady pulsation of her heart and cool, moist hands, I saw that Christ had heard and that once more, as long ago in Peter's house, "He touched her and the fever left her."

Turning to the nurse I said, "Get me at once, please, a cup of cocoa and several slices of bread and butter."

Beside the sleeping maid we sat quietly and almost silently until the nurse returned, and then I bent over her and snapping my fingers said, "Mary!" Instantly she awoke, smiled and said, "Oh, sir, when did you come? I have slept so long."

Then stretching out her arms to meet her mother's embrace, she said, "Mother, I feel so well."

"And hungry, too?" I said, pouring some of the cocoa in a saucer and offering it to her when cooled by my breath.

"Yes, hungry, too," she answered with a little laugh, and drank and ate again, and yet again, until all was gone.

In a few minutes she fell asleep, breathing easily and softly.

Quietly thanking God, we left her bed and went to the next room, where her brother and sister also lay sick of the same fever. With these two we also prayed, and they were healed.

The following day all three were well, and in a week or so they brought to me a little letter and a little gift of gold, two sleeve links with my monogram, which I wore for many years.

As I went away from the home where Christ as the Healer had been victorious, I could not but have somewhat in my heart the triumphant song that rang through heaven, and yet I was not a little amazed at my own strange doings, and still more at my discovery that

HE IS JUST THE SAME TODAY.

And this is the story of how I came to preach the Gospel of Healing through faith in Jesus.

That very day I went to the cemetery and laid in the grave the bodies of three who had died two days before; but I rejoice to add that in the more than twelve years of ministry in Australia which followed, I only buried five, although ministering to many, many thousands.

And yet it was not all at once that I could discover how to teach the lessons that I learned that day. Not until six years after did I fully enter upon the ministry of healing as a part of the ministry of the Gospel of our Lord Jesus Christ, to preach which I was duly ordained twenty years ago.

In these twenty years I have prayed, and in Jesus' Name have laid my hands upon tens of thousands of sick ones, and, so far as man can judge, by far the greater part were fully healed. These witnesses have testified in thousands and the record of their testimonies has gone forth to many lands.

We have left our friends and home to carry Leaves of Healing from the Tree of Life to every nation we can reach. We have never proclaimed this Gospel in any city or country where God has not confirmed the word with signs following, although in some places it is still true as nineteen centuries ago, "He could not do there many mighty works because of their unbelief."

We bring this Message to this city, and to thee, kind reader. It will give us joy to tell it to all who will come. Salvation and healing are FREE, for God never sells His gifts. "Come, buy wine and milk without money and without price."

The mission opens its doors to all. It is the old-time religion and no new Gospel that is preached. 'Tis the Gospel of Jesus' Redemption for spirit, soul and body, bringing Salvation from sin, Healing from sickness, and Cleansing from every defilement of the flesh and spirit.

Let the words abide in thy heart:

HE IS JUST THE SAME TODAY.

And if thou wilt believe Him, first for Salvation and then for Healing, thou wilt go onward in the King's Highway of Holiness, singing the familiar words with a new meaning, as thou goest along the way through earth to heaven:

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.

DIVINE HEALING IN THE GOSPEL.

We claim Divine Healing upon the ground of the Atoning Sacrifice. We claim it because it was said, "The chastisement of our peace was upon Him," and more, "with His stripes we are healed." That we humbly claim. Matthew eighth chapter and sixteenth and seventeenth verses distinctly refers this prophecy to Divine Healing.

Yes, it is true. "*Himself took our infirmities and bare our sicknesses.*"

We teach that the Atoning Sacrifice of our Lord Jesus Christ covers all kinds of sin and its consequences, of which disease is one.

Another point is that Divine Healing is a perpetual covenant with God's people; for He has revealed himself by that name—Jehovah-Rophi—"I am the Lord that healeth thee." Exodus 15:26.

The "Gifts of Healings" are ever in the Church of Christ; for 1 Corinthians 12:9 shows that they are "in the Holy Spirit," and He is ever in the Church. Again it is written: "The gifts and calling of God are *without repentance.*" (Romans 11:29.) Therefore, the Gifts of Healings, however they may be neglected, cannot be removed, for God's Word would then fail, and that cannot be.

"The redemption of our body" (Romans 8:23 and Thessalonians 5:22-24) is a present redemption, and if we will all let God have his way we may also say with Paul, "The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death." (Romans 8:2.)

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NEW AND REVISED

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	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 Things? and a Voice of One Crying in the Wilderness.
	No. 5, May,	1900—Conquests for Christ in America: Past, Present and to Come.
	No. 6, June,	1900—If It Be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus.
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Central Zion Tabernacle.

1621-1633 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—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—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 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.

6426-6434 Wentworth Avenue.

Elder A. F. Pence and Evangelist W. E. Moody, 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. Gerald F. Stevens, Elder-in-Charge.
Evangelists M. H. Loblaw and Nellie Stevens, 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. A. W. McClurkin, B. A., B. D., Elder-in-Charge.

MEETINGS—Lord's Day at 10:30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

North Side Cottage Meetings.

SUNDAY AT 10:30 A. M.—At the residence of Brother Doose, 163 Larrabee Street, west side, near Elm Street.

WEDNESDAY AT 7:45 P. M.—At the residence of Brother George W. Smale, 1204 Milwaukee Avenue (second floor), near North Avenue and Robey Street. This meeting was formerly held on Monday evening.

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. F. A. Graves, Superintendent. 1:30 P. M. Bible Class for Seventies and others, led by Deacon Daniel Sloan.

EVERY MORNING AT 6:30—Prayer and Consecration.

First Saturday of every month at 2 P. M., the General Overseer addresses a United Gathering of Zion's Junior Seventies.

Zion Bible Class.

Conducted by Deacon Daniel Sloan, 1214 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."

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, 147th and Desplaines 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 Thursday evening.

WEST PULLMAN, Illinois—Tuesday Evening at 7:30, at the residence of William Schmitz, 11707 Lowe Avenue, N.B.—No Services in Harvey. Rev. W. O. Dinius, Elder-in-Charge.

HAMMOND, Indiana—Rev. James Watt, Evangelist-in-Charge. Deacon Andrew Gellinger, 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. S. A. Walton, 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 P. E. Will, 126 Lake Street.

Bohemian Mission.

Rev. W. F. Matthews, Elder-in-Charge.

CHICAGO—Zion Tabernacle (Slonsky Stan), 722 West Nineteenth Street.

Deutscher Gottesdienst

im Zion Tabernakel, 1621 Dearborn Str., (zwischen der 15. Straße) jeden Dienstag, Freitag und Sonntag um 8 Uhr Abends und jeden Sonntag um 10½ Uhr Vormittags.—Rev. F. J. Richert, Geistlicher.

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., except during the summer.

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 door.

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STEREOPTICON EXHIBITS OF ZION CITY.

TO THE MEMBERS AND FRIENDS OF ZION.

This will set before you clearly the purposes, plans and provisions for the special visits to the Branch Churches and Gatherings of Zion throughout Wisconsin, Iowa, Minnesota, Nebraska, Kansas, Missouri, Illinois, Indiana, Michigan and Ohio, as well as elsewhere throughout the United States and Canada.

Stereopticon Exhibitions of Zion and her work will be made, and conferences held which are now being planned for, in connection with Deacon Sloan's special mission with reference to Zion City and the work of Zion generally.

1. Where a Branch Church does not already exist with an Elder or Deacon in Charge, a petition must be made asking for such a visit as follows:

We, the undersigned, as members or friends of Zion, desire the Panorama of Zion and Exhibit of Zion City to be given in ——, and pledge our hearty coöperation, earnest prayers and an unprejudiced hearing.

This must be signed by twenty-five or more members and friends of Zion in original signature, with age, occupation, and Church affiliation.

2. Visits will be made to all such places, either Branches or Gatherings, as speedily as they can be arranged for in routes, three or four places being visited in a single trip. The traveling expenses are to be met jointly by the places visited on a given trip, which will divide the expense; for example, if a trip costs $30 and three places are visited, each place would pay $10 in addition to whatever hall rent there may be.

For illustration, in visiting Lima, Marion and Mansfield, the railroad fare for the trip, 595 miles for two persons, was $35. This to be divided between the three places; in many places the expense would be only about a third, a half, or even less than this amount. A dollar or two from each person, if not all from one or two hearts so thankful for Zion, will meet this expense. It must not in any place be a burden or a barrier to the great blessing which can come from this visit and ministry.

3. A suitable place must be secured if a Zion Tabernacle is not occupied, or is not large enough, which will provide seating capacity of not less than 200. Collections will be taken and these will go toward the rental or traveling expense.

4. Entertainment must be provided in some Zion home for the Deacon and his operator, that is comfortable, and at not too great distance from the Zion Tabernacle or place of conferences.

5. Printed matter will be furnished in advance without expense, consisting of posters for display in stores or windows and handbills for widespread distribution, as well as tickets of admission to be put into the hands of members and friends for distribution to their acquaintances and those desiring to be reached. A special effort must be made to invite all who love God in sincerity and truth and are willing to hear of the mighty work God is doing in and through Zion.

6. When four days are to be given to a place, two evenings will be occupied in conferences, and two given to stereopticon exhibitions, while the daytime everywhere will be fully occupied with interviews with members and friends of Zion. Appointments for these interviews must be made with the Deacon as soon as he reaches a place, or at the very first conference, whether it be afternoon or evening.

If only two days will be given to a place, one night will be used in conference and the other with the stereopticon, with interviews in the daytime.

7. Visits cannot be made to the hundreds of points where there are only four or five members in a place, who are widely scattered, nor to places at too great distances and too remote from each other, because of the time it would involve, as well as the heavy expense it would incur.

8. The Panorama of Zion and Exhibit of Zion City given in a single evening, weekday or Sunday, will be the widely advertised and ticketed public meeting, which ought to attract scores and hundreds at each place.

Where no Tabernacle is rented, a public hall at not too great expense should be secured for the day and evening after the Deacon has announced definitely the date. To save too heavy expense the conferences and interviews can be otherwise arranged for in some residence which is centrally located.

9. Interviews are desired with every adult member and friend of Zion regarding relations to Zion and possibilities in Zion. Larger and clearer views of the consecration to God of every power possessed should be a great blessing in spirit, soul and body to those persons who meet this engagement in the spirit of earnest prayer.

10. When a place is selected for a visit, it is desired that all members within a radius of thirty miles be invited to the conference. As far as possible, when it is desired, hospitality should be provided in Zion homes for those members or friends who come from a distance and are compelled to remain over night or tarry a day or two.

NOTICE.—The Panorama of Zion and Exhibit of Zion City has been rearranged and new and inspiring views of Zion City in all the life of growing harvest-time have been added.

Photographic glimpses and various Panoramas will be exhibited throughout a conference, together with literature concerning special phases of Zion's ever increasing work.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, SEPTEMBER 12th or 13th.

Meeting Out Punishment to Law Breakers.

1. *Curbing lawlessness makes the earth habitable.*—1 Tim. 1:8-11.
   Can evangelization be done when the lawless rule?
   Who should be interested in the enforcement of the law?
   How can lawlessness be curbed?
2. *Transgressors must learn sin has penalties.*—Prov. 13:13-25.
   What occurs when law is trampled under foot?
   Is transgression ever an easy road to travel?
   Do not sinners bring on their own destruction?
3. *The Devil and his children are the lawless ones.*—John 8:39-48.
   Is not the work of the Devil and his children to be destroyed?
   Who is it that regards not the rights of others?
   Who is it that always leads a mob?
4. *Prison correctives are necessary while the Devil has sway.*—Matt. 5:21-26.
   If manslaughter were not punished, what would occur?
   If courts of prosecution did not exist, what would be the state of affairs?
   Why does the body politic need such remedies?
5. *To judge in justice, one must be free from the fault at point, and be unbiased.*—James 2:6-13.
   Can a man who is an adulterer judge adultery?
   Can an infidel judge questions of conscience to God?
   Can a partisan of oppression judge in equity for the poor?
6. *Bribery by money, partisan thought or influence thwarts justice.*—Isaiah 5:20-25.
   In how many lights may the same point be viewed?
   May not a judge in his own mind pass judgment before hearing evidence?
   Are not verdicts sometimes given to please parties or win favors?
7. *The age tends toward perverted justice and mob rule.*—Isaiah 3:1-8.
   Are trusts full of the spirit of oppression?
   What does the spirit of selfishness lead to?
   Have governments been overthrown by insurrections?
8. *When civil rights cease to be enjoyed, remember God has justice in reserve.*—Micah 7:1-7.
   Is the moral fibre getting weaker and weaker in men?
   Are not men more openhanded in devilishness?
   When every sacred right is denied one, what then?

The Lord Our God is a Justice-Defending God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 16th.

The Majesty of Law.

1. *God is the giver of every righteous law.*—James 4:11-17.
   What is law if it is not order?
   Who is the lawless one?
   Is not God the Author of order?
2. *Righteous law gives every one the privilege of his religious convictions toward God.*—Micah 4:3-7.
   Does the Bible stand for religious coercion?
   What is the constitutional right as regards worship?
   Will not God insist that this right be given all?
3. *Right relations with God are essential to obedience to law.*—Deut. 5:6-21.
   What occurs when moral standards get low?
   Do not those who hate God despise governments?
   As to life's relations, which commands are first?
4. *Good law says that losses caused one by another shall be made good.*—Lev. 24:17-22.
   What about reciprocal values?
   Who shall make good losses caused by others?
   Who is to pay for property destroyed by mobs?
5. *Prayer should be offered for those who have the enforcement of law.*—1 Tim. 2:1-6.
   What governors should be prayed for?
   What sheriffs and policemen should be prayed for?
   What judges and justices should be prayed for?
6. *The administration of law is a God-given prerogative to exercise.*—Rom. 13:1-4.
   Is one ever to resist a lawful officer?
   Who gives an officer the power he exercises?
   Is one ever to be afraid of those in authority?
7. *Judges of higher courts are to be appealed to to secure rights.*—Deut. 1:13-18.
   Is not the right of appeal fundamental?
   Who is safe to rely upon for injunctions and reprieves?
   What is essential in safe judgeship?

God's Holy People are a Law-Defending People.

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DIRECTIONS FOR MAKING ZION BANNER AND FLAGS



BANNER

BLUE

GOLD

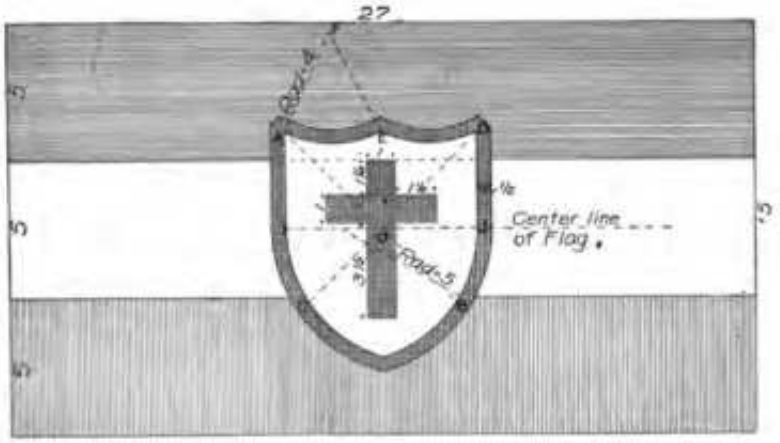
WHITE

CRIMSON

Note:- If the width of banner is 70 in. the unit of measurement is 70÷14 = 5, and line AO is 5 X 10 = 50 inches long.

BANNER

Draw lines AB and CD intersecting at O. Mark off OA and OD = 10 units, angle AOD = 90°. Draw line IJ through O making angle AOI = 45°. Draw AI and DJ perpendicular to IJ. From H, with radius HI = AO, draw arc IK. From L with same radius draw arc JK. From E, the center of line AD, and from A and D with radius = 8 units, draw arcs intersecting at F and G. From F and G with same radius, draw arcs AE and ED. Sword in right field is 6¾ units long, crown is 2 units broad. To find unit in banner divide width in inches by 14



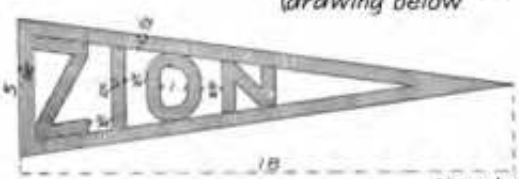
FLOATING FLAG

FLAG

Make flag 27 units long and 15 wide. Construct white shield in center in same manner as described above for banner, making point O in the shield come exactly in the center of the flag. Make crimson band ½ unit wide around white shield. Make top of cross even with lower edge of blue stripe. Dimensions are on drawing

[For dimensions and construction of Pennant see drawing below]

The width of cross upright is taken as unit of measurement. To determine this for any length flag, divide length in inches by 27, thus - for a flag 9 ft long the unit will be 108 in ÷ 27 = 4 in



PENNANT

Rule for constructing Banner, Flag or Pennant.

1. Determine the length or width of Flag, Banner or Pennant you wish to make, in inches.
2. Divide this dimension in inches by the corresponding proportional number on the drawing to get the UNIT IN INCHES.
3. Any proportional number on that drawing, multiplied by this UNIT IN INCHES will give the desired dimension in inches

BURTON J. ASHLEY CHIEF ENG.
1300 MICHIGAN BLVD. CHICAGO

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REV. F. A. GRAVES, SUPERINTENDENT.

THIS week we have a song for the little people, and some verses for them to learn.

The days of Creation are six. The first day, *Light* was created; the second, the *Firmament;* third, *Grass, Herbs* and *Trees;* the fourth *Sun, Moon* and *Stars;* the fifth, *Fish, Fowl* and *Bird;* and the sixth, *Beast* and *Man.*

By arranging these in rhyme, the little folks will fasten them in their minds. This is much better than committing so many of the foolish rhymes to memory. The "wise man" said (speaking of man): "For as he thinketh within himself so is he" (Proverbs 23:7); and again, in Philippians 4:8: "Finally, brethren, whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK on these things." The Psalmist says: "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he *meditate day* and *night*." (Psalm 1:1,2.)

We are responsible for our thoughts.

"The thoughts of the righteous are just" (Proverbs 12:5); "The thoughts of the diligent tend only to plenteousness" (Proverbs 21:5). We shall get out of our hearts what we put in—nothing more, nothing less.

"The thought of the foolish is sin" (Proverbs 24:9); "The way of the wicked is an abomination to the Lord" (Proverbs 15:9).

Let us obey (2 Corinthians 10:5); bringing into captivity every thought to the obedience of Christ.

"Keep thy heart with all diligence." (Proverbs 4:23).

"Keep thy tongue from evil." (Psalm 34:13).

"Keep thyself pure." (1 Timothy 5:22).

"Keep yourself in the love of God." (Jude 21).

"Guard that which is committed unto thee." (1 Timothy 6:20.)

The knowledge of the Lord is strength (Daniel 11:32).

"The joy of the Lord is your strength."—Nehemiah 8:10.

"The way of the Lord is strength."—Proverbs 10:29.

"The fear of the Lord is the beginning of wisdom."—Psalm 111:10.

"The fear of the Lord is the beginning of knowledge."—Proverbs 1:7.

"The fear of the Lord is strong confidence."—Proverbs 14:26.

"The fear of the Lord is a fountain of life."—Proverbs 14:27.

"The fear of the Lord tendeth to life."—Proverbs 19:23.

Evening song.

Cradle Song.

"As one whom his mother comforteth." Isa. 66:13.

F. A. G.
Slowly.

F. A. GRAVES.

1. Who'll go Rockaway, Bye-lo-land? Softly the shadows will creep;
2. Who'll go Rockaway, Bye-lo-land? Tir-ed the lit-tle feet be;
3. Who'll go Rockaway, Bye-lo-land? Je-sus, the little ones keep;

Who'll go Rockaway, Bye-lo-land? Ba-by is going to sleep.
Who'll go Rockaway, Bye-lo-land? Angels are watching o'er thee.
Who'll go Rockaway, Bye-lo-land? Ba-by has gone to sleep.

Softly. After last verse.

Bye-lo-land, Bye-lo-land, Rockaway, Bye-lo-land.

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Days of Creation.

The first day God created LIGHT,
And thus we have our day and night.
The second FIRMAMENT was made,
When earth's foundation first was laid.
The third came GRASS, and HERBS, and TREES,
The fourth, SUN, MOON, and STARS with these.
The fifth brought FISH, and FOWL, and BIRD,
The sixth, the BEAST, and MAN was heard.
The seventh God designed for REST,
And all who keep it will be blessed.

Now let us, in the absence of our beloved General Overseer, commit to memory Mark 13:34.

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.

Let us watch our eyes, lest we see something impure and unholy. Let us watch our ears, that nothing defiling shall enter.

Let us watch our lips as with the prayer of the Psalmist (Psalm 141:3):

Set a watch, O Lord, before my mouth;
Keep the door of my lips.

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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 DEACON A. F. LEE, RECORDER OF ZION SEVENTIES.

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.

WE CAN conceive of no city or place so given up to sin that the blessed Son of God would not come to seek and to save therein that which was lost.

AS THE first Seventy went forth in those days into every city and place where the "lost sheep of the house of Israel" were to be found, so Zion Seventies are going today into every city and place throughout the world, carrying the blessed Gospel of Salvation, Healing and Holy Living to men and women of all classes and conditions, of every nation on earth.

ZION SEVENTIES carry the Message that the same dear Saviour, whose gracious words fell with such power on the sin-cursed and disease-smitten nineteen centuries ago, is here in the power of the Holy Spirit today performing the same mighty works as when here in bodily form, thus fulfilling His promise, "I will pray the Father, and He shall give you another Comforter, that He may be with you forever," and also that "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

They also go to proclaim that this same Saviour is again to return "In like manner" to this earth to reign as King Supreme over all nations. At that time He will call to account those slothful and wicked servants into whose charge was given the care of His household, who have been so unfaithful to their sacred trust that they have not only failed to extend His Kingdom, but have allowed the Despoiler to enter and carry away many of their Lord's treasures into dens of secrecy, the saloon and the brothel.

THE SCENES of devastation and ruin as wrought by the arch-adversary are most vividly given to us in the reports of these noble Seventies, of which the following letter is but a sample of hundreds which are coming to Headquarters in Zion.

As we read such letters, there comes to our minds the force of our Master's words when He said, "They love darkness rather than light, because their deeds are evil." Is it any wonder that they cry out, and run to some hiding place, when Zion's great searchlight, LEAVES OF HEALING, in the hands of these Seventies is turned upon them?

No wonder that the denominational minister throws up his hands in (un)holy horror when asked to read a copy of LEAVES OF HEALING.

No wonder the corrupt Masonic government official calls on his constituency, the murderous mob, to smash the light.

But go on, brave Seventies, and let the bright rays of that light shine into all the dark places of this world, for thither Jesus is about to come.

This letter is written by one who has just recently entered the work of Zion's Seventies at a point some distance from Chicago, and is dated August 20, 1900. She says:

Perhaps a report on the initiatory saloon work at —— would be acceptable.

Saturday night we started for a tour of the saloons.

Our team had only faith enough to take forty copies of LEAVES OF HEALING, but we had to send back for forty more.

Our appearance created an intense surprise in most cases, and we were treated with the greatest courtesy in almost every instance.

When we would swing the doors apart and call "LEAVES OF HEALING," sometimes a dead silence would fall in the room, even the piano music ceasing while we went our rounds as quickly as possible, speaking to every man in the room.

We were shocked to find many members of the denominational churches, some of whom tried to escape by the rear door when they caught sight of us.

In one place a deacon was even leaning up against the bar. A Zion deacon on the outside guarding us, and a denominational deacon on the inside with a scornful smile upon his lips!

One young man, his face white with terror at the sight of us, dashed out to escape recognition, only to run into our guard. Another, startled at the sound of our voices behind him, and finding himself recognized, said, "Here is five cents, but I don't want your paper." I dropped the paper at his feet, and turned quickly to the next, and when I looked around again the young man and paper were gone.

In one crowded saloon nearly every man in the room bought a paper, and one man said, "How much will you take for the whole shootin' match?"

When we returned that way in about fifteen minutes the saloon was almost deserted, and our guard said, "It looks as if they had taken effect."

The next morning one of our band came across a young man lying face downward in the beautiful park at the Locks. Our worker said, "Young man, would you like a copy of LEAVES OF HEALING?" He replied, "No, I bought one last night from a young lady in a saloon, and I've been in trouble ever since I read it."

Then searching the eyes above him to find the Saviour's love—and finding it—he said, "Friend, would you pray for a fellow who is in trouble? I am a sailor and must go out today, but please pray for a fellow who is in trouble."

Lord bless the boys who are "in trouble" through reading LEAVES OF HEALING, and help us to reach the sailors drifting through this great gateway of the lakes.

God bless Zion everywhere.

Yours in His Service,

N. J. M.

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.

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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.

Lie of the Chicago Inter Ocean Nailed Down.

July 24, 1900—False statements alleging that the General Overseer would move Zion City Site to Winthrop Harbor.

Lie of the Chicago American Nailed Down.

August 17, 1900—False statements concerning the family affairs of Abraham L. Nielson.

Lie of the Chicago Times-Herald Nailed Down.

August 18, 1900—False statements concerning the family affairs of Abraham L. Nielson.

Lies of the Chicago Record Nailed Down.

August 15, 1900—False statement alleging that Mansfield attorneys were summoned to Chicago.

August 18, 1900—False statements concerning the family affairs of Abraham L. Nielson.

Lies of the Chicago Post Nailed Down.

August 17, 1900—False statements concerning the family affairs of Abraham L. Nielson.

August 25, 1900—False statements, alleging that the General Overseer can be prevented from returning to America on account of alleged violation of immigration laws.

Lies of the Chicago Journal Nailed Down.

August 20, 1900—False statements concerning the General Overseer and Zion, alleged to have been made by a Mr. Davidson, of Mansfield, Ohio.

August 22, 1900—False statements concerning Zion Lace Industries and the General Overseer's statements concerning them.

Lies of the Chicago News Nailed Down.

August 17, 1900—False statements concerning the family affairs of Abraham L. Nielson.

August 20, 1900—False statements concerning the life-size photograph of the General Overseer.

August 21, 1900—False statement concerning Zion Lace Industries, in Beeston, Nottingham, England, falsely alleging that the General Overseer is guilty of intentional misrepresentation and extensive fraud.

August 25, 1900—False statements alleging that the General Overseer cannot reënter the United States on his return from Europe; also other false statements concerning Zion.

Lies of the Chicago Tribune Nailed Down.

August 18, 1900—False statements concerning the family affairs of Abraham L. Nielson.

August 20, 1900—False statements concerning the General Overseer and Zion, alleged to have been made by Mr. Davidson, of Cincinnati, Ohio.

August 22, 1900—False statements concerning Zion Lace Industries and the General Overseer's statements concerning them.

August 27, 1900—False statements concerning Zion Lace Industries, Beeston, Nottingham, England.

Lies of the Chicago Chronicle Nailed Down.

August 16, 1900—Editorial article falsely insinuating that the General Overseer cares only for money.

August 18, 1900—False statements concerning the family affairs of Abraham L. Nielson.

August 20, 1900—An alleged report of a sermon by Rev. George F. Hall, of Decatur, Illinois, in which Mr. Hall is alleged to have made a maliciously false statement that the General Overseer was a gigantic fraud.

August 25, 1900—A most sensational article, full of false statements, alleging the ridiculous claim that the General Overseer cannot reënter America on account of his never having been a citizen of the United States, and on account of an alleged conviction of crime in a foreign country.

August 28, 1900—False statements concerning the General Overseer, using his name in connection with that of the infamous Christian Science leader, Mrs. Eddy. Also false statements concerning the death of a child at Fremont, Ohio.

Lies of Other City Papers Nailed Down.

Rockford (Illinois) *Register-Gazette*, July 24, 1900—An alleged report of a sermon by the Rev. H. M. Bannen, in which the preacher is said to have uttered the maliciously false statement that the General Overseer was a heartless blasphemer.

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Waukegan (Illinois) *Sun*, July 25, 1900—Absolutely false statement, alleging that the General Overseer would probably abandon the site selected for Zion City and purchase the Winthrop Harbor Site.

Waukegan (Illinois) *Sun*, July 26, 1900—Repeated assertion of the groundless lie that the General Overseer would probably purchase the Winthrop Harbor Site.

Pittsburg (Pennsylvania) *Times*, August 1, 1900—False statements concerning the ministry of Elder Fockler in Mansfield and LEAVES OF HEALING.

Pittsburg (Pennsylvania) *Post*, August 1, 1900—False statement, alleging that LEAVES OF HEALING contained false and malicious charges against Mansfield, Ohio, city officials.

Louisville (Kentucky) *Times*, August 10, 1900—False statement, alleging that the General Overseer intends to ride into Jerusalem on an ass.

Columbus (Ohio) *Citizen*, August 10, 1900—An utterly false and wicked statement concerning the General Overseer's departure for Europe.

Indianapolis (Indiana) *Press*, August 11, 1900—False statement, alleging that the General Overseer has declared for Bryan.

Brooklyn (New York) *Eagle*, August 11, 1900—A long article, filled with the most ridiculously false statements concerning the General Overseer and Zion and the General Overseer's departure for Europe.

West Nottinghamshire *Observer and Beeston Times*, Beeston, Nottingham, England, August 11, 1900—A long article, quoting isolated extracts from THE COMING CITY and LEAVES OF HEALING, with would-be sarcastic comments by one who calls himself a skeptic. The writer is not only a skeptic concerning the power, strength and resources of Zion, under God, but concerning God's power and willingness to heal. His comments are malicious and distort the facts.

Pittsburg (Pennsylvania) *Dispatch*, August 12, 1900—Blasphemous, false statement, alleging that the General Overseer is worshiped by his followers as the Messiah.

Mansfield (Ohio) *News*, August 13, 1900—False and distorted statements concerning the visit of Elders Moot and Dinius to Mansfield.

Mansfield (Ohio) *Shield*, August 13, 1900—A long article describing the forcible ejection of Elders Moot and Dinius from Mansfield. The article while in the main giving the facts, distorts them and closes with a lie concerning LEAVES OF HEALING.

Mansfield (Ohio) *Shield*, August 14, 1900—Utterly false statement, alleging that "Zion is wearied of her fruitless struggle in Mansfield."

Mansfield (Ohio) *News*, August 14, 1900—False statement, alleging that Mansfield attorneys were summoned to Chicago; also other false statements concerning Zion in Mansfield.

Mansfield (Ohio) *News*, August 16, 1900—False statements concerning Evangelist E. P. Fisher.

Mansfield (Ohio) *News*, August 17, 1900—False statements, alleging that Elder McClurkin, while in Cincinnati, Ohio, paid his servants in prayer.

Mansfield (Ohio) *Shield*, August 17, 1900—False statement, alleging that telegrams sent to the Mansfield officials by Overseer Piper were fanatical.

Cincinnati (Ohio) *Commercial Tribune*, August 17, 1900—A sensational article concerning members of Zion in Cincinnati, Ohio, containing many false statements.

Cincinnati (Ohio) *Commercial Tribune*, August 17, 1900—False statement, alleging that Elder McClurkin, while in Cincinnati, Ohio, paid for domestic services in prayers.

Mansfield (Ohio) *News*, August 18, 1900—False statements concerning the family affairs of Abraham L. Nielson.

Minneapolis (Minnesota) *Times*, August 18, 1900—False statements concerning the General Overseer and Zion.

Mansfield (Ohio) *News*, August 20, 1900—False statements concerning LEAVES OF HEALING; also many wicked lies in a letter signed by John H. La Grange.

Mansfield (Ohio) *Shield*, August 20, 1900—False statements concerning LEAVES OF HEALING; also many vile and maliciously false statements in a published letter signed by John H. La Grange.

Des Moines (Iowa) *Leader*, August 21, 1900—False statements concerning the General Overseer and Zion.

Mansfield (Ohio) *News*, August 21, 1900—False statements of a vile and wicked nature, alleging the General Overseer to be an arch-impostor.

Mansfield (Ohio) *News*, August 23, 1900—Several articles containing false statements concerning various departments of Zion.

Waukegan (Illinois) *Sun*, August 25, 1900—False statements concerning the family affairs of Abraham Nielson.

Waukegan (Illinois) *Sun*, August 25, 1900—False statements concerning Zion Lace Industries, Beeston, Nottingham, England.

Lies of the Country Press Nailed Down.

Fulton (Illinois) *Journal*, July 20, 1900—Many distorted statements concerning the General Overseer and Zion.

Winona (Illinois) *Index*, August 16, 1900—Editorial article, falsely insinuating that the General Overseer is wholly mercenary.

Forest (Ohio) *Review*, August 16, 1900—False statement, alleging that the General Overseer intends to ride into Jerusalem on the back of an ass.

Belle Plaine (Iowa) *Union*, August 16, 1900—Maliciously false statement, alleging that the General Overseer is the best "bunco-man" in the country.

Monticello (Indiana) *Democrat*, August 17, 1900—False statement, alleging that the General Overseer does not intend to return from Europe.

Vineland (New Jersey) *News*, August 17, 1900—False statement, alleging that the General Overseer retreated in not going to Mansfield personally.

Lake Forest (Illinois) *Lake Forester*, August 18, 1900—False statement, alleging that the General Overseer will probably not return from Europe; also other false statements concerning Zion.

Hammond (Indiana) *Tribune*, August 21, 1900—False statement, alleging that Joel W. Stevens, of Chicago, was thrown and kicked out of Zion Tabernacle.

Lie of the Religious Press Nailed Down.

The Gospel Messenger (Elgin, Illinois), August 18, 1900—False statements concerning the Gospel proclaimed by Zion at Mansfield, Ohio.

Great Blessing in Answer to Prayer.

SIOUX CITY, IOWA, August 21, 1900.

DEAR GENERAL OVERSEER:—My wife was taken sick through handling ice while making ice-cream at home.

We sent to Zion for prayers, and Mrs. Hancock received a great blessing.

She got out of bed and is about her work.

We thank God and give Him the glory.

We also thank the Elder or Overseer who prayed.

We are members of the Methodist Church, but are coming out and will join Zion.

J. F. HANCOCK.

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.—Acts 2:38, 39.

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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 Alexander 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.*)
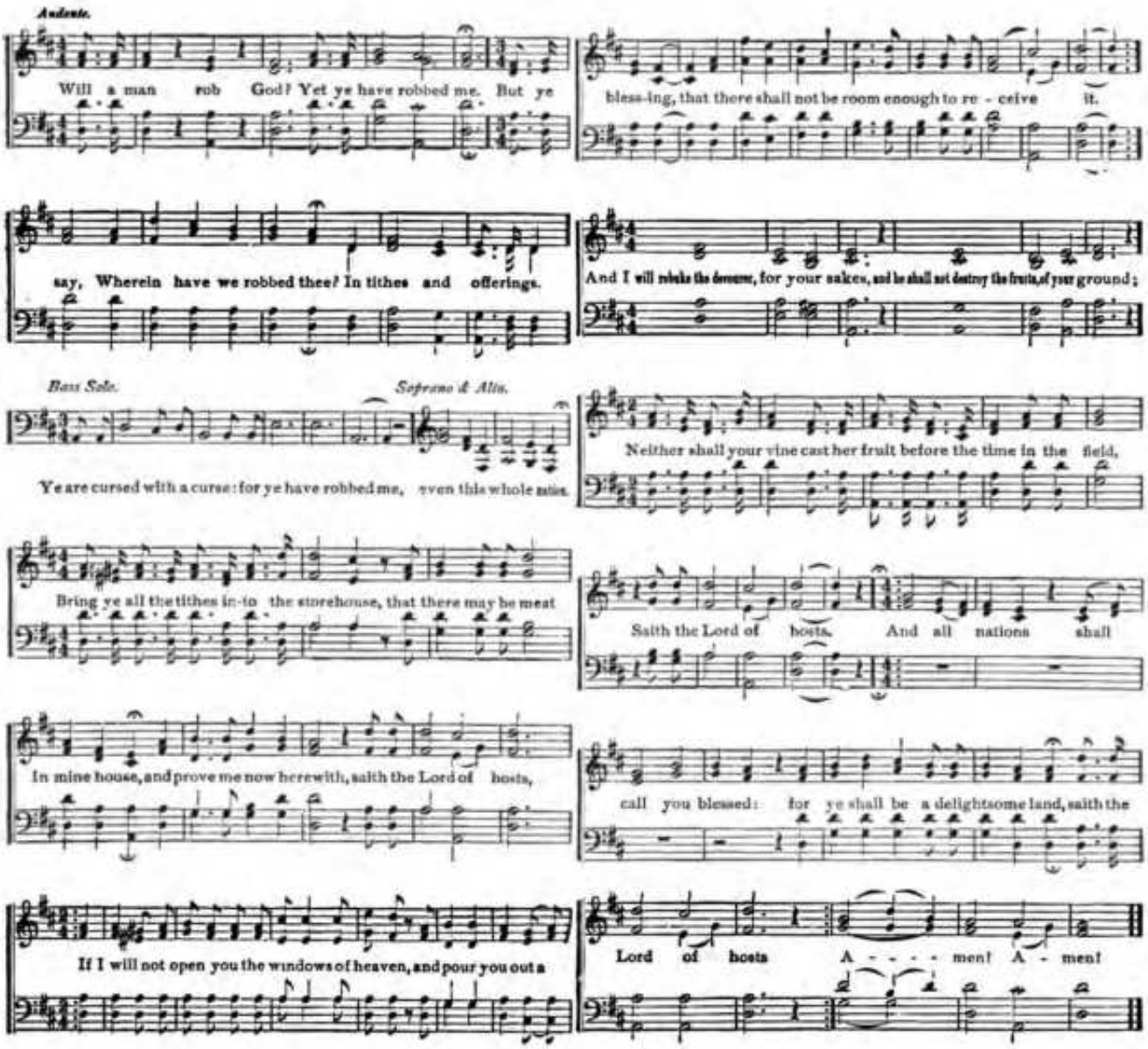
We nominate as Conductor **M**.....
(*If in City, give Street and Number.*)

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.*)

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MALACHI 3:8–12.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Seven Thousand Six Hundred and Fifty-Six Baptisms by Triune Immersion Since March 14, 1897.

Seven Thousand Six Hundred and Fifty-Six 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 June 14, 1900, by the General Overseer	4117		
Baptized by Elders and Evangelists	1272		
Total baptized in Central Zion Tabernacle			5389
Baptized in places outside of Chicago by the General Overseer	120		
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1367		
Total baptized outside of Chicago			1487
Total baptized in three years and three months			6876

Baptized in Central Zion Tabernacle by the General Overseer:			
July, 1900, Vol. 7, No. 12, page 383	57		
July, 1900, Vol. 7, No. 13, pages 414, 415	165	222	
Baptized at Ben MacDhui, Montague, Michigan, by the General Overseer:			
June, 1900, Vol. 7, No. 10, page 320	8		
Baptized in Central Zion Tabernacle by Overseer Speicher	71		
Baptized in Central Zion Tabernacle by Overseer Piper	16		
Baptized in Central Zion Tabernacle by Elder Stith	28		
Baptized in Central Zion Tabernacle by Evangelist Fisher	13		
Baptized in Central Zion Tabernacle by Elder Graves	8		
Baptized in Central Zion Tabernacle by Elder Dinius	15		
Baptized in Central Zion Tabernacle by Elder Taylor	13		
Baptized in Central Zion Tabernacle by Elder Fockler	13		
Baptized in Central Zion Tabernacle by Elder Brasefield	15		
Baptized in Central Zion Tabernacle by Deacon Helm	20	212	
Baptized in Connecticut by Deacon Ellsworth	1		
Baptized in Illinois by Elder McCreery	5		
Baptized in Indiana by Elder Hayden	13		
Baptized in Iowa by Elder Haight	12		
Baptized in Iowa by Elder Cabeen	18		
Baptized in Iowa by Deacon Paxton	1		
Baptized in Kansas by Elder Reed	32		
Baptized in Michigan by Elder Adams	6		
Baptized in Michigan by Elder Stokes	22		
Baptized in Michigan by Elder Hayden	3		
Baptized in Minnesota by Elder Sindall	3		
Baptized in Minnesota by Deacon Crane	7		
Baptized in Minnesota by Elder Excell	15		
Baptized in Nebraska by Elder Hoy	9		
Baptized in New Jersey by Elder Leonard	12		
Baptized in New Jersey by Elder Hammond	19		
Baptized in Ohio by Elder Bouck	10		
Baptized in Ohio by Elder Fockler	5		
Baptized in Ohio by Elder Moot	7		
Baptized in Ohio by Elder Reiff	3		
Baptized in Ohio by Elder McClurkin	11		
Baptized in Ohio by Elder Basinger	1		
Baptized in Pennsylvania by Elder Hammond	13		
Baptized in Texas by Elder Ryder	15		
Baptized in Washington by Elder Simmons	1		
Baptized in Washington by Elder Ernst	2		
Baptized in Wisconsin by Elder Bryant	9		
Baptized in Wisconsin by Deacon Stochholm	33		
Baptized in Wisconsin by Elder Kennedy	20		
Baptized in Australia by Overseer Wilhide	11		
Baptized in British Columbia by Elder Brooks	2		
Baptized in British Columbia by Elder Simmons	11		
Baptized in Canada by Deacon Hope	1		
Baptized in New Zealand by Deacon Roberts	5	346	780
Grand total baptized since March 14, 1897			7656

The following-named believer was baptized at Cleveland, Ohio, Friday, August 17, 1900, by Elder R. N. Bouck:

Gordon, Miss Margaret N.....Lake Shore Boulevard, Cleveland, Ohio

The following-named five believers were baptized at Vancouver, B. C., Lord's Day, August 12, 1900, by Elder R. M. Simmons:

Bartlett, Miss Gracie P.....24 Hastings Street, Rear, Vancouver, B. C.
Crawford, Miss Letitia.....418 Keefer Street, Vancouver, B. C.
Ellison, Michael.....440 Seventh Avenue, Vancouver, B. C.
Ingram, J. J. A....Lefevre Blk., Hastings and Seymour Sts., Vancouver, B. C.
Snow, Thomas.....118 Hastings Street, Vancouver, B. C.

The following-named fifty-three believers were baptized in Central Zion Tabernacle, Wednesday evening, August 29, 1900, by Overseer Spiecher:

Ashley, Miss Tennessee C.....301 West Forty-third Street, New York City
Balm, Mrs. Mary F.....Walton, Cass County, Indiana
Baxter, Elias.....Convoy, Ohio
Bobb, Mrs. Martha E.....Lancaster, Wisconsin
Bobb, Willie.....Lancaster, Wisconsin
Brent, Earle Harvey.....25 Altamont Avenue, Mansfield, Ohio
Buffington, William R.....Walton, Cass County, Indiana
Caldwell, John E.....South Bend, Indiana
Campbell, Miss Eliza.....Hamden Junction, Ohio
Carson, F.....Youngstown, Ohio
Clifford, Mrs. Sarah.....Plymouth, Indiana
Courtice, Fred O.....Matoon, Wisconsin
Courtice, Mrs. Myrtle M.....Matoon, Wisconsin
Crawford, Charles S.....Alvan, Illinois
Crawford, William P.....Hoopeston, Illinois
Delashmit, Mrs. Sarah.....Bethany, Illinois
Dickinson, Miss Celia B.....341 Oak Street, Chicago, Illinois
Epps, Miss B. H....Fifty-first Street and Lake Michigan, Chicago, Illinois
Estabrook, George R.....Cope, Michigan
Estee, Mrs. D. H.....Balaton, Minnesota
Furrer, George H.....Mason City, Illinois
Furrer, Mrs. Addie.....Mason City, Illinois
Gamber, Alvin O.....Siam, Ohio
George, Frank.....Morgan, Wisconsin
Haradon, Mrs. Orlin.....Early, Iowa
Hawkins, R. J.....Santa Anna, California
Hill, Charles F.....Tenth Street and Q Avenue, Washington, D. C.
Hill, W. H. B.....Nashville, Tennessee
Howe, Charles E.....Winnebago City, Minnesota
Johnson, Mrs. Ida A.....Princeton, Illinois
Kelley, Mrs. James.....Montello, Wisconsin
Keyes, Stephen K.....Cambridge, Nebraska
Klar, George Monroe.....Winfield, Kansas
Klumpp, Charles.....North Freedom, Wisconsin
Larber, L. W.....Convoy, Ohio
MacDonald, Mrs. Leah.....341 Oak Street, Chicago, Illinois
Melcher, Mrs. Sarah Jane.....Winfield, Kansas
Milligan, Mrs. Grace.....McCutchenville, Ohio
Munn, Charles H.....209 Montgomery Avenue, Allegheny, Pennsylvania
Robinson, Gilbert.....Chicago, Illinois
Sandifur, Mrs. Amanda.....Flora, Indiana
Schuener, Mrs. H.....Elyria, Ohio
Schwartz, H. L.....201 Chicago Avenue, Chicago, Illinois
Seifert, Mrs. Effie M. 209 E. Montgomery Avenue, Allegheny, Pennsylvania
Smith, Adam.....Walton, Indiana
Staples, Miss Ella.....Libertyville, Illinois
Stoker, Peter John.....Piqua, Ohio
West, Wesley Carlton.....Jonesville, Indiana
Williams, Mrs. T. J.....Doylestown, Ohio
Wilson, Orrin M.....Mt. Forest, Michigan
Wise, George.....Findlay, Ohio
Wright, William.....South Wilson, New York
Zechiel, May.....Marion, Indiana

The following-named two believers were baptized at Vancouver, B. C. Tuesday, August 21, 1900, by Elder R. M. Simmons:

Magar, Mrs. Susan.....Dewdney, B. C.
Saxton, Mrs. Alice.....565 Barnard Street, Vancouver, B. C.

The following-named two believers were baptized at Bucklin, Kansas, Wednesday, August 22, 1900, by Elder D. A. Reed:

Bloss, Norman Elwood.....Bucklin, Kansas
Specht, Miss Mary Sophia.....Minneola, Kansas

The following-named four believers were baptized in Lake Underwood, at Winwood, Pennsylvania, on Lord's Day, August 26, 1900, by Elder G. Hammond:

Miller, Harry.....1422 Penn Avenue, Scranton, Pennsylvania
Miller, Mrs.....1422 Penn Avenue, Scranton, Pennsylvania
Morgan, J. M.....Taylor, Pennsylvania
Morgan, Mrs. Elizabeth.....Taylor, Pennsylvania

The following-named two believers were baptized at Spokane, Washington, Wednesday, August 22, 1900, by Elder August Ernst:

Anderson, Miss Clarissa.....Garfield, Washington
Higgins, Mrs. Mary A.....2801 East Fifth Street, Spokane, Washington

The following-named four believers were baptized at Cleveland, Ohio, Friday, August 24, 1900, by Elder R. N. Bouck:

Klaustermeyer, Mrs. Mary.....745 Lorain Avenue, Cleveland, Ohio
Steghamper, John.....343 Todd Street, Cleveland, Ohio
Steghamper, Mrs. Mary.....343 Todd Street, Cleveland, Ohio
Wright, Miss Eldie May.....158 Dunham Avenue, Cleveland, Ohio

The following-named believer was baptized at Marinette, Wisconsin, Monday, August 20, 1900, by Elder Daniel Bryant:

Dempcy, Miss Margaret.....320 South Main Street, Urbana, Ohio

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 20. CHICAGO, SEPTEMBER 8, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED IN ANSWER TO THE GENERAL OVERSEER'S PRAYER MANY YEARS AGO.

LET THEM BRING THEIR WITNESSES, THAT THEY MAY BE JUSTIFIED.

This aged saint of God sends from far-away Australia a wonderful story.

Although over eighty-four years of age, she is kept in health and vigor of body and mind by the Power of God.

She has proved true many of the most precious promises of God.

She is an eager Witness to His mighty Love and Power.

Her whole being is filled with joy, and His praises are continually in her heart and upon her lips.

When past three-score and ten years old she learned God's Way of Healing.

God's Messenger, who is now General Overseer of the Christian Catholic Church in Zion, brought to her the glad tidings.

It was at the very close of his many years of work for God in the beautiful island continent of Australia.

Thousands had been saved.

Thousands had been healed.

Thousands had been cleansed of their impurities and were living happy lives of service to God.

The man of God was leaving Australia to preach God's Covenants to millions in lands far across the seas. There were great demonstrations in his honor.

Complimentary addresses and large gifts attested the people's love. Tears of sorrow at parting moistened many bravely smiling eyes. Amidst it all, this aged mother in Israel came to him with her suffering. Instantly he turned aside and, in the Name of the Lord Jesus, in the Power of the Holy Spirit, in accordance with the Will of God her Heavenly Father, asked God to heal her.



MRS. EMMA ROUND SIMCOX.

God heard and answered, and His child was made whole.

Since that time she has been severely attacked with illness a few times, but God has always graciously delivered in answer to her prayer, or the prayer of faith of Zion's Elder in Australia, Rev. John S. Wallington.

Thus the seed sown so long ago has gone on bearing fruit in Salvation, Healing and Holy Living.

The Witnesses to that work have been rallying around Zion's Standard raised in Australia by Overseer and Elder Wilhide and Elder Wallington.

They have been obeying God in Baptism by Triune Immersion.

They have been entering into fellowship with God's people in the Christian Cath-

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olic Church in Zion. God is blessing their testimony. May God bless this simple and truthful testimony as it goes forth on the wings of the Little White Dove to all the ends of the earth.

May He make the words, spoken by this aged saint in the beautiful eventide of her life, a sweet message of hope to weary, suffering ones.

May her Story lead them to Jesus, whose great heart of Love is ever overflowing with Divine Pity as He beholds their suffering; whose tender, strong hand is still stretched out to heal all who trust only in Him, as it was in the days of His flesh.

Her words also go forth as a mighty destructive power.

Their unaffected truthfulness will sweep away forever, in the minds of honest people, the envious and malicious lies of the enemies of Zion.

They have attempted to blacken the General Overseer's fair record in Australia.

God healed this Witness in answer to his prayer, just as he was leaving that country.

"We know that God heareth not sinners: but if any man be a worshiper of God, and do His will, him He heareth."

That is Zion's answer.

And now go forth, Little White Dove, carrying this beautiful Story of God's Love and Power; and may God forever bless this Witness and continue to bless her sweet Christian life to others for many more years.

May He fill the declining years of a happy, useful life with the gentle sunlight of His love. A. W. N.

WRITTEN TESTIMONY OF MRS. EMMA ROUND SIMCOX.

22 ELIZABETH STREET,
PRAHRAN, MELBOURNE, July 9, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I was a regular attendant at your meetings when you held them in Fitzroy, Victoria, and I feel it my duty and privilege to write and let you know how God blessed me under your ministry at that time, and also how He has kept me in the Faith and led me since that time.

I had been a great sufferer previous to my attending your meetings at Fitzroy, in 1888, I believe it was, with a disease of the blood, which manifested itself like a burning fire, almost unbearable at times, though it never showed itself externally.

I had been treated by several doctors and a noted herbalist. Not one of them understood my case, and none of them helped me any.

Then, as I have said, I heard of you and began to attend your meetings, which I continued to do nearly all the time you were in Fitzroy.

I continued to suffer all the time and did not once come to you to pray with me, until one day I found myself in torture, worse than ever I had been. Then I said, "Lord, I'll go and ask Mr. Dowie to pray with me."

I did so. The second time you prayed with me I received healing for the disease in the arms which had caused me such torture.

That was on the day before you left Melbourne to go to America. I believe I was the last one you laid hands on for healing before leaving.

The day you left I was well, and able to go down to the wharf and see you off.

How I did praise God for healing me of that awful disease!

I also thank you, His servant, whom He sent to bring the blessing to me.

About eighteen months after my healing, the same old disease seemed to come back—just at a time when I was planning to go to Dalesford to tell a sick grandson of Jesus the Healer.

This time my arms were scarlet down to my wrists, in addition to the internal agony. The Devil said to me, "There is no use in you going to tell him about Jesus the Healer, for you are not healed yourself."

I told the Devil that I was healed, and that God could and would keep me. I thank God that He did not permit any fear to come into my heart.

I then went on my knees and plead with the Lord to deliver me from the Devil's temptation.

After prayer I was in such agony that I wrung two large flannel cloths out of ice-cold water and wrapped them around my arms. Then I went on my knees again and prayed for deliverance.

I found that the cloths dried hard, almost immediately, the heat in my arms was so intense. I tried to take them off, but could not.

Then I plunged my arms into a pail of ice-cold water to try and get relief, for a moment at least.

Then I went again on my knees to ask God, when suddenly a Voice said to me, "Take those rags off and throw them on the floor."

I obeyed instantly, then said, "Oh Lord, do let me go to sleep; for I'm worn out. I feel I can bear no more."

I then fell asleep, and when I awoke I was perfectly healed.

I was all alone when I awoke, but I clapped my hands and praised the Lord very joyfully.

I went at once to see my grandson at Dalesford.

Sometime after I got a disease in the hands, which made it impossible for me to dress myself or do anything.

I went again to your old Tabernacle to the Elders (Wallington and Greason) whom you left in charge. They each took hold of one of my hands and prayed, and I was healed at once.

A few days after Elder Wallington called to see how I was. I told him I got healing at the time, but it came back again. He lifted up his hand and said, "Hold it up to the Lord, in the Name of Jesus. Tell Him you gave it to Him and He must keep it." I did as he told me, and the Lord did keep it; for I never had that disease again.

Sometime after that victory of Christ's, I was afflicted with a trouble which made me very unsteady when I walked. It seemed as if I were walking on something which gave away under my feet. When on the street I had to lay hold, at times, of a house or fence or anything near me, to keep from falling.

I prayed for three weeks and did not get any relief.

I was in a racking pain all over my body, with a peculiar sensation as if all my ribs were separated.

I then asked God to give me strength to go to the Protestant Hall to a meeting which was being held by Mr. Stranger. I asked to have hands laid on me, and to be anointed in the Name of the Lord.

The moment I was anointed by Elder Wallington the pain and disease left me and never came back, praise the Lord.

Later, I was suffering with neuralgia in one side of my head. I could not bear any one to touch it.

Although there was nothing to be seen, I said to my son that it felt as if one side of my head were decayed.

My son said, "Oh, don't tell me that, Mother, for that is just the way the Devil comes."

I said to myself, "Praise the Lord, I know where to take it."

I went to see Elder Wallington, but did not find him home; so I went on suffering terribly for about a week. Then on Lord's Day morning I went over to see him before breakfast. I found him at home, and the moment he (Elder Wallington) put his hands on me in Jesus' Name the pain left.

I said at once, "It is gone."

A few months later I got something like the same on the other side of my head. This time it was far worse.

I sent for Elder Wallington, and he came and anointed me. The disease had pulled my head back until I thought I would choke. I could not feed myself and did not eat for some time.

Elder Wallington visited me almost daily for about three weeks, and I did not receive the blessing.

One day my son said to me, "Mother, nobody can deliver you from that; you'll have to take it to the Lord definitely."

Before this I had said to my son that I did not understand why I did not get the blessing, for I had been anointed and had been searching the Word trying to find why I did not get the answer.

When he said that, turning, as it were, to the Lord, I said, "That's it, Lord—take it now—in the Name of Jesus."

Then the Devil said, "You said it angrily."

I turned my head and did not parley with the Devil, but said, "No, Lord, I could not help the jagged sentence, for the Devil was pulling me back by the hair of my head and almost choking me."

Then the Lord healed me instantly, and I went about my work shouting praises to God and clapping my hands for joy.

I climbed up on a stool one day to clean some pictures.

The stool slipped and I fell down and hurt myself.

A friend brought Dr. McCall to see what was the matter with me. He said that I had broken two ribs, and sent one of my daughters to get a certain kind of sticking plaster. While she was gone I said to my eldest daughter, "I'll not have that sticking plaster put on. The Lord, who has made heaven and earth, can heal me. I'll be true to the Word and to the letter and trust Him."

In about twenty minutes a sensation went through me like three strokes of a hammer, which shook my whole frame. My ribs were perfectly healed.

I had a cough from the time I fell. It was healed at the same time.

Afterwards I caught a cold and had a bad cough with it. God healed that instantly when I told Him about it and asked Him to take it away.

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Sometime after I got a stroke of paralysis. My throat and mouth and lips were paralyzed so that I could not speak to be understood.

My tongue was perfectly cold and stiff, and sight dim.

I sent for Elder Wallington. He came and read the Word. While he was reading I looked to see the light at the window, and could see very little light.

I told the Lord I must have my sight to read His Word and go to His House to worship, and visit the sick, as He knew I did. Then I lost consciousness before I knew what Elder Wallington read.

He anointed me and when I came to myself, he was leading me across the floor by the hand. The first thing I remember was hearing him say, "In the Name of Jesus."

I received some blessing then. He came again in the afternoon and laid hands on my lips and put his finger on my tongue, and I got the perfect healing.

I never could read until after I was seventy years old, without having to ask my children to tell me what half the words were. It sometimes troubled my son when he was busy to have me ask him what the words were. He said, "Mother, why don't you ask the Lord to teach you to read?" I did ask Him, and He taught me so that from that time I could read and understand the whole New Testament, praise His glorious Name.

Next my palate became enlarged and came down and lay on my tongue so that I could not talk.

I took my thumb and put it back a number of times, and the Devil tempted me to put a piece of whalebone in my mouth to keep it up. I told him I would not do it.

A friend prayed for my healing. After I went to bed something rang like gold in my throat; the palate went up in place and never came down to this day.

Once it felt as if it were coming down. I was going to take my thumb and put it up.

"No, it's the Devil," I said. "Lord, I gave it to You in the Name of Jesus, and You must keep it." Praise the Lord, He has kept it ever since.

I glorify His Name continually.

My grandson had his arms badly burned.

I believed that God's blessings were for me and my children's children.

I asked two others to pray with me that God would take away all the pain. It was taken away, and he never had any more pain while it was healing; for which I gave God all the glory.

God has heard my prayer for my children and grandchildren many times. I live to show forth His praises.

I am four months into my eighty-fifth year, and have been three hours talking constantly, telling this little bit of what God has done for me all these years, to Mrs. Bellett and to Mrs. Wilhide, who are taking it down. I am not tired yet.

Hallelujah, the half can never be told.

I pray God that this may be a blessing to many, and may bring glory to His Name, leading others to put their battles in His hands.

I am sending my photograph, and if you like to send me around the world on the wings of the Little White Dove to tell my Story for the glory of God, I will praise His Name throughout eternity for the privilege.

I have prayed for you every day since you left here, and I praise the Lord for all the multitudes who have been saved and healed through you and yours.

Hallelujah is the highest note, and I desire always to be able to take it.

I'll pray for you as long as I have breath, and know I'll meet you on the other side of the River.

God bless Zion everywhere, and LEAVES OF HEALING.

I praise God for the Little White Dove.

I do praise His Name continually.

Yours in the Glorious Hope of Christ's Coming,

(MRS.) EMMA ROUND SIMCOX.

Quickly Healed of Injury.

809½ TOWER AVENUE,
WEST SUPERIOR, WISCONSIN, August 30, 1900.

DEAR DR. SPEICHER:—I feel it my duty to write you a few lines to tell of how I was healed of a very sore foot.

On the 28th of this month I stepped on a rusty nail and ran it into my foot.

My foot swelled up very large and pained badly all night.

I prayed earnestly that it should be healed, but it did not get better at first.

At last I thought there was nothing too small to ask prayers for, so I wrote to you to pray for me.

When I had the letter finished my foot was all right again.

I am very thankful to God for my healing. I give Him all the glory for it. Your Sister in Christ, OLIVE DONEY.

ANNOUNCEMENT OF ZION JUNIOR SCHOOLS.

THE outlook for the Zion Schools is very encouraging. Central, North Side, West Side and South Side Schools will be opened on September 17, 1900.

The course of study pursued in these schools will at once appeal to all who cherish the whole truth to lend a helping hand. The support of Zion is not merely requested, but it is expected. It is as much the duty of God's people to see that their children are properly trained and educated as it is that we look after any other part of His service.

The Elders-in-Charge at their different places outside of Chicago are hereby requested to report at once the prospects for the organization of Zion Schools in each of their charges.

A tuition will be charged for families, as follows per week: One pupil, 25 cents; two, 50 cents; three, 65 cents; four, 80 cents; five, 90 cents.

Send in your reports promptly to Supt. John H. Sayrs, 1201 Michigan Avenue, Chicago, Illinois.

Parents must also report promptly to their Elders-in-Charge, that time may be given to fit up rooms, arrange for teachers, etc.

A Kindergarten Department will at once be arranged for in Central School and wherever sufficient numbers call for it.

All desiring the advantage of the Kindergarten Department are urged to promptly report same to the Superintendent.

All Elders are requested to accompany their requests for schools by a tabulated list of pupils, in order to expedite the work.

JOHN H. SAYRS,
Superintendent Zion Junior Schools.

God Answers Prayer for Healing and Keeping.

297 GRAHAM STREET,
MILWAUKEE, WISCONSIN, August 29, 1900.

REV. J. G. SPEICHER.

Dear Overseer:—Finding it such a privilege to request God's servant, our dear General Overseer, to pray for us, we also deem it a privilege to testify to God's answer.

In April, I sent request for prayer that God would prevent the usual spring sickness coming upon me.

God graciously heard and answered.

Perhaps through neglecting to testify of the above blessing, I have been threatened with that terrible sickness since August 26th.

It began with the usual symptoms and sick feeling. After prayer, all sick feeling left and has not returned; neither do I expect it, for God is answering. God has delivered us many times in answer to our own prayers.

A bad burn on mother's wrist, about four inches long, was instantly healed, the scar disappearing while we looked, exclaiming, "See it go."

We thank and praise God for all these blessings; also for sending our General Overseer, whom we esteem very highly in love for his work's sake. He taught us that Christ is Healer as well as Saviour.

Your Sister in Christ, NINA WAZAU.

Mother and Children Healed of Whooping-Cough.

WATERLOO, IOWA, August 24, 1900.

DEAR GENERAL OVERSEER:—I wish to praise God and thank you for your prayers in behalf of myself and little girl Ethel, when we had the whooping-cough.

I was instantly healed of sympathetic whooping-cough.

We were sitting at supper, a day or two after sending in the request for prayers, when my husband spoke something about my cough. I said, "Why, I have not coughed today, have I?" Praise God, I have never coughed since.

My baby began to get well right away. She weighed two pounds more when she got over it than she did when she was taken.

God wonderfully healed my little girl Vivian, who had taken the whooping-cough. We called in Elder Cabeen. She only whooped four times.

I do praise God that we can go to Him for everything.

I had two little nephews with me at the time. I asked God to protect them from the cough and they did not take it at all.

I was raised from sickness nigh unto death's door. I had been given up to die after two years of terrible sickness.

I was healed through Elder Walton's and our own prayers.

May God bless Dr. Dowie and party as they go on their journey, and Zion everywhere.

Your Sister in Christ Jesus, (MRS.) A. J. KINSMAN.

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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.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

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

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CHICAGO, ILLINOIS, SEPTEMBER 8, 1900.

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EDITORIAL NOTES.

Dictated at Sea to His Stenographer by the General Overseer on Steamship *Graf Waldersee*, Tuesday, August 21, 1900.

"THE WATERS OF THE SEA SHALL BE HEALED, AND EVERYTHING SHALL LIVE; WHITHERSOEVER THE RIVER COMETH."

WE SPEAK these words on the morning of the day on which we expect, God willing, to reach the shores of Old England.

THE VOYAGE has been without any tragic or sensational incidents.

Strong headwinds and very hot weather marked the first few days during which we crossed the Gulf Stream; the fogs coming down from the Newfoundland Banks being specially uncomfortable.

Later the weather changed to cool northerly winds, accompanied with a very high sea, and occasional heavy rains.

One violent thunderstorm during which the lightning which played around the ship was especially grand, and at last struck the lightning-rod on the foretopmast of the vessel.

With a roar and great flash of fire it went into the sea, and the shock was felt severely by many in all parts of the vessel.

It was good to feel, as we did, that we are in God's hands amid every storm, and that nothing can by any means hurt us.

"FOR US to live is Christ, and to die is gain."

SHUT UP in the floating house of a large steamship for ten days and nights, especially nights, with a promiscuous company of men and women gathered at random from all classes of society, and of many languages and nationalities, it is to be expected that the conditions will be somewhat trying to those who have lived for many years in the sweet atmosphere of Zion.

ONE UNDERSTANDS better the words: "These are a smoke in My nose, a fire that burneth all the day."

THE DISGUSTING stench of tobacco is never absent from the Promenade Deck, on which our cabins are situated, nor indeed from any part of the ship.

And when to this are added the fumes of beer, brandy, wine and whisky, the combination of stenches to a Zion man is loathsome in the extreme.

Add to this the continuous folly of countless flirtations and boisterous noises, and all kinds of songs, and the general effect is excessively distressing.

It is many years since we have passed so unpleasant a ten days, although there are courteous and kindly, well-bred and even Christian people on the ship; yet they are exceedingly few, and all the rest seem to "glory in their shame" and boast of their infidelity.

The songs after supper in the evening are especially distressing, when men and women sit together carousing in the bar-room, and retire, near midnight and beyond, having made the night hideous by their boisterous Bacchanalian revels.

But we only see here in miniature that which is going on in almost every city of the world; for a large passenger steamship in these days is only a little floating Babel, a miniature Chicago, New York, Paris or London.

VERY FIERCE is the hatred of the Babelites against Zion. They seem to be irritated beyond endurance at the sight of that Christian temperance which accompanies Salvation and Holy Living, and they consider it a personal affront that their indulgence is rebuked by the unspoken spectacle of Zion's Abstinence, as set forth in our little Zion Band.

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"THE OFFENSE of the Cross" has *not* ceased.

REFERENCE is made in the report of our first Sabbath services on board this ship to a Medical Missionary from Japan.

This man proved himself to be what we are informed so many missionaries are, a real foe not only to Zion, but to Christian Temperance and Holy Living.

He was to be found constantly in the smoking-room indulging in the filthy nicotine weed, and in association with those who were drinking the horrible alcoholic poison which is the enemy of God and man over all the earth and sea.

THE SAME thing took place in the first saloon, where another minister for the first part of the journey was ever to be found in the company of the smokers in the bar-room, and although we do not know that he drank, he was also a frequent associate of the drinkers.

On the second Sunday out, the services were conducted by him and by the Medical Missionary aforenamed.

As was to be expected, there was no preaching of Repentance nor reproof of sin, and in one case the singing was conducted by an apparently professional singer, who sang in the morning "Holy, holy, holy, Lord God Almighty," and in the evening of the same Sabbath entertained the passengers on the deck with questionable "coon" songs, etc.

WE DO NOT suppose that our experiences on this vessel are different from those we would have in the majority of vessels that cross the Atlantic, which are, for the most part, floating saloons; but, even so, they are none the less painful experiences, and make us long for the time when Zion's vessels shall plow the waves o'er every ocean—vessels in which God shall be honored from stem to stern, from the Captain's bridge to the humblest cot in the steerage.

That day will come:

> For Jesus shall reign where'er the Sun
> Doth His successive journeys run;
> His Kingdom stretch from shore to shore,
> Till morns shall wax and wane no more.

AMIDST THESE distressing scenes we had the constant joy of delightful companionship with the twelve members of our party, and with a brother who recently came from Australia by way of London to Zion, Chicago, and who was recently baptized and entered into fellowship with us.

With this brother, and two others who joined themselves to us, we have had morning and evening prayers, accompanied by the reading of the Word, and a short, careful exposition.

After the first few days we began to study the Gospel according to St. John.

We have reached the sixth chapter, and are greatly enjoying that wonderful Gospel.

OUR MORNING and Evening Hymns of Praise in the main dining saloon of the first cabin, or in some other convenient place, have floated gently through the ship.

The regularity of our gatherings have impressed the enemies of God so deeply that last evening a prominent German actress dashed into the room where we were gathered, sat down at the piano, accompanied by a boisterous little mob, and proceeded to get up an opposition prayer meeting under the "special patronage" of the Devil.

However, we held the fort in the corner of the saloon where we were gathered, and we noticed a steady diminishing in the strength of the Satanic service, until when we were uniting audibly in the Lord's Prayer it was too much for his Satanic Majesty and his supporters, and they all arose to leave the room before we had finished, so that, when the Benediction was pronounced, the enemy was in full retreat.

IT WAS THEN that they went for solace to the bar-room, from whence the majority of them did not issue until the midnight hour.

WE HAVE to express our appreciation of the kindness of the Chief Steward, and all his assistants, and of the tolerance of the Captain and his officers, who, although by no means actively with us, were not actively opposed.

We have every reason to be satisfied with the personally kind treatment which we have received at the hands of the officers and attendants of the ship without any exception.

But the bar-room should be closed at 10 P. M., and noisily-disposed passengers should be compelled to retire before 11, and to respect the rights of others.

THE *Graf Waldersee* is a magnificent vessel, and is well managed in every department.

Its sailing qualities are of the highest.

Drawing thirty-two feet of water with a cargo of no less than sixteen thousand tons in her hold, she lies deeply in the water.

Propelled by immense five thousand horse-power engines and twin screws, her weight is so skillfully arranged that in the highest seas she moves onward in a stately and splendid manner, so that even a storm but little disturbs her equilibrium.

In ordinary weather it almost seems as if she were not moving at all.

One of the charms of the vessel is that the vibration of the machinery is very little felt, and there have been but few cases of seasickness on board, and then only when the weather was most severe.

Never before in all our journeys have we traveled in so staunch and safe and strong a vessel; and while she is slow as compared to the swift express steamers, there can be no doubt that crossing the Atlantic in such a vessel is much to be preferred, unless urgent need demands a saving of four or five days.

We owe it to all of the officers of this line to say that, both in Chicago, New York and on board this vessel, they have treated us with the utmost courtesy. We desire to express to them our appreciation thereof, and our gratitude to God for the kind consideration which has been extended to us in all our journeyings thus far.

AND THIS takes us back for a few minutes to some incidents connected with our departure from Zion, Chicago, and from our port of departure, New York.

NO WORDS can express our heartfelt appreciation of the kindness of the many thousands of our friends who thronged Zion Home, and the streets around it, and attended us to the railway depot on the morning of Thursday, August 9, 1900.

We were sorry that amidst such affecting scenes we could not find at the moment the words which we desired to speak.

But more eloquent than all the words spoken to us, and than all the words that we could speak, were the looks of love and the tears of sorrow at our departure for a time, which were visible everywhere as we looked upon that great throng from the steps of our car.

The heartbreaking sobbing, not only of gentle women and loving children, but of great, strong men, touched us deeply. After the train had moved away, there were some who accompanied us for some distance upon our journey who repeated on a smaller scale the scenes which had made the parting so hard at Chicago.

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However, the necessity for attending strictly to some important business with our beloved attorney, Mr. S. W. Packard, and our Deacon, Charles J. Barnard, Cashier of Zion City Bank, who holds our Powers of Attorney, and the further necessity for giving parting instructions to Overseer-at-Large Piper, who accompanied us as far as Kalamazoo, Michigan, did much to take our mind away from those affecting scenes.

When we reached Detroit, Michigan, we were comparatively calm.

AT EVERY stopping place along the road kind inquiries as to our comfort were made in our special car by the representatives of the Michigan Central Railroad.

A NUMBER of members of the Church and other friends of Zion gathered to greet us at various points.

This was especially the case at Kalamazoo and Detroit.

Deacon W. B. Kindle and his wife and family met us at Kalamazoo, with many of the members of the Branch of the Christian Catholic Church in Zion there, and we were able to spend a minute or two with them on the platform, and ask God's blessing upon them.

The Rev. S. H. Stokes, Elder-in-Charge at Detroit, met us there with a large number of members of the Branch, who all greeted us in a loving manner and sang with us some of the songs of Zion. The Elder accompanied us across the Detroit River into Canada, and missed getting off at the proper place; so we had to take him along the shores of Lake Erie as far as St. Thomas, where he left us late in the evening and returned to Detroit.

COOL BREEZES across the Lake made the night on the train pleasant, until we reached Buffalo, when it gradually became hotter, and all the day after that point it steadily grew hotter; until, after we had left Albany and were gliding down the Hudson River at a great rate, the heat became almost intolerable.

NOT FAR from Yonkers, New York, the train was flagged and stopped by a prominent official of the Passenger Department of the New York and Hudson River Railway, who presented himself to us with a card which bore these words:

NEW YORK CENTRAL R. R.

CAPTAIN N. M. WHEELER,

CITY PASSENGER AGENT,

Grand Central Station. NEW YORK.

This gentleman in the most courteous manner informed us that he had been delegated to present the compliments of the Passenger Department and inquire as to what they could do for our comfort upon arrival in New York.

Arrangements had already been made for carriages to convey us to a certain part of the city where we had a little business to transact, and then to our hotel, the "Murray Hill"; but we found that Captain Wheeler had also arranged for conveyances, and that he was ready to do everything possible to specially care for the transfer of our baggage to the *Graf Waldersee*, across the river at Hoboken, New Jersey.

The extremely courteous manners of this gentleman, and the fact that he had been so kindly specially delegated to attend us, makes it proper that we should here record our thankfulness to the officials of that great Railway Line for their kind attentions.

WHEN WE reached New York, however, we found the ubiquitous reporters were present in full force.

We had not reached the gates ere we were surrounded by a number of young men who demanded on behalf of their numerous papers an immediate interview, asking us questions, as one of our friends remarked, "Faster than a dog could trot."

In as polite a manner as possible, considering the difficulties we were under, we endeavored to evade these gentlemen, and to inform them that if we were to give any interviews it could only be on the *Graf Waldersee* in the evening, as we were all suffering from the heat, the temperature at that time being over a hundred in the shade.

However, to pacify them in some degree, we did speak a few sentences, and managed to get rid of them, after some of them had profusely apologized to Mrs. Dowie for their apparent rudeness, informing her that "the reporter's life was not a pleasant one," and that they were simply fulfilling their instructions to get some information from us for the evening editions of their papers.

It was then, we may remark, nearly two o'clock in the afternoon.

AS WE ENTERED our carriage a newsboy rushed up to the door, selling his papers.

We purchased a copy of the New York *Journal*, and when we glanced over it shortly afterward, we found, to our intense astonishment, that it had been quite unnecessary for the reporter of that paper to meet us and interview us, although he did, inasmuch as an interview had been already fabricated, and in type for several hours, accompanied with hideous exaggerations and pictorial additions to our countenances which rendered them unrecognizable, or nearly so.

But the most shocking point of the whole matter was that we were supposed to have answered a great many questions, and to have given a great deal of information as to our future movements, all of which it was impossible for us to have spoken one word of, as we were a very long distance from New York at the time this alleged interview was published in that city.

We found also that a similar thing had been done by the New York *World*, with its usual blasphemous misrepresentation, in which it states that we are "Worshiped as the Messiah, and intend to enter Jerusalem in state on the back of a donkey."

When we were asked about this later in the evening by the reporters of the more reputatable morning papers, we were compelled to tell them that it was a fabrication of a "literary ass"; we did not know exactly where, but that it had been widely circulated, and that there was not one word of truth in it.

Some time ago when the lie first appeared in the *World*, we telegraphed, and afterwards wrote, as our readers may remember, and courteously requested a correction. No notice whatever was taken of our request, and the same lie continues to be told, especially by the New York *World*, and by certain similar unsavory papers in Philadelphia.

WE SHALL never forget the intense heat of that afternoon, Friday, August 10th, when we were compelled to take shelter for a few hours in a hotel, where we sought God for strength to bear the terrible oppression which was prostrating people in all directions.

God gave us that strength, and, refreshed by a few hours' rest, we were able to cross the river to Hoboken in the cool of the evening.

When we reached our quarters on the *Graf Waldersee*, we found that Mr. David F. Robertson, who is acting as our Private Financial Secretary and Transportation Agent, had everything very comfortably arranged.

Elder Leonard from Vineland, New Jersey; Elder Hammond and wife from Philadelphia, Pennsylvania, with many of

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our brethren and sisters from various parts of the States of Delaware, New Jersey, New York, Connecticut, Rhode Island, etc., met us on board with cordial words of Christian love and loyalty.

BUT ALAS! ALAS! we were not to have any rest; for we found the drawing-room of the ship filled with a group of five reporters representing the New York *Herald*, *Sun*, *Tribune*, *Times* and *Press*.

These gentlemen informed us that they had been waiting for hours, and that they really could not go away without the interview which they had been directed to get.

We, therefore, sat down amidst our friends, and talked with them for some time, the results of which are no doubt known to many of our friends.

It needs only a comparison of the various accounts to see how inaccurate they are, inasmuch as many of the statements made in one report are modified or contradicted in another.

And yet it must be admitted, and gratefully, that the tone of these reports is very much better than that to which we have become accustomed in Chicago, and that many of the young men undoubtedly endeavored to preserve the main facts of the interview which we gave them.

One serious difficulty in accurate reporting by such gentlemen is the fact that few of them write shorthand, and that they endeavor to remember what one has said by jotting down a few leading words, and then make up the rest from their own imagination at a later time.

There was, however, when we read the reports the next morning before the vessel sailed, a conviction in our minds that the New York morning press were disposed to deal with us fairly on the whole; but the passion for exaggeration is so great that reporters seem to think it to be their duty to make a sensation out of plain business statements which are not at all sensational.

Still we again say we are grateful for the improved tone in the reporting as shown by the long reports appearing in nearly all the New York morning papers of Saturday, August 11th.

IN THIS CONNECTION we may note the courtesy of the Associated News, whose Editor-in-Chief, Mr. Frederick Grant, sent us the following letter:

THE ASSOCIATED NEWS.
102 FULTON STREET, NEW YORK, August 6, 1900.

REV. JOHN ALEX. DOWIE,
Christian Catholic Church in Zion.

Dear Sir:—Leading newspapers throughout the country, which are supplied by us, will publish a signed editorial from you, if you will kindly send it to us at once, explaining the discipline and creed of tbe Christian Catholic Church in Zion.

The trouble which your ministers have encountered in Ohio leads us to believe that the doctrines of your Church have been grossly misunderstood, and the means we offer you is the best way of putting the true facts before the people.

The editorial should be about 1500 words in length. In sending same, please enclose us also a copy of your latest photograph, to be used in connection with the above.

Thanking you in advance for the courtesy, we beg to remain,
Yours very truly, FREDERICK GRANT,
Editor-in-Chief.

TO THIS letter we immediately wrote the following reply, and put it in the Pilot's mail-bag after we had passed Sandy Hook:

ON BOARD "GRAF WALDERSEE,"
SATURDAY MORNING, August 11, 1900.

MR. FREDERICK GRANT,
Editor-in-Chief of the Associated News,
102 Fulton Street, New York.

My Dear Sir:—Your letter of August 6th only reached me on board the *Graf Waldersee* after the vessel had left the wharf this morning, and I send this reply by the Pilot.

I thank you very heartily both for the invitation to write "an editorial of about 1500 words," etc., and also for what seems to me to be the fair and kind spirit in which the invitation is given.

I frankly tell you that my experience with the press of the United States has been such as to almost destroy confidence in any communication that reaches me, even from editors, but, believing that your letter is fully meant, exactly as it is expressed, I shall dictate such an editorial as you desire, to my private secretary, during the voyage, and will send it back by first steamer. If it is not too late for your purpose, I shall be glad for you to publish it, as you have said, "in the leading newspapers throughout the country."

Again heartily recognizing your kindness and courtesy, I am
Very truly yours, JOHN ALEX. DOWIE.

WE HAVE not yet sent the article which we have promised, but have it in course of preparation, and propose to send it either from Plymouth or from Cherbourg.

WE TRUST that the lines which we shall write in reply to this courteous invitation will be beneficial, although we cannot expect that they will be approved by the mass of the people either in the United States or in any other country.

The Theocratic creed of Zion is in sharp conflict with the Democratic and Monarchical creeds of the world.

We cannot hope ever to be at peace with men who are not at peace with God, or to find approval at the hands of those who believe that human government is only rightly conducted when human beings govern each other.

Until men shall see, and recognize, the great truth that the government of men must be by God their Eternal Father and Maker in the Power of His Eternal Spirit, and in accordance with the teachings of His Son, there will never be peace on earth.

It is only among men who are willing to pray from their hearts, "Thy Kingdom come, Thy will be done in earth as it is in heaven," that peace can come.

Peace is possible only to men of good will.

The Peace of God can never come to those who have an evil will, and are determined to rule themselves or rule each other and leave God out.

BUT WE TRUST that the careful, though brief, statement of Zion's position will at least show thoughtful men everywhere that it is not a Revolution, but a Restoration which Zion advocates.

Along our ranks no sabers shine,
No blood-red pennons wave;
Our banners bear one single line:
"Our mission is to save."

IT IS not possible for the Army of the Lord to be approved by that other army which—

Marches to the drum-beat roll,
The deep-mouthed clarion's bray,
And bears upon a crimson scroll:
"Our mission is to slay."

ZION MUST be forever at war with those who believe in military murder as essential to the progress of humanity.

Nothing is ever finally settled by the sword.

The nation or the man which takes the sword will perish by it.

The nation or the man which relies upon the sword of steel, the cannon of steel and the warship of steel, and the destructive powers of terrible explosives will, although achieving, perhaps, a temporary victory, eventually be destroyed by the same weapons with which they themselves have destroyed others.

"What measure ye mete shall be measured to you again" are Christ's own words of eternal truth.

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DEEP AND unalterable is our conviction, based upon the eternal Word of God, that "Wisdom is better than weapons of war."

Graf Waldersee, 10:30 A. M., August 21, 1900.

WHILST DICTATING to Mr. Ernest Williams and Mr. O. L. Sprecher the foregoing Notes, the cry has arisen, "Land in sight!"

We find that we are now passing Bishop Rock and the Scilly Isles, so that we are probably within eight or nine hours of reaching Plymouth. This, of course, is very interesting to us all, and rather than be in our cabin dictating these Notes, we have a strong temptation to shorten them and go outside and look at the first land that we have seen for these ten days.

But stronger than that desire is the wish to communicate with our friends, and to keep in touch with Zion everywhere through the Little White Dove.

ABOUT AN HOUR ago we assembled all our little party, and Mr. Ernest Williams took a photograph of us all but himself, which will be sent and, if possible, will appear with these Notes.

ALL THE members of our party of twelve are in good health; but if we must confess it, and we think it best, we have not personally derived any physical benefit from the voyage.

We attribute this very much to the limited amount of sleep that we have been able to get, consequent upon the uproarious conduct of our fellow-passengers in their very late perambulations and explosive mirth, and also to the fact that we had almost reached the limit of our endurance in the great toils of the few weeks preceding our departure.

WE WRITE this because our friends everywhere desire, in their personal kindness to us, to know concerning ourselves, and, also, because of the bearing that this will have upon our movements.

WE HAVE now fully determined upon the outlines of our work in Europe, and elsewhere, so far as man can predetermine anything, leaving it, of course, to the unerring wisdom of God to decide as to whether these plans shall be carried out.

WE EXPECT to land, God willing, tomorrow, Wednesday morning, August 22d, at Cherbourg, about 5:30.

Presuming that a train is ready, as we are told it will be, we shall proceed at once to Paris, where we expect to arrive early in the afternoon of the same day.

It is not our intention to take much public work in Paris, but we shall speak in that city, God willing, should the way be open, next Lord's Day.

*WE SHALL place the Rev. Harry E. Cantel in charge of the Literature Bureau at No. 18 Rue Chambon, and it may be that we shall direct Elder Pos to cross to England, although that is not yet decided.

THERE ARE many matters of business to attend to in connection with the beginning of the work of Zion in France, and we expect to meet a number of our friends who are interested in our movements in Paris, and have several private conferences with them during this week.

IT IS NOT our present intention to remain more than a week in that city, but after a brief Zion business stay in Calais, we shall cross, God willing, the English Channel, to Dover, and proceed to London.

MR. DAVID F. ROBERTSON will land tonight, God willing, at Plymouth, and, accompanied by our Brother Penson and Miss Gaston, will probably stay in Plymouth over night.

God willing, he will proceed tomorrow to London, with our heavy baggage, and attend to matters of business connected with the establishment of our Headquarters Offices in London for some months to come.

We trust to be able to secure central accommodations for Zion in London, and then, leaving our private secretary, Mr. O. L. Sprecher, Mr. Ernest Williams and Mr. D. F. Robertson in charge of the offices, we shall diligently attend to taking a period of recreation and rest, preparing, also, the way for future work.

IT IS OUR intention to proceed, therefore, very early in September to Edinburgh, and from thence to Braemar, Ben MacDhui, Inverness; thence, by way of the Caledonian Canal, to Oban; thence to Glasgow, where we shall hope to stay for a few days; thence to Belfast and to various points in the North of Ireland, returning from Ireland to Douglass, Isle of Man; thence to Liverpool, and thence to London.

WE EXPECT to be able to begin definite regular work in London on the first Lord's Day in October, and to continue, God willing, every Lord's Day there for the whole of that month and November; probably taking a brief visit, of possibly only a day each, to Edinburgh, Glasgow and Perth in Scotland; Belfast, Londonderry and Ballymona in Ireland, and Leeds, Manchester and Liverpool in England.

It is probable that the whole of November, if God permit, will be spent in London continuously, and that meetings will be held daily, Saturdays excepted.

MEANWHILE, we hope to settle Mrs. Dowie and our daughter in France for the fall and winter, after they have been with us on our Scottish-Irish tour, and also to see Deacon Stevenson and his large party, probably, on their way to America to open up Zion Lace Industries in Zion City.

THIS WILL leave us December for some continental visits and for our journey, by way of Marseilles and Alexandria, to Jerusalem, where we hope to be, with our four young men, Messrs. Sprecher, Williams, Robertson and Stern, on the Dawn of the First Day of the Twentieth Century.

WE MAKE these statements because of the innumerable requests of our friends to know something of our movements, and as soon as possible we shall give specific dates.

WE HOPE to cable, even before these Editorial Notes reach America, the street and number of our London offices, and other information, which will appear as quickly as possible in these pages.

ALL THESE plans are made in the full consciousness that God may have some other plans for us which we do not now see, but unless He makes that plain, these will probably be the outlines of our future proceedings.

AS PUBLICLY announced before we left America, it is our present intention to return to Zion, Chicago, not later than February 1st next.

AND, NOW, let every officer and member of the Christian Catholic Church throughout the whole world bear us before the Throne of our Father in constant prayer, that we may be

*Since these Notes were received, the General Overseer has cabled from Edinburgh that Elder Pos was removed from office for shameful conduct, and that Evangelist Harry E. Cantel has been placed in charge of Zion's work in Paris, with headquarters at 18 Rue Chambon. A. W. N.

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delivered from foolish and unreasonable men and from every peril which Satan may invent and place in our pathway, and that we may be used in the proclamation of the Eternal Gospel of the Kingdom of God, which reveals a Full Salvation for spirit, soul and body, to every man, in every clime and nation.

As we close these Notes, we are looking forward to the tidings which we trust we shall receive at Plymouth tonight concerning our brave Elders' visit to Mansfield on Lord's Day week last, and the subsequent proceedings.

Doubtless the telegrams which we sent to the various authorities in Mansfield and Richland County, Ohio, and the Governor of the State, have appeared in these columns.

We have continued to pray earnestly that victory should speedily be given, complete and final, to Zion, in the demon-possessed and mob-terrorized city.

We have no personal feelings of antagonism, of course, to any one in Mansfield or in any other place, but we shall never cease to demand for Zion that full measure of civil and religious liberty which is guaranteed to all by the Constitution of the United States, and, much better than that, has been won for us by the death and resurrection of our Lord Jesus Christ, which His Spirit will maintain.

We rejoice to feel that we are entirely without anxiety concerning the work which God has enabled us to found in America and in other parts of the world.

We feel sure that the many devoted and able men amongst whom we have divided the varied responsibilities and executive duties, which used to center in ourselves in Zion, Chicago, will fully justify our confidence in them, and that we shall hear not only that the work has been sustained, but that progress has been made.

This is a time when failure to coöperate to the fullest extent of each one's power will be a great sin against God and productive of injury most of all to the person who is disloyal, should there be any such.

And now, as we write, we have come into full view of the main land of Old England, and its beautiful shores are shining through the mists here and there, gleaming out bright and green under the partly clouded sky.

Smooth sea, light wind and an altogether pleasant day—but for the fact that we should be glad for a little more sunshine—have been given to us in approaching the historic shores of Great Britain.

We are returning, after many years of absence, to scenes which are very dear to us.

But even as we approach them, our hearts are turning very fondly to the Headquarters which we have established for the Christian Catholic Church in Zion in Chicago, and to the lovely Site of Zion City, where just a little over a month ago we turned the first sod, and consecrated the Site, of Zion Temple.

Delightful as will be the work that lies before us in these Old Lands, we feel that more delightful will be our return to the work that lies in America behind us; and we earnestly pray that, amidst all that intervenes, we may be kept by the Power of God, through faith, saved, cleansed, healed, quickened, so that we may live holy lives, and do service that will be acceptable to God and profitable to this and the generations yet to come.

God helping us, Zion's flag shall be planted in many lands ere we return. We have no fear of failure: for God's Covenant cannot fail.

"God shall bless us,
And all the ends of the earth shall fear Him."

MIZPAH! Love to all Zion everywhere.

BRETHREN, PRAY FOR US.

THE GENERAL OVERSEER IN EDINBURGH.

On Wednesday, September 5, 1900, a cablegram was received from the General Overseer, bearing the glad news that all in the little Zion party in Europe are well. The message also states that the General Overseer is now in Edinburgh, the beautiful, historic city where he was born, of whose University he was a member, and in which he labored for God. He is being entertained at the Hotel Royal, and will remain there until the 10th of September.

Lacemakers in Nottingham, says the General Overseer, are intensely jealous of Zion and are attacking her in the London *Daily Mail*.

Arrangements are now being made for meetings in London, whither the General Overseer will return on Wednesday, October 3d, to take up the work as outlined in the foregoing Editorial Notes.

The permanent cable address given is "Dowie, Schoolroom, London."

The cablegram closes with the loving words, Go Forward, love to all, and Mizpah to all Zion.

PUBLISHER'S NOTICE.

At the moment when the General Overseer was offering the Prayer of Consecration of Zion Temple Site, when all the assembled thousands stood in the attitude of reverent devotion, a photograph was taken by Zion's Photographer, Mr. George R. Lawrence. This photograph was made with the largest camera ever constructed, upon the largest plate ever used for photographic purposes.

The photograph itself is twenty-five inches wide and ninety-five inches long. From this a halftone engraving is now being made, the largest in the world, being the same size as the photograph.

Pictures from this halftone will be printed in Zion Printing Works upon heavy enameled paper, and will be sold for twenty-five cents each, or mailed for twenty-five cents plus five cents for postage.

Every member of Zion should have one of these wonderful pictures and buy several to send to his friends.

The picture is full of spiritual power.

Send all orders to Zion Publishing House,
1207 Michigan Avenue, Chicago.

ZION COLLEGE NOTICE.

Let all who expect to attend any of Zion's Educational Institutions, whether old or new students, and who will need board and room accommodations, drop a line to this effect to Principal W. F. Matthews, 1243 Michigan Avenue, Chicago, Illinois.

Please attend to this immediately, so that we may be able to arrange for proper and sufficient accommodations.

Zion College and Ministerial Department will open September 24th. All students will be expected to be present at that time.

William Hamner Piper,
Vice-President of Zion's Educational Institutions.

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THE Psalmist said, when speaking of God's ancient Israel:

He suffered no man to do them wrong:
Yea, He reproved kings for their sakes,
Saying, Touch not Mine anointed ones,
And do My prophets no harm.—Psalm 105:14, 15.

Zion's Persecution Condemned in England.

The following letter is from a gentleman in Grimsby, England, who writes:

Thank you and those who have so generously sent Zion Literature. I am distributing it freely in various ways.

I purpose going to the villages on my bicycle to sow this seed there as well as in the town.

It is new light to a great many, and some express their astonishment and gratitude for these truths, while others are not pleased with such powerful teaching.

May the literature bring many out of darkness into the light.

I am ashamed of the wicked treatment that Elder Fockler and other Zion Elders who went afterwards have had to pass through at Mansfield. It is a disgrace to America.

I told this story in our Mission Hall last Sunday, when cries of "Shame! God bless them and Zion everywhere!" arose.

I was glad you had such a grand day, July 14th, at Zion City Site.

I suppose the General Overseer will be in London soon. I hope to be informed as soon as the meetings are arranged, so that we may know where to go.

God has in all the denominations those who truly love Him and desire to obey Him. Today He is calling these to separate themselves and return to the Apostolic Church as founded by our Lord and the apostles.

These must be a people who are willing to suffer persecution and die for their testimony, if need be. They must be a united people, that God may bless them and use them to bring the world to Christ for a Full Salvation.

When man is fully saved, his spirit, soul and body will be whole and entire, as Paul prayed that all the followers of the Lord Jesus should be.

In union there is strength and blessing.

Blessed Through Uniting With Zion.

The following letter is from a lady in England, who says:

I wish to thank you and Zion for a roll of LEAVES OF HEALING which I have received. I assure you we will make the best possible use of them.

When Elder Pos and Deacon Stevenson were in England, a few weeks ago, they held a Zion meeting here. After the meeting, I filled out my application for membership in the Christian Catholic Church in Zion.

Since then I have had much greater liberty in speaking for the Lord, and there have been even more openings than before for Zion Literature.

I have been sending LEAVES OF HEALING to the inmates of a Home for Incurables. It has been well received and read with interest. It has awakened hope in the hearts of of the afflicted ones.

The word incurable is not a word which Jesus would use. The apostle who wrote the Epistle to the Hebrews says of Him:

Also He is able to save to the *uttermost* them that draw near unto God through Him, seeing He ever liveth to make intercession for them.—Hebrews 7:25.

He does not limit Salvation to any one part of man's being. It includes the entire man, spirit, soul and body.

It is limited, however, to "them that drew near unto God through Him." It is only through Christ, the "Living Way," that any man can come to the Father. Zion has often sent the Message of "Jesus the Healer" to the so-called "incurables."

A native of Japan writes to our General Overseer:

I had been a great sinner before I heard Rev. Viking in Japan.

I have repented of my sins before God and have asked Him to forgive me.

I feel that He has forgiven me.

Since then I have come to know more about you and Zion through reading LEAVES OF HEALING.

I have left my Church and send you my application for membership in the Christian Catholic Church in Zion.

My health has been weakened by several diseases. Since my childhood I have been dependent upon doctors and medicine, but you would find not a bit of medicine in my house now.

"Ye Are My Witnesses, Saith the Lord."

Those who have proved that God keeps His Covenant of Salvation and Healing must witness for Him.

God's witnesses will be blessed as they tell others what He has done for them.

Some have lost their blessing because they did not witness for the truth.

The letter which follows was written to our General Overseer from Providence, Rhode Island:

DEAR DR. DOWIE:—I wish to tell you a little of my experience since I sent my name to the Christian Catholic Church.

I still kept going among the Triune Immersion people and carried LEAVES OF HEALING to them. They said that no doubt Dr. Dowie was doing a good work, but the leader of the meeting said, "Keep quiet. Do not say anything about it in meeting."

I kept still for awhile, but I found if I were to be free, I had to open my mouth and take a stand for Zion amongst the people. I told them that if God had raised up a Messenger of the Covenant, the Church ought to acknowledge and accept him, and I thought they ought to be united with Zion. Some of them sat down on me pretty hard, and some of them looked sober.

I was having trouble in one of my limbs. It seemed like sciatic trouble. I had it twenty years ago badly, but not quite so badly this time. When I went home from the meeting that night, after the talk, and went to bed, I felt a glowing heat all through that limb and side, and the pain all left it. There has been no pain in it since. That was last February.

I thank the Lord for what is being done through Zion and LEAVES OF HEALING.

May the Lord bless and keep you until Jesus come.

(MRS.) J. N. GLADDING.

We ask our readers to help Zion Literature Free Distribution Mission, to help us to send God's witnesses forth to tell their story of Salvation and Healing to the world.

Cut out or write the following form and send 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 _____

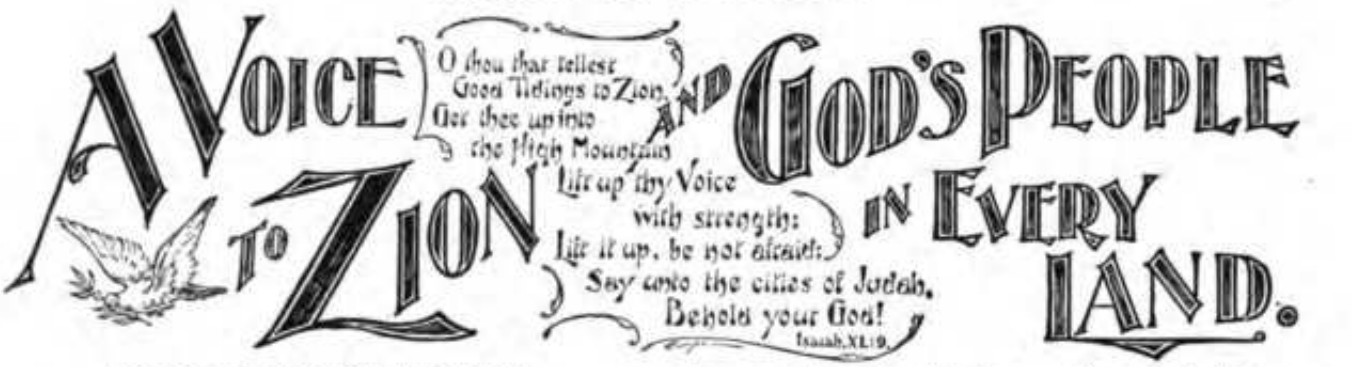
(Weekly, Monthly, Quarterly, Annually.)

—Mark 16:15. _____

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending September 1, 1900.

5350 Rolls to	Australia.
740 Rolls to	Canada.
438 Rolls to	Africa.
325 Rolls to	United States.
232 Rolls to	India.
Number of Rolls for the week	7,085
Number of Rolls reported to September 1, 1900	697,060

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ALL-DAY PRAISE AND TESTIMONY.

Report of Meetings held in Central Zion Tabernacle, Lord's Day Morning, Afternoon and Evening, August 26, 1900. Praise and Testimonies.
Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, February 19, 1899. Sermon: "Go Thy Way."

THANKSGIVING, praise and testimony went up from the platform of Central Zion Tabernacle, Lord's Day Afternoon, August 26, 1900. Zion met in large numbers to worship God and to tell of His wonderful works in Salvation, Healing and Holy Living in Zion.

Many wonderful testimonies were given, showing that God still works His blessed will in Zion, and that, as in the days of Christ's earthly ministry, "The blind see, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and the poor have glad tidings preached to them."

Those were the distinguishing marks of Christ's ministry nineteen centuries ago; they are the marks of His ministry, through His Messengers, today. Those who are seeking God's true Church should seek a Church which has those marks.

A most inspiring and helpful sermon by the General Overseer is published in this department.

It has not been revised by him, but, even in its present state, it contains many powerful truths which God will bless to all the ends of the earth.

MORNING SERVICE.

Central Zion Tabernacle, Lord's Day Morning, August 26, 1900.

The services were conducted by Overseer Piper, and were opened by singing Hymn Number 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,
...ng by flaming tongues above;
Praise the mount—I'm fixed upon it!
Mount of Thy redeeming love.

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Prayer was then offered by Overseer Piper, who had charge of the services. He then read from the fourteenth chapter of the Gospel according to St. John.

After the announcements had been made and the tithes and offering received, the meeting was thrown open for praise and testimony.

Comes Out of Methodist Church. Healed of Sciatic Rheumatism.

Lewis A. Beirthaupt, Lancaster, Wisconsin, said: "I was healed of sciatic rheumatism two years ago. I came here to get the teaching. I was a member of the Methodist Church. The Doctor prayed for me and I went home. My minister came to see me and found out where I had been. He urged me to stay in the Church and not to depart 'from that good way.' He asked me to reconsider. I told him I could not reconsider it; I had considered it well. I desired to leave that Church, because I could not stay in it and proclaim Divine Healing.

"He prayed with my wife and me that we would not be led astray. But I did not get healed until I left the Methodist Church. Then the healing came.

"I had been a cripple, sometimes going around with two canes.

"Now I can stand and walk erect, and work and farm just the same as a young man.

"I am sixty-five years old. I have worked hard all my life, and am a young man now because the Lord has delivered me."

Converted Jew Healed of Rupture and Rheumatism.

Martin Cohn, 39 East Sixteenth Street, Chicago, said: "I came here two years ago. I was born a Jew and did not know Christ.

"I was a druggist by profession, but I was very much ashamed of that terrible humbug. It is the biggest swindle in America.

"I had a rupture for thirty years. When I was at Antietam I was severely hurt. A doctor operated upon me in Cincinnati, but could not help me. When I got here I was broken down entirely with sciatic rheumatism. Overseer Piper prayed for me, and I was healed. I thank God for that wonderful Healing Power.

"I had a prescription given to me by a physician on Archer Avenue which read: '*Aqua pura; aqua fontana; aqua astuata.*'

"*Aqua pura*, is pure water; *aqua fontana*, water from the fountain, and *aqua astuata* means boiled water. (Laughter and applause.)

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"They charged me $1.75 for it. (Laughter.) It did not cost them half a cent." (Applause and laughter.)

Healed Many Years Ago.

Thomas Huston, 41 East Sixteenth Street, Chicago, said: "Thirty-six years ago I was given up by five different physicians in Wisconsin.

"My body was covered over with eczema, and I had other diseases. Dr. Williams, of Lapeer, Michigan, said he could do no more for me.

"I was in the Methodist Episcopal Church, but I went back to the world again. I could get no help from them.

"Last August I heard of Zion.

"I thank God that I am in Zion. God healed me. It has been the means of saving me several hundred dollars, and I put what money I had in Zion property. I thank God that it is in His hands. I thank God that I am now a stronger man, both in body and in spirit."

Brought Out of the Practice of Medicine.

Deacon John H. Sayrs, 1432 Michigan Avenue, Chicago, Illinois, said: "I am an ex-physician. I came out because my conscience would not let me stay in the practice of medicine.

"I have fully determined in my own mind that the Christian Catholic Church is teaching the Full Gospel. I and a number of my family have been healed.

"I ask you to read LEAVES OF HEALING, Volume VII, Number 10, in which I have given my testimony."

Instantly Healed of Long-Standing Disease. Delivered from Injury.

Mrs. Maria Claxton, 1913 State Street, Chicago, Illinois, said: "I thank God for Salvation for spirit, soul and body. I was converted about forty-seven years ago.

"I was a slave from birth.

"I was sick and looked like a skeleton. The Lord knew my condition and had great mercy upon me. I could not raise my hand up over my head to comb my hair, but the Lord knew my ignorance, and He knew my desire. He healed me instantly one morning. I praise the Lord for healing me.

"Four weeks ago last night I fell through a sidewalk and nearly broke my leg. I came here on Sunday and one of the Elders prayed with me. Today I can walk like a girl, and I am nearly sixty-seven years old.

"I have been a widow for about twenty-four years, and I have made my own living."

Leaves of Healing Shows Jesus the Healer. Healed of Several Diseases.

Charles D. Irvine, Grand Island, Nebraska, said: "I was healed of some severe troubles when I was in the Methodist Church, but it was not the teaching of the Methodist Church which brought me to see Jesus as the Healer. It was the teaching of Zion. I had been reading LEAVES OF HEALING for about two years, and I made up my mind it was teaching the truth from the very first I read.

"I followed my reading with Bible study, and about eight months ago I began to trust God as my Healer.

"I had been troubled for years with chronic constipation, and I have not been troubled since. God entirely healed of that and other troubles."

God's Power Drives Away Erysipelas and Heals Broken Ankle.

Mrs. Sarah Delashmit, Bethany, Illinois, said: "I praise the Lord this morning because I know He answers prayer. I prayed two years to be brought to Zion. I thank God I am here this morning. There is not a person in this Tabernacle whom I ever saw until last Sabbath. But I know that God's children are here, and best of all I know that God is here. He has brought me here.

"Six years ago I was taken with erysipelas in the face. I had been troubled with it since my infancy. I had medicine in the house which I always used. Two weeks before that a lady had come to our town who taught Divine Healing. I had been attending the meetings, but of course I went back to my medicine. When applied it was just like fire. I gave it up, trusted God alone, was prayed for and was healed. The Lord has been my Physician ever since.

"Last November I fell down and broke my ankle. It was so bad that the muscles broke loose, but in two weeks I was up and doing my work. I trusted God and was healed. I give all the glory to God. Man never did 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.

AFTERNOON SERVICE.

Central Zion Tabernacle, Lord's Day Afternoon, August 26, 1900.

The services were 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 vict'ry unto vict'ry
His army shall He lead,
Till ev'ry foe is vanquished,
And Christ is Lord indeed.

Overseer Speicher, who had charge of the meeting, then read from the forty-third chapter of Isaiah.

Prayer was then offered by Overseer Piper.

The announcements were then made and the tithes and offering received.

The meeting was then thrown open for praise and testimony.

INVOCATION.

Let the words of our mouths and the meditation of our hearts be acceptable in Thy sight and profitable unto this people, and unto all to whom these words shall come, in this and every land, for Jesus' sake. Amen

Mrs. Rachel J. Smith, 1604 Michigan Avenue, Chicago, Illinois, said: "I was a resident of Danville, Illinois, for thirty-seven years. Out of that time there were twenty-three years during which I never saw a well day. I was treated by physicians more or less all the time. My home physicians could do me no good. I came to Chicago and doctored with Dr. Flowers, of Evanston.

"I had an abscess burst internally; then I had nervous prostration and rheumatism of the nerves and muscles. When in that condition I heard of Zion and came to Chicago, November 4, 1894. I was in one of the Divine Healing Homes one week and was healed.

"From the time of my healing I began to be a robust, hearty woman, able to work. I was so delighted when I could do quite a good day's work, to think that the Lord had restored me after so many years of suffering.

"On the 8th of May a year ago I went on an errand of love. On my way home I went into a greenhouse to get some flowers, and on coming out I stepped into a trench eight feet deep. How long I was there I do not know.

"When I came to, I heard steps on the pavement and tried to call out, but could not.

"After an unsuccessful attempt to get out, I asked God to help me, and with that I got out. I crept along to the street-car office and waited until I could get a car to go home.

"My ankles were sprained badly, and I was injured internally. In climbing out, the muscles of my shoulders were very badly sprained. My neck was almost broken. There was a long time that I could not turn my head. I had terrible pains in the back of my head and a pain in my left side. I could not breathe without great difficulty. I could eat scarcely anything. I could hardly swallow and my teeth were almost all loose. At times my tongue would feel as though it were threaded with wire.

"On the 26th day ot May I believe that death struck me, for I could never describe the sufferings that I had. At the hour of nine o'clock that deathly sickness left me and I was able to use my arms. I had not been able to find my way about the house. My little girl had to lead me.

"I had a physician examine me and he said the muscles of my shoulders were very badly sprained. In October I came to Chicago and through Zion and Zion's teaching I was restored. I am able to do a big day's work now, and I glorify God for it.

"It was reported at my home that I had lost my reason and that I was in Kankakee. When I went home three weeks ago

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I told no one that I was coming, and the people were filled with amazement."

God Delivers From Curvature of Spine and Evil Habits.

William Charles Ray, Antigo, Wisconsin, said: "I suffered from curvature of the spine and was so ill that I could not drink cold water or lie upon my back. God has wonderfully healed me. He has also delivered me from liquor and tobacco habits."

Doctors All Failed; God Healed.

Mrs. Eliza Smith, 1321 Forty-ninth Avenue, Chicago, Illinois, said: "I praise God this afternoon for what He has done for me. I was under doctors' care for years. I just went from one doctor to another. I did not know, and they did not seem to know, what was the trouble.

"A doctor on Madison and Laflin streets told me that I had female trouble. I went to him for a little over three months, but it seemed that I did not get any better.

"Then I went to Dr. Lyons, on State and Fortieth Streets, for over three months. I did not get any relief.

"Then I began to go to Dr. Bigelow, Thirty-seventh Street and Cottage Grove Avenue. I went there two or three weeks, and there was no help.

"Then a Zion lady told me that I ought to go and hear Dr. Dowie. I came for a few weeks and heard the General Overseer preach. I went into the healing-room one afternoon, and Dr. Dowie laid his hands on me and prayed for me. From that time to this I have been well and have not used a bit of medicine or paid a doctor a single dollar. I praise God, and I thank Dr. Dowie for his kindness."

Led to Zion and Healed Through the Little White Dove.

Mrs. Rachel Maria Jackson, 37 East Sixteenth Street, Chicago, Illinois, said: "We were led to Zion through the reading of LEAVES OF HEALING.

"At one time my husband was very sick with pneumonia. We were far up in the Rocky Mountains away from home and friends. Even all the Christian friends with whom we had been in fellowship in the Baptist Church had stopped writing to us. This precious Message from Dr. Dowie came to us on the wings of the Little White Dove in this time of our trouble. My husband was healed.

"I was converted to God at the age of twelve years, and lived and worked in the Methodist Church. I then left the Methodist Church to be with my husband in the Baptist Church. I was for a while interested in the study of Christian Science, but I thank God for bringing me out of that. As we came into Zion it was through answer to Dr. Dowie's prayers for us that we came. We are here because God has done so much for us. We praise God and thank the dear people of Zion for what they have done for us.

"I was delivered of a dear little child with almost a painless birth three years ago this month. This month a dear little daughter was born to us with still less pain. I praise God for answering dear Sister Bratsch's prayers."

Healed of Kidney Disease, Internal Trouble and Other Ailments.

Miss Marie B. Koupal, 457 Forty-seventh Street, Chicago, Illinois, said: "I was healed of kidney trouble about two years ago.

"About two months and a half ago I had an internal healing. I was in such a condition that my system was almost poisoned clear through. Elder Armstrong came and prayed with me, and at the moment of prayer, as soon as he was through praying, I had received my healing. He said he had never seen such a wonderful healing and blessing as was received then.

"My knees had come out of joint several times. Since I was prayed for, I have been perfectly healed and am well and strong."

Healed When Dying of Stomach Trouble. Daughter Healed of Scrofula.

Mrs. Jennie Paislee, South Evanston, Illinois, said: "I came here today as a witness to God's power to save and to heal. I was healed of stomach trouble, which caused all the organs of my body to be affected. I was in a deplorable condition. The doctors could not cure me. I had filled myself up with drugs and was not healed. Two doctors in Evanston told me that they could not cure me.

"I was treated by Dr. Whitford, in the Memorial Building on State Street. He is a very aged and said to be skilled physician. He has a wonderful practice. I went to him for a year and a half. He was not able to cure me. He seemed to know what the disease was, but he could not cure me.

"I then got in such a condition that I could not go. I called in two Evanston physicians, and they said they could not cure me. I thought I had to die. I was a great sufferer.

"Then I turned to the Lord, and found by searching in the Word of God that the Lord was the Healer of His people, and that we had no healing medicine. My only hope was to turn to the Lord and get right with Him. I found it in my Bible and through the General Overseer's teaching. I founded my faith on the Word of God.

"I thank God for Dr. Dowie and for his teachings, and for all that we have received in Zion.

"I was helped into the light and came to Zion. I was immediately healed.

"Then my little girl had scrofula, and I was not grounded in the teaching sufficiently to exercise faith for the child. It seemed that I could trust the Lord for myself, but I did not know just what to do with the child. The Devil took advantage of my faltering, and I took the child to a doctor. Then I got all my diseases back again. I became very sick, but after a year I turned again to the Lord and I was healed again. My child was healed of the scrofula. She is perfectly healed and is in perfect health today.

"I have no use for medicine now, and I have no use for any doctor. God is sufficient for all my needs.

"I worked very hard one summer and had hemorrhage in my head. I believe that a vein in my head was ruptured. I was in the hands of the Lord. I committed myself to Him.

"Elder Voliva, who was then on the North Side, prayed for me; the hemorrhage was stopped, and I was healed.

"I praise God and testify to all of His saving power."

Boy Instantly Healed of Sore Throat at Time of Prayer.

Deacon Herman Peterson, 6336 Sangamon Street, Chicago. Illinois, said: "When my boy, John, was two years and a half old he became very sick with sore throat. We thought we would lose him. He did not eat anything for three days, I telephoned to Zion Home to Captain Stern, about fifteen or twenty minutes of nine in the evening. He said, 'The Doctor will pray at 9 o'clock, and you be there and have a good supper ready for the boy.'

"We got some bread and milk ready for him to eat. At 9 o'clock we were praying in the bed-room. John looked up and said, 'Pa, I want something to eat.' I knew that Doctor was praying. I thank God for it."

Overseer Speicher—This is John Alexander Peterson, who is one of the coming one hundred John Alexanders in Zion. (Laughter.)

Mrs. Sallie Mullens, 143 Thirty-ninth Street, Chicago, Illinois, testified to healing of injuries received from a blow in the pit of the stomach and from a severe boil.

Six Years of Trust in God as the Healer.

Mrs. Anna Heck, 16 East Sixteenth Street, Chicago, Illinois, said: "Yesterday morning early I was very sick. Deaconess Paddock prayed with me and I am thankful all the pain is gone. The Lord has been my Healer for six years. I stand all alone. I have had to leave all my friends, father, mother, brother and sister, to serve the Lord.

"I thank Dr. and Mrs. Dowie for their teaching. I am thankful that I can go out with Zion's Seventies. If it had not been for a nurse in the hospital telling me of Zion, I should likely have been dead; and if it had not been for the help of God, I would not be here. I am thankful for Zion people and for their prayers."

A Roman Catholic Skeptic Converted and Healed.

Mrs. Joseph Henry, 247 Swan Street, Chicago, Illinois, said: "I was a Roman Catholic, but I never believed. I never belonged to any Church until I came into Zion.

"It was five years ago on an Easter Sunday when I first heard our General Overseer speak. I knew that he was a man of God. When he preached against sin and all evil, I prayed God to forgive me. I was saved right there, and now God keeps me. When I am sick I just go to Him. I pray and

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trust God for healing. I thank God that I can go now to Him and trust Him for my healing."

Healed of Badly Swollen and Painful Knee.

John Schuring, 936 West Fifity-third Street, Chicago, Illinois, said: "On the evening of July 8th I had something on my knee. It was pretty badly swollen up. It felt as if I had about two pounds of lead in there. I could hardly walk on account of the pain. I went down to the South Side Zion Tabernacle. I was prayed with and I felt a great deal better.

"On July 14th I went to Zion City, and the next day I could not come to Church. Elder Armstrong came out that week and prayed with me, and I felt a good deal better. My knee stayed pretty well swollen, however. It got better for two weeks. Then it got some worse and swelled up very hard.

"I sent in another request, and Evangelist Moody came. This morning I looked at my knee and I could not see anything wrong. All the swelling is gone."

Healed from Effects of Overwork Through Prayer.

Miss Grace Snow, 16 East Sixteenth Street, Chicago, Illinois, said: "About three weeks ago I began working in a factory where they make all kinds of slippers and clothing. I was not feeling very strong when I went there, and was wholly unused to the work. After being there a while I had to take other work where I had to sit still a great deal.

"One day while I was at my work, I was very sick. I had been sick before I went to my work. I had stomach trouble, and there were pains all through my back and shoulders. It seemed as if I could hardly sit still, but I got the victory through prayer to God. I was healed and stayed at my work all day.

"That night I sent a request to Zion Home for prayer. It was handed to the General Overseer and he prayed for me that night. When I went to bed I felt all weighed down. It was pretty hard to breathe. Next morning I got up feeling much stronger. It seemed as though I had never felt better in my life."

Quickly Healed of Severe Rupture.

David Dekemman, 4540 Wentworth Avenue, Chicago, Illinois, said: "Thursday all day my boy worked hard hauling sand and digging holes. In the evening he came home and told his mother that he had a severe pain in the lower part of his abdomen. His mother saw that he had a rupture. She found an elevation one and a half to two inches high upon his abdomen. She pushed it back, and it came out again. The pain was terrible. We knelt down in our room and prayed, and the pain left immediately. The next day the elevation nearly disappeared. Friday I went to Elder Richert and he prayed for the boy. The boy was healed immediately and is in perfect condition today."

Overseer Speicher—What is his name?

Mr. Dekemman—"David Dekemman."

Overseer Speicher—Do you not want to say, I thank God for healing me?

David Dekemman—"I thank God for healing me."

Healed of Many Ailments Through Prayer.

Mrs. Sarah Hunter, 7700 Emerald Avenue, Chicago, Illinois, said: "I praise God this afternoon for the Gift of His Son Jesus Christ. I praise Him for the Holy Spirit. I praise Him for the Inspired Word of God. I am glad that God gave me a spirit willing to receive the teaching. I never knew the time when I did not go to church. I sat a willing listener to the Word of God, wanting to have something for myself.

"I used to go to the Presbyterian Church, but I was never a member. I would get more blessing in reading my Bible in going to and from church than I would in hearing the sermon. I do not know when I was converted. I thank God for Christian parents.

"I believed that God and Jesus Christ were unchangeable. But I never heard of Jesus Christ as the Healer.

"One day a friend of mine, Mrs. Schafer, asked my sister and me to come to Zion Tabernacle. We came, and Mrs. Dowie was teaching. We were very much pleased. We went into the healing-room and stood behind the chairs. It did look so much like the days of the Lord. They brought the sick in on chairs. I was praying in my heart. I really was so happy I shed tears of joy.

"Dr. Dowie spoke to me and asked me to come again That was three years ago. It was fully a year afterwards that we came down with Mr. and Mrs. Schafer on Sunday afternoon. I was delighted.

"Two years ago I was baptized by Triune Immersion, and there has been power in my life since. I praise God for keeping me in health. When I came to be baptized I was taken with the grip on the car. I sat down here and was almost strangled with coughing. When the Elder prayed with me it seemed as if I had sin on my heart. I had taken some candy to stop my cough. I was convicted of sin, and asked an Elder to pray for me. I went into the baptistry and had no cough.

"One time last winter, some of the members of the Church prayed with me, when I could not raise my arm from my bed. The Lord healed me.

"Last Sunday I had a very severe cold. I went to Elder Stevens and asked him to pray for me. I praise God that through the Elder's prayer I was healed. Monday I was just as well as any woman could be."

Overseer Speicher then called the audience to Repentance and Consecration, The entire congregation, with some exceptions, quickly arose and made their vows 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 and in body. Cleanse me from all sin. Take away all desire for sin. Help me to hate sin, and to love the sinner. Help me to love God's people and God's work, and to labor in the vineyard more and more and effectually for Thy glory. Help me to do right in Thy sight. Give me Thy Holy Spirit, that I may serve Thee. Give me power to live for Thee. Give me long life that I may serve Thee long in the land of the living. Bless me in doing Thy will and obeying Thy commandment, for Jesus' sake. Amen.

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.

EVENING SERVICE.

Central Zion Tabernacle, Lord's Day Evening, August 26, 1900.

The meeting was taken in charge by Deacon Fogwill, and opened by singing.

Prayer was then offered by Deacon Sayrs.

Deacon Fogwill then read from the Gospel according to St. John, the ninth chapter.

After the tithes and offering had been received, the meeting was thrown open for praise and testimony.

Saved, Body, Soul and Spirit.

William L. Peterson said: "Just about five years ago the Lord saved my spirit from hell. On the 29th day of July, 1899, at 11:30 in the morning, God came in and cleansed my heart from all sin. I say this for the glory of God. I had a very quick temper at that time, but as I went to God, I was given victory over it.

"I was afflicted, and about a year ago Mrs. Whittemore, of New York, and a brother in the ministry prayed with me. I felt as if an electric shock went through my whole body. From that time up to the present the Lord has healed my body from all that disease. I give God the glory. God has kept me ever since. I praise God that I am a living witness."

Delivered From Tobacco Habit and Heart Trouble.

L. S. Miller, 37 East Sixteenth Street, Chicago, Illinois, said: "I praise God for His goodness to me, and for bringing me out of darkness into light. I was brought from the Methodist Church into Zion, and I was first healed of the tobacco habit. I had been trying for years to get rid of it, but I could not give it up. I first heard about Zion's teaching through a man coming from Jacksonville, Illinois, to Zion. He had been healed by God. He came back preaching Salvation, Healing and Holy Living. I went to hear him once or twice, and my minister gave me a pretty good lashing about it. But I continued going, and, praise God, He healed me of the tobacco habit.

"The next thing was, I was healed of heart trouble and side trouble. I was also healed of the grip. I praise God

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that I got into Zion, and that the Lord healed me of these things."

Healed of Stomach Trouble and Headaches.

Miss Myrtle Schredler, 37 East Sixteenth Street, Chicago, Illinois, said: "I praise God for what He has done for me. He has healed me many times. I had curvature of the spine, and I praise the Lord I am almost entirely healed. I have been healed of stomach trouble and of headaches. A few days ago I was very sick, and went to Deaconess Paddock to pray for me. I was relieved through her prayers, and thank God for it. I thank Him for all His goodness, and for bringing me to Zion and keeping me."

Deacon Fogwill—How much did this cost you?

Miss Schredler—"It did not cost me anything. God gave it to me for nothing."

Deacon Fogwill—Do you hear that, some of you fellows who talk about how much things cost, and how rich Dr. Dowie is getting? These witnesses do not tell you that they ever paid anything.

Many Precious Blessings Through Zion.

Mrs. Ella Nelson, 37 East Sixteenth Street, Chicago, Illinois, said: "I thank God for Salvation and for Healing, and for our General Overseer and Mrs. Dowie. It is through their teaching that I am what I am. I have learned to go to God for everything I want. He has greatly blessed me in spirit, in soul and in body. I especially thank Him for financial blessing.

"God is our family Physician. My husband was converted and healed in Zion three years ago. He has been kept, with the exception of three days' sickness,

"That large bottle among the trophies captured from the enemy, on the walls of Zion, contains a tapeworm twenty-three feet long which passed from my husband. He had suffered from it for fourteen years. We never knew what it was until it came away through prayer.

"In September, 1894, I was healed. When I first went to Zion I saw for the first time what I had been reading all my life in the Bible. I knew that the Lord was just the same yesterday, today and forever."

God's Power in Zion Saves and Heals.

Miss Annie C. Knudsen, 18 East Sixteenth Street, Chicago, Illinois, said: "I praise God for Zion. Zion has been a great blessing to me. I have been saved and healed through faith in Jesus Christ. I was healed of stomach trouble and headaches."

Mother and Son Healed of Serious Sicknesses.

Mrs. Susan M. Culver, 815 Galena Street, Toledo, Ohio, said: "I am very glad to be able to testify this evening to what God has done for myself and my son. In the fall of 1898 my son had a very bad cough. For about three months he was unable to work. He was treated by different physicians. He also had stomach trouble.

"All who knew him thought that he could not get any better. Many advised him to go to California for a change of climate. He is a motorman on the street railway in Toledo.

"During the summer he met one of Zion's people, and he gave him tracts to read. He brought them home to read. Then he said he would like to go somewhere and get more of the teaching. In December, 1898, Elders Holmes and Graves came to Toledo. We saw in the paper that they were there. My son took me to hear them. As soon as they began to talk about healing of the body, I said to myself, 'That is just what I want. I want a Saviour who can heal my body as well as save my spirit.'

"We both accepted God as our Healer, and ever since have put away medicine. My son would not even take water when he would have this coughing spell, and in about three weeks he went to work again. When he came in from his work he felt stronger than when he went out. He does not think of going to work without asking God to give him strength to do his work.

"I had suffered from dyspepsia for thirty years. I got better also, and in three weeks I could eat anything.

"The General Overseer came to Toledo, the 2d of May, and with a good many others prayed for my son and myself. That very night my son coughed terribly and had to leave the room. After that he got strong and well.

"During the summer I was very bad with internal trouble from which I had suffered for forty years. Now I am feeling very strong. I have been able to go out doing Zion's Seventy work. God is prospering us very nicely."

Saved From Worldly Pleasures and Healed.

Mrs. Anna Hartman, 18 East Sixteenth Street, Chicago, Illinois, said: "I praise and thank God for what He has done for me. He healed me of stomach trouble. I praise God for Deaconess Paddock and for Dr. Dowie. I have lived alone since I was five years old. My pleasures used to be dancing and theaters, and I praise God I gave them up. I went to the Methodist, Baptist and Lutheran churches, but now, thank God, I belong to the Christian Catholic Church."

Miraculously Healed of Lifelong Invalidism When at the Point of Death.

Mrs. J. C. Helm, 1635 Michigan Avenue, Chicago, Illinois, said: "I praise God tonight because of His Saving and Keeping and Healing Power. I never knew what it was all my life to have good health until I came to Zion.

"About six years ago I was under the care of Dr. Beebe, of this city. He examined me and pronounced my trouble Bright's disease. He told my husband that if an operation were performed, he thought probably I might be a well woman. I decided not to have the operation performed.

"At that time we moved to Southwestern Kansas, and my disease kept growing worse all the time. God alone knows how much I suffered. The suffering was intense all the time. I kept taking medicine until about a year and a half ago, when I grew very much worse. By that time I had lost all faith in doctors and decided to try patent medicine, which I did.

"During this time a member of this Church sent me a copy of LEAVES OF HEALING. After reading it I found that God was the Healer of His people. I decided to put away all medicine and trust God.

"Then my bowels on the left side became paralyzed and I could scarcely eat anything at all, and I realized in what a dreadful condition this medicine had left me.

"Abscesses began to gather and break on the left kidney internally, and with that came nervous chills. I did not know how to trust God as the Healer, and I had nervous prostration and could not bear any one to be in the room to pray with me or talk with me about it. The minister came, but he did not seem to know anything about Divine Healing. He advised me to go to the hospital, but I told him I would never be healed unless God healed me. He just hung his head and did not have anything to say about it.

"My husband wrote to Dr. Dowie. Up to that time we were members of the Methodist Church. We were not acquainted with Dr. Dowie.

"We received a message stating that the General Overseer would pray for us at a certain hour. But I was past knowing anything. When the General Overseer prayed I did not know it. They lifted me from the bed and carried me to another room. They thought I was dying. Just one lady remained in the room with me. I was not able to see across the room, because my eyes were swollen almost shut.

"Suddenly my eyes opened and I was able to see, and every bit of pain left. The abscess burst. I said to the lady, 'Call my husband quick. I believe I am dying.'

"Then I said, 'I believe I am paralyzed.' She came to me and placed her hands on my bed.

"Then I said, 'I believe I am healed.' She said 'I believe you are.' My husband came in.

"I had not been able to stand on my feet or raise myself up in the bed at all, but by one of the ladies' assistance I was able to get down by the bed. The next day people of the town, ladies from all over the city, heard that I had been healed and came in. I was able to stand on my feet.

"I believed that God wanted me to rest, and that He would give me the strength. I wanted to be alone the next morning, but members of the Church who had not been there before came in. They told me that I must be very careful not to take a relapse. I knew that I was perfectly healed all this time, but about 3 o'clock in the afternoon the fever came back. My husband, not belonging to Zion, brought in a doctor. He left medicine, and I took it at first, but then I felt that I was going away from God. My little boy hid the medicine, and God delivered me.

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"In five weeks' time my bowels were not healed. I was able to come to Zion from Kansas, and the first day that I went into the healing-room Overseer Piper prayed with me and laid hands on me, and I was healed. Inside of three months I gained twenty-four pounds. I thank God for this. I know that my healing has brought me closer to God. I thank God for Dr. and Mrs. Dowie. I feel tonight that if I had not received this teaching I would not be alive. I want everything now to be for the glory of God."

Healed of Inflammatory Rheumatism.

Mrs. Elizabeth Horton, 18 East Sixteenth Street, Chicago, Illinois, said: "I came to Zion about five months ago, through the reading of LEAVES OF HEALING. I was healed of inflammatory rheumatism. I had it in my arm. I could not raise myself. I had Deaconess Paddock pray for me and through her prayers I have been healed. I thank God for Dr. Dowie and for the beautiful Home he has given to us."

Delivered From Liquor and Tobacco Habits and Healed.

David Tarbox, Cedarville, Ohio, said: "I thank God tonight I am able to be here in Zion in a different condition than I was two years ago. I came here two years ago last month. I saw Miss Leggett when she was healed.

"I was a stinkpot, I was a beerpot, and I was a whiskypot. God has healed me of all.

"I first heard of Dr. Dowie and Divine Healing through Deacon Sayrs and his wife. I came here two years ago last month. I was here only fourteen days in the Home. When I came here I was not able to work, but I have been working ever since. I give God all the glory for it."

Healed of Consumption and Otherwise Blessed Out of Zion.

Mrs. H. C. Payne, 38 East Sixteenth Street, Chicago, Illinois, said: "God has given us many blessings. I was given a safe delivery of a fine boy on the 22d of December last. The Devil attacked him a few times, but we got immediate healing for him when we came to God for his healing. I praise God that He has healed my older son and has healed me of different things.

"I was suffering with consumption. Physicians gave me up. They said I could not live. But I thank God I learned to trust Him for my healing, and have been able to do my own work and take charge of a large rooming house. Instead of being an invalid, I have been able to work for myself and for the Lord."

Brought Out From the Practice of Medicine.

Deacon J. H. Sayrs, M. S., M. D., 1432 Michigan Avenue, Chicago, Illinois, said: "I thank God just briefly tonight that He brought me out from the practice of medicine. I had given up the practice of medicine entirely before I believed in Divine Healing. I thought that the physician stood next to the minister, but I am converted thoroughly from that. The physician has no more claim upon God Almighty then the Masons have."

Deacon Fogwill then called the congregation to Repentance and Consecration, all joining 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 Thou wouldst have me be. Cleanse me in body, in soul, and in spirit, and make me serviceable to Thee in this wicked and adulterous generation that my light may shine as Thy dear Son commanded. May I be indeed a beacon which shall beckon the wanderer into the ark of safety. We ask it in Jesus' Name. Amen. (All repeat the prayer, clause by clause, after Deacon Fogwill.)

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.

GO THY WAY.

Central Zion Tabernacle, Lord's Day Afternoon, February 19, 1899.
REPORTED BY S. D. AND E. W. AND A. W. N.

The meeting was opened by singing Hymn Number 44:

Oh, wondrous Name, by prophets heard
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on earth.

Scripture Reading and Exposition.

The General Overseer then said: Let us read in the Gospel according to St. Matthew in the eighth chapter:

And when He was come down from the mountain, great multitudes followed Him. And behold, there came to Him a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And He stretched forth His hand and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Some have wrongly thought this was an illustration showing that Christ desired those who are healed not to testify. The object of the Lord was clear. He desired that this leper should testify in the most remarkable way.

The last verse of the first chapter of the Gospel according to Mark says that he did not obey Christ; that he went about and blazed the matter everywhere. He was not permitted to stay in the city to which he belonged. He was driven out into desert places.

Under the Levitical law it was required that if a man was healed by God of leprosy, that he should present himself to the Priest, who, under that Mosaic dispensation, was the sanitary officer.

Ceremonial for a Man Healed of Leprosy.

The Priest examined him, plucked a hair off his hand or arm, and from various parts of his body, looking closely at the roots of the hair to see if there were any signs of the leprosy. If the Priest was satisfied that the man was clean, he kept him a little longer in quarantine, as we call it. He brought him out again and again and examined him, until it was beyond all question that the man was healed.

When it was decided, the man was required, by the Levitical law, to bring three offerings—a blood-offering, an offering of oil, and a wave offering. The significance of the ceremonies which followed gathered especially around the blood and oil offerings. If he was a poor man, he brought pigeons; if he was a man well-to-do, he brought lambs. The priest, sacrificing one of these birds or beasts, took the blood in a basin. Before all the people he dipped the index finger of his right hand into it and anointed the man in the presence of the people, on the right ear, the right thumb and the right large toe. He declared him healed in the Name of Jehovah by the emblem of the blood. He took the log of oil, dipped his finger into it, and placed on the right ear, the right thumb and the right large toe a little oil, and declared he was healed in the Name of Jehovah by the emblem of the oil.

The triunity of these sacrifices is very clear all the way through. The man was then declared healed.

Now, if this man had gone to the Priest who rejected the Lord Jesus Christ, and had done as he was told, what a wonderful testimony to Divine Healing—to the Lord Jesus Christ's healing—it would have been. That Priest would have been compelled to declare before all the people that God had healed this man of leprosy. Every one would have known it was through the agency of Jesus Christ. But the leper did not obey.

He was like a great many Christians who go as they like and do as they please.

Evil Consequence of Disobedience.

Perhaps he said to himself: "What have I got to do with that Priest? What did he ever do for me? What have I got to do with going to him, and giving him this money or these offerings? I will do no such thing. Then the consequence would be that he could not go back to his family, or to his friends. The Priest drove him out and said: "You are a leper still; you have not fulfilled the law."

This man had not. He went away and talked to people promiscuously. He did not obey the Lord, and did not get the testimony of the Priest.

The consequence was that the efficacy of the miracle was held in doubt by many, and discredited because the man could not appear as a healed leper in his own town.

If he had done right, he would have been able to appear as a healed man there and everywhere.

The story of the leper makes us remember the necessity not only of faith and getting the healing, but when we have it, to obey God, and walk in an orderly manner.

And when He was entered into Capernaum, there came unto Him a Centurion, beseeching Him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And He saith unto him, I will come and heal him. And the Centurion answered and said, Lord, I am not worthy

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that Thou shouldst 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.

Faith is Expressed in Obedience.

That is the kind of faith we want. When God says Go, you ask no questions, but go; and when God says Come, you say nothing, but come; when God says Do this, you do it. You do it because God says it; that is enough.

This man had the glorious principle of faith in him. Faith is doing what God tells you. It is not an abstract philosophy. It is not a question of what you think. It is not a matter which comes within the realm of reason.

Faith has wings which fly where reason can only grope amid the quicksands and the darkness, and the tempest and the raging waters.

Reason is all right so far as it goes, and our faith must be a reasonable faith, in this: that it must be reasonable as far as reason can go. But faith goes where reason never enters.

That principle of obedience, absolute obedience to God, unquestionable, is faith.

Abraham goes, and he does not know where he is going; but he obeys God.

Moses does not ask how he is going to do it, but when he gets the command, after forty years' absence from Egypt, he goes right back, walks up the steps of Pharaoh's throne, and says, "I am come from the great I Am. Let God's people go." No arms, but a Divine commission.

When you begin to ask how God is going to do a thing, how it can be possible that a thing can be done, you have at once settled the question as to whether you have any faith or not. You have none.

The Faith of God, not the faith of man, has absolute confidence that Jesus Christ has all power throughout all the heavens and all the earth, and what He says is absolutely true.

There is no doubt; there is no question.

That Centurion had not an atom of doubt. I am a man with a hundred men under me, but I have absolute authority. Thou art above all authority. Thou canst say go, come, do, and every power through the universe must obey Thee. That is just what he meant by it.

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.

Great Faith Found in Humble People.

The words "Great faith" are used only twice in the New Testament. In one case a Roman Centurion and a humble Christian, not a theologian, not a preacher, not a teacher, not a Rabbi, not a High Priest, but simply a captain of a hundred men; in the other case spoken concerning a Syrophœnician, Canaanitish woman who found her Lord, and would not let Him go, but was willing to take the place of a little dog at His feet.

"Oh woman, great is thy faith."

The Church had not faith. It had gone to the Devil, just where the Church has gone, for the most part, today.

With all its magnificent services and splendid outward appearances, with Rabbis of high rank, and splendid education and powerful eloquence, the whole of God's Church, with but few exceptions, had gone to the Devil. It had gone to the doctors; it had gone to the drugs. But it did not go to the Lord for healing.

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; weeping and gnashing his teeth at the wailing place of the Jews at Jerusalem; wailing there, for Jerusalem is trodden under foot.

The Jew who rejects Christ is today just as guilty as the Jew who crucified Him.

And Jesus said unto the Centurion, Go thy way; as thou hast believed, so be it done unto thee. And his 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.

Peter Was Married, Why Not the Pope?

That miserable old apostate in Rome calls himself Pope Leo XIII. He declares that he is the Vicar of Christ, and that he is so by reason of being Peter the Apostle's successor. Well, if he is the successor of Peter, why does he not get a wife? Peter had a mother-in-law, and why does he with his cardinals and priests and nuns and monks declare the superior virtue of celibacy when Peter himself sings the pæan of marriage in his beautiful epistle, and he himself was a married man, for it was his wife's mother who lay sick.

Among the many evidences of the apostasy of Rome is the wickedness of enforcing celibacy upon priests and monks and nuns.

It is not in accordance with Christ's teaching, or the apostles' example; for the Apostle Paul said: "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will condemn."

I desire to see purity, but enforced celibacy is the cause of widespread immorality.

Cardinal Antonelli, the late Secretary of Pope Pio Nono, Pius IX, left a daughter who laid claim to his estate. She proved in the civil courts of the City of Rome that she was his daughter, and she got his estate.

Better if he had lived openly in marriage instead of secretly in vice.

And when Jesus was come into Peter's house, He saw his wife's mother lying sick of a fever. And He touched her hand, and the fever left her; and she arose, and ministered unto Him. 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.

Not "His word." "His word" never did anything.

Jesus Spoke the Words of the Father.

The Word of Jesus never did anything. I will tell you what He said when they challenged Him: "The words that I speak unto you I speak not of Myself. The Father that dwelleth in Me He doeth the works."

And every word that Jesus spoke, and every work that Jesus wrought, was through the indwelling power of the Holy Spirit, by the Grace of God the Father.

Do not make any mistake about it. He had laid aside His own power and Godhead; He had humbled Himself; He had taken upon Himself the weakness of humanity, and was fighting out this fight as a man.

The Son of Man, tempted in all points as we, yet without sin; that is what makes Him so attractive to us. He is a Man.

And though now exalted upon high,
He bends on earth a brother's eye;
He sympathizes with our grief,
And to the sufferer sends relief.

Our Mediator between God and man is the Man Christ Jesus—the Man!

The Son of God is the Son of Man, declared to be the Son of God with power by His resurrection from the dead.

That word should not be His word. The Revised Version has it correctly: "He cast out the spirits with a word." It was a word that had in it the power of the Father, the power of the Son, and the power of the Holy Ghost; and that is the power of the Word of God in Zion, that the Triune God is behind it.

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.

Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side.

Now, what should take Him to the other side? I will tell you, because I have read this story a great many times.

He went to the other side to cast out devils and kill pigs. (Laughter.) That is what he went for.

I have a pig story for you today. I have it from the Bible, and I have it in LEAVES OF HEALING.

And there came a scribe, and said unto Him, Master, I will follow Thee whithersoever Thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of Man hath not where to lay His head.

Christ Came to Save Men From Poverty.

A great many Christians say that is just how a Christian should be; he should not have any house, should not have any place to lay his head; he should be poor.

Why will people talk such nonsense?

Did our Lord Jesus Christ die for sinners that they might continue to sin?

Voices—"No."

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General Overseer—He died that they might be free from sin. Did He die for the sick that they might continue sick, or be healed?

Voices—"Be healed."

General Overseer—And did He for our sakes become poor that we, through His poverty, might remain poor?

Voices—"No."

General Overseer—Might be—what?

Voices—"Rich."

General Overseer—That is why we are planning Zion Bank down there. I have said it often. I have said I want Zion to be—what?

Voices—"Rich."

General Overseer—Not poor. And Zion is getting rich.

Let me just remind you that this truth is a great one: that our Lord Jesus Christ became sin for us that we might be made the righteousness of God in Him, that we might be made clear of sin. He became our Sickness-Bearer that we might be healed, and bore poverty that His people might be rich. He says it. He says there is no man that has left houses and lands, and father and mother for His sake, who shall not receive—how many fold?

Voices—"A hundredfold."

General Overseer—When?

Voices—"Now."

General Overseer—In this time. And also Everlasting Life throughout all the ages. That is a good reward for serving the Lord. But the man is to get it with—what?

Voices—"Persecution."

General Overseer—Persecutions. Now, if you do not have persecutions, you are of no account at all. You miserable men who never have any persecutions; you preachers who never have anybody say anything but smooth things about you, are not living godly in Christ Jesus.

And another of the disciples said unto Him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

And when He was entered into a boat, His disciples followed Him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but He was asleep. And they came to Him, and awoke Him, saying, Save, Lord; we perish. And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm.

Storms are Not God's Work.

Now that wind and that sea could not have been doing the will of God, or He would not have rebuked it. Why was it that He rebuked the winds and the waves and said: "Peace! Be still"? It was because these winds and waves were doing the Devil's will; for the Devil, amongst other powers that he possesses here, is the power of the air. The Lord Jesus Christ rebuked the Devil who got up that storm for the purpose of drowning Him, and made a calm.

And the men marveled, saying, What manner of man is this, that even the winds and the sea obey Him?

And when He was come to the other side into the country of the Gadarenes, there met Him two possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And behold, they cried out, saying, What have we to do with Thee, Thou Son of God? art Thou come hither to torment us before the time? Now there was afar off from them a herd of many swine feeding. And the devils besought Him, saying, If Thou cast us out, send us away into the herd of swine.

Destruction of Two Thousand Swine by Jesus.

"And He said unto them, Swine's flesh is a good thing for my people to eat, and I won't destroy two thousand pigs for all you devils." (Laughter.) Is that what He said?

Voices—"No."

General Overseer—What did He say?

Voices—"'Go.'"

General Overseer—Go! Go! Oh, didn't they go? (Laughter.) Oh, they went!

And He said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with devils. And behold, all the city came out to meet Jesus: and when they saw Him, they besought Him that He would depart from their borders.

And behold, the whole city came out to meet Jesus: and when they saw Him, they besought Him to stay and kill the rest of the swine.

Did they do that? What did they do?

Voices—"'They besought Him that He would depart out of their coasts!"

General Overseer—"They besought Him that He would depart out of their coasts." There have been many people who have besought me to depart out of this coast. (Laughter.)

In fact, they said for a whole year that they would drive me out. I said it was quite possible that they might drive me out in a hearse, but that was the only way they could drive me out. I say it now—I say it to my enemies who have been up to Springfield, and are getting a bill passed to make it a crime for me to pray with the sick.

They may fight us, but I wonder who will come out on top in that fight? Do you think it will be these low politicians who go up to Springfield to misrepresent Chicago?

Voices—"No."

General Overseer—Do you think I care one snap of my finger for their legislation?

The common law of England which is incorporated by express statute in the laws of the State of Illinois makes it what the courts of this city have all declared it to be: illegal to interfere with us. I will smash their law, if they pass it, as we smashed the ordinance. (Applause. Amen.)

Do you think we are going to obey them, and not pray with the sick at the bidding of doctors and druggists and devils—Pharisees, hypocrites and liars?

We will pray with the sick, and we will teach this doctrine while we have breath to do it. There is no legislature to prevent it. (Applause.)

Go to Springfield and reason with them? You might as well go up to Springfield to reason with a herd of swine. (Laughter.)

May God bless His word.

Prayer was then offered by the General Overseer, the announcements made and offering received

GO THY WAY.

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, 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 will speak to you this afternoon briefly concerning that wonderful chapter, a portion of which I have read to you, and I take specially for my text these words:

TEXT.

And Jesus said unto the Centurion, Go thy way; and as thou hast believed, so be it done unto thee. And His servant was healed in the self same hour.

"Go thy way, and as thou has believed, so be it done."

When you leave this building you will go your way. Some will go a way that leads to hell. Some will go a way that leads to heaven. There is no middle ground.

There are but Two Ways—One to Hell and the Other to Heaven.

There are but two great armies fighting in the great conflict—the Army of Hell and the Army of Heaven.

I see that Army of Hell.

It marches to the drum-beat roll,
The deep-mouthed clarion's bray,
It bears upon a crimson scroll,
"Our mission is to slay."

That is the Devil's army.

I see the Army of God, and I know that we are in it.

Along our ranks no sabers shine,
No blood-red pennons wave;
Our banners bear one single line,
"Our mission is to save."

On which side are you?

You are either on the side which is fighting to save, or the side which is fighting to kill. There is no middle ground.

The years roll on and the thought of God is impressed more and more deeply, more and more clearly upon my heart. It is written in my eyes, and will ring out in my words and life. We are on the side of God only when we follow Christ and seek to save.

It seems to me that the great mission of Christ is so gloriously set forth in two sentences: "The Son of God was manifested, that He might destroy the works of the Devil."

You cannot save men until you have destroyed the Devil's works.

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"The Son of Man is come to seek and to save that which was lost."

The mission of the Army of the Redeemed is a mission of absolute faith in the unseen and the eternal.

Till God our weary spirits free;
'Tis He my Lord hath said to me:
Ye walk by faith and not by sight;
We soon shall read the mystery right—

—in the glad sunshine of His smile, if we walk by faith.

Does a man hope for what he has? No.

Faith Has Brought Us Much, but Faith Reveals to Us More.

We who are closing these three years of toil and triumph together will go our way today to get from hour to hour and day to day the reward which comes as we believe.

That Centurion got it. His faith was simple. He was no eloquent Rabbi. He was a stern soldier. He was accustomed to command, and he was accustomed to obey. No man is fit to command who does not know how to obey.

He realized as a Centurion that he was under the command of his general, and he again under the command of the Procurator, Pilate, and he again under the command of Cæsar at Rome.

He was very conscious of the humble place he took in the great Roman Empire, but he was also conscious that he had powers of command; that beneath him were men to whom he had a right to say, Go, and they went; Come, and they came; Do this, and they did it.

God gives us a right to say, Go, Come, Do, and I have been thankful that, although I am a man under authority, I have had the joy, for the most part, of seeing the commands obeyed.

I have to obey faithfully the command which I got, and that command was to bid you go, was to bid you come, was to bid you do.

They who faithfully obey will get the reward of faith; they will know that even as their word is with power, so the Word of God omnipotent will come with power.

I am thankful for the power which God has given to me. Power is a consecrated trust; it is a terrible responsibility. There is no responsibility greater than the sacred trust of a power to influence human hearts for good or for evil, and to instill into men's minds principles which will lead them either to the holiest or the worst of lives.

Thanksgiving For God's Blessings to Zion.

I thank God that the power is increasing as the years go on. It enables us to speak words in Chicago that in distant China are blessed, as we found last night in a very remarkable correspondence we read.

They are blessed in China north and China south. That brought these brethren from Shekiang Province into Zion, and we will send them back with others into China.

I thank God for the power that this year has drawn around us the noble band of men and women who are coöperating with me for the present in Chicago, and the many who are working in all parts of this and other lands.

What shall be unto us?

We shall find that our prayers for our loved ones will be answered as the Centurion's prayer was. It has been a delightful thing that in this terrible epidemic which has swept this city in this present year, Zion has not lost one member so far as I know. We are thankful for it.

In this year 1899 a vast number has died in this city, and some who raised their hands against Zion and threatened our Seventies with physical violence. Those hands are still in death. Those tongues are silent forever on earth in numbers of cases. It would startle you were I to give you a list of those who have died, who have hindered the work of Zion's Seventies.

I could name two doctors who have died within a short distance of this Tabernacle who threatened our Seventies. I could name a number of saloonkeepers. I have reason to thank God when I tell you that many who have received Zion's Seventies gladly have been blessed, and many of them are in Zion today. (Amen.)

We believe that the prayers we offer for those who have repented and believed will be answered.

The one great thing in Zion is this: that Zion Tabernacle, Zion Home, Zion College, Zion Home of Hope, Zion College Home, Zion Printing Works, and every home of Zion shall be called a house of prayer. (Amen.)

We thank God that, above everything, we know how to pray.

"Ah!" you say, "don't you know how to work?"

Zion Knows Well How to Work.

Yes, quite a little; for we have learned that to labor is to pray, and there is no place in Zion for sloth and idleness.

I venture to say that there are no more industrious, God-fearing, earnest, diligent people in the main than in Zion. I was pleased the other day to hear a real estate man in this neighborhood say: "Doctor, your Tabernacle has transformed its neighborhood. Zion Home has transformed its neighborhood. Whereas there were many evil persons and criminals living there, they are gone, and we are grateful that the place has been taken by Zion people. Every Zion man can have all he asks for in the way of property, because we believe he will pay his rent."

I was thankful for that testimony, and I was thankful to know that it was true. I was thankful that the reputation of this people for cleanliness, for sobriety, for Godfearing industry and for truthfulness was being established even in the eyes of the world. God keep us so (Amen), and make us more so. (Amen.)

I know not the way, but the end is clear and bright of view. I see that City on earth; I see that City in heaven. Its Builder and Maker is God, and I know that God will give us the desire of our hearts, for it is the inspired prophecy of His Word.

Zion Is the Result of a Divine Plan.

Zion is no accident. I am none. There are no accidents in God's universe. God knows what He does.

We are not fortuitous concatenations of atoms which have come into existence, as philosophers tell us the world has. We have not come together without a Divine plan. That plan has been God's. It was not mine. He put me here. If there is any city in the world to which I would not wish to have come and in which I would not have cared to remain, it is Chicago.

But I saw clearly that Chicago was a City of Destiny; that the people who were in it had come together for one purpose: that they might get the dollar; that they might get that which the dollar would buy, the loathsome rewards of a filthy life of ease.

I saw it soon. I saw that the churches had gone to the Devil, for there were no conversions to speak of, and the men who ministered were ministering to please the people.

The ambassador of Christ who preaches to please men is a traitor to his God. (Amen.)

It was years before I could win the ear of Chicago. But now, after three years of ecclesiastical life, and the greater part of nine years of residence in and around Chicago, I have the joy of seeing that here in this City of Destiny there is a people in this very "Vanity Fair" who have been brought up out of its vanities, and are determined at all costs to serve God.

My heart is glad as we pass out of this year.

What have we seen? Has there been any diminution of the power of God in Zion during the past year, tell me?

Voices—"No."

General Overseer—Sinners have been saved; the sick have been healed; miracles as great as any that have ever been wrought in the Name of Christ attest God's approving smile.

God Commands Us to Go Our Way.

When God tells us to go our way, He means that we shall obey. He does not wish us to be merely hanging around and praising Him. He desires us to go our way. His Spirit will be with us as we go back to the places whence we have come; to those places where the sick and the sorrowing are waiting to cheer us with the tidings that our faith has been already rewarded.

This is a glad thought. I am getting it every day.

Last week we received from China in beautiful writing an application for fellowship of one of the ablest and most devout native Chinese Missionaries in Shekiang Province. That man of God stepped out of the Baptist Church, renounced all salary and all help, and without a single bit of terms upon our part, he has gone out to preach the Everlasting Gospel as a member of Zion, believing that we will receive him.

So it has been all the year in all parts of the world. If I were to tell the story, I should simply have to stand here and give a catalogue of this thing over all the earth.

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We are going our way, believing still that Christ is not only the Saviour and the Cleanser of the spirits of men, but that He is the Healer of their bodies.

"Go your way and tell John," said Jesus to those disciples who came from John when he lay in prison, wondering whether Jesus was the Christ; "tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." And so they went and told John what they saw.

As the people go forth from Zion, and tell what they have seen and heard, it is awakening the desire all over the earth to find that same Saviour and Healer.

Divine Healing is Not a Matter of Controversy.

It is not a matter of question. It does not matter whether you believe it or not, the people are healed. I will show it you in a minute.

All in this place who before their God will say that God healed them, stand. (About 2000 arose.)

I will ask any unprejudiced eye to look at this company. I know what the size of this place is, and how many it holds in each section, and I venture to say there are nearly 2000 men and women on their feet now.

Did Jesus heal you?

Voices—"Yes."

General Overseer—Were you healed by God through faith in Him?

Voices—"Yes."

General Overseer—Do you know it?

Voices—"Yes."

General Overseer—Are you prepared to testify?

Voices—"Yes."

General Overseer—Thank God for that.

What are you going to do with that testimony?

"Oh, well, Doctor," says some critic, "a good deal more could be done, if you were not so hard upon men for their little sins."

What is that—tobacco? All who have given up tobacco, please to stand. (Several hundred arose.)

My brothers, did tobacco help you to be a Christian?

Those standing—"No."

General Overseer—Did it hinder you?

Those standing—"Yes."

General Overseer—Did you find any difficulty in giving it up when you trusted God?

Those standing—"No."

General Overseer—Thank God, there are hundreds of men. Are you angry with me because I called you stinkpots?

Those standing—"No."

General Overseer—Was that the right name?

Those standing—"Yes." (Applause.)

General Overseer—Thank God for that.

I have been told that to call men stinkpots would not deliver them. Your eyes have seen the answer, your ears have heard it.

Sin Should be Called by Its Worst Name.

I have been accused this last year of being worse than ever, in my language. (Laughter.) They say that I have invented a great many new bad words. Should not a bad thing be called by a bad name?

Voices—"Yes."

General Overseer—Do you not want words which will fit what you are talking about?

Voices—"Yes."

General Overseer—If Martha could say of Lazarus, who had lain in the grave four days, "Lord, by this time he stinketh," surely I have a right to say of a fellow who has been filling himself up with whisky, swine's flesh and tobacco for forty years, "Lord, by this time he stinketh." (Applause and laughter.)

I think I properly designate it.

I will ask you if the stinking filthiness of the beerpot and the winecup, the gluttony and the spewing, the filthiness of the tobacco and swine's flesh have not been the cause of the demoralization and destruction of thousands and tens of thousands around us in this city?

Voices—"Yes."

General Overseer—And all over the world?

Voices—"Yes."

General Overseer—Surely an advocate of purity, a Messenger from God, is not to be blamed if he takes the strongest, hardest words which he can, to try to break the back of that rattlesnake.

You Cannot Fight the Devil With Honeyed Phrases.

I do not intend to speak sweet words. There was a time when I used to preach beautiful sentiments. I could quote Longfellow, William Cullen Bryant, Tennyson, and the most eloquent passages from all the historians of the ages. I could string together historical illustrations and wonderful similitudes until the people saw the soap-bubbles (applause and laughter) leave my lips. They said, "What an eloquent man he is." But I never hurt the Devil's kingdom any.

I never knew Dr. Hillis to hurt the Devil's kingdom, did you?

Voices—"No."

General Overseer—Did you ever know that eloquence to do any damage to Johnny Powers' saloon, or any damage to the stinkpot?

I did that for a short time; but I found it did no good and I was broken-hearted that there were no results. People said I was an eloquent preacher, and they gave me a beautiful house, a large salary and patted me on the back. They said that I was the coming man. I was even offered the Portfolio of Minister for Education, and was told that if I would step out of the ministry I might be Premier. But when I got through with all that there was a night when I laid down my head upon my table, and I wept and I said: "Oh God! I never was sent into the world to do this kind of thing. They have told me that this kind of preaching would win men to Thee. They go to that temple of eloquence and they are no better in their lives. Oh God! what shall I do? Oh, show me what I ought to do."

Who Slew All These?

All at once it seemed to me, as in a vision, that I was with Jehu at the gates of Jezreel. There Jehu saw the skulls of the dead piled up on each side. They were the skulls of the seventy sons of the king who had all been murdered. Jehu said: "Who slew all these?"

As I thought of that scene, I saw another gate. It was the gate opened; the gate from earth to hell. I saw the pyramids of the slain race, the babes, the boys, the girls, the youths, the maidens with their throats cut, poisoned with disease, poisoned with medicine, dying, dead, groaning, a vast array.

Then there was silence, for they were all dead, and I heard a voice say: "Who slew all these?"

Then it seemed I heard the mocking laugh of the fiend: "I did; and I will slay you yet. I am the god of this world. Christianity is dead. There is no life in it. You cannot win. You had better be on my side. I will slay you too."

The General Overseer's Defiance to the Devil.

I said: "Never! *Never!!* NEVER!!! But I will preach from that text, 'Satan, King of Hell,' and I will do my duty."

The next Sabbath night I preached from the words: "Who Slew All These?"

I loaded up; I loaded up with buckshot, and I loaded up with grapeshot, and I loaded up with cannister. Fire! *Boom!!* FIRE!!! (Applause.)

I smashed into the Deacons, I smashed into the Church members; and there never was such a ruption. (Laughter.) When I called for an after-meeting, to the astonishment of the people one old Deacon arose and said: "My God! my God! I helped to slay all these! Have mercy upon me. Have mercy upon me. My life has dug a hundred graves. Have mercy upon me. I have lied." And they wept. Then I knew that it was buckshot that would do it.

Fire! Glory to God! So I have been at buckshot ever since. (Applause.)

Do you think I like it?

I like nice things as well as anybody; but, friends, soap-bubbles never converted the world, whether they were blown by Lyman Abbott or Dwight Hillis. They never did any good.

It is not stories that win battles; it is the Power of the Spirit of God.

I read on Thursday night a letter written by the widow of a man who was fifteen years Dr. Gray's associate in the *Interior*.

Do you know how he lived? He lived an infidel.

Do you know how he died? He died an infidel.

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Do you know what he said? He said that Dr. Gray made him one and kept him one.

You are making infidels; you are keeping infidels, ye who are leading in the churches.

Friends, Zion has gone forth with buckshot and grapeshot, and every kind of shot, and sharp threshing instruments having teeth, and we are going to have a rare good fight this year. (Amen.)

Defiance to Corrupt Lawmakers.

They say in Springfield that they intend to suppress us. Suppress us? Do you think that these low politicians from the wards can suppress us?

What will they do with us if we disobey their law? What will they do with us if we say we will still pray for the sick, and receive them in our homes?

Will they send us to prison?

All who are willing to go to prison with me, stand. (Apparently the whole audience arose.)

I wish they were here to see you. (Laughter.) They would have to find 2500 cells.

We will believe more and more in the word which Jesus speaks, will we not?

Voices—"Yes."

General Overseer—And we are going to see results. When we get to the end of the journey we shall know that not one motion of faith in our heart has ever been lost, but that God has answered every prayer of faith.

All who now desire to be wholly God's, stand. (Apparently all arose.)

General Overseer—Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right. If I have wronged any, help me to confess and to restore, no matter what it costs, and to do right to all men and in Thy sight.

Father, I have sinned. I am not worthy to be called Thy son. But oh, take me as I am. Make me what I ought to be, and help me to serve Thee in a clean spirit, in a clean soul, in a clean body, in a clean life, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Voices—"Yes."

General Overseer—God will answer it. Go thy way; sin no more.

After the song "Sin No More" had been sung, the meeting was closed by the General Overseer 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.

ITINERARY OF DEACON DANIEL SLOAN.

The following are the proposed places of visitation of Deacon Daniel Sloan to the Branches and Gatherings of Zion, with such additional places en route as may apply and be arranged for, where hearty coöperation is assured and plans perfected for a profitable mission:

Menominee, Michigan.	Madison, Wisconsin.	Sault Ste. Marie, Mich.
Oak Park, Illinois.	Elroy, Wisconsin.	Petoskey, Michigan.
Harvey, Illinois.	Galesville, Wisconsin.	Des Moines, Iowa.
Dwight, Illinois.	Alma, Wisconsin.	Astor, Iowa.
Pontiac, Illinois.	Eau Claire, Wisconsin.	Auburn, Nebraska.
Hammond, Indiana.	St. Paul, Minnesota.	Falls City, Nebraska.
Lafayette, Indiana.	Minneapolis, Minnesota.	Lawrence, Kansas.
Logansport, Indiana.	Royalton, Minnesota.	Eskridge, Kansas.
Huntington, Indiana.	Windom, Minnesota.	Sterling, Kansas.
Wolcottville, Indiana.	Forest City, Iowa.	Great Bend, Kansas.
Sturgis, Michigan.	Waterloo, Iowa.	Marion, Kansas.
Litchfield, Michigan.	Davenport, Iowa.	Kansas City, Missouri.
West Unity, Ohio.	Appleton, Wisconsin.	Ada, Ohio.
Valparaiso, Indiana.	Waupaca, Wisconsin.	Findlay, Ohio.
Galien, Michigan.	Merrill, Wisconsin.	Akron, Ohio.
Niles, Michigan.	Prentice, Wisconsin.	Orrville, Ohio.
Paw Paw, Michigan.	Toronto, Ontario.	Wooster, Ohio.
De Kalb, Illinois.	Walkerton, Ontario.	Cambridge, Ohio.
Belvidere, Illinois.	Wiarton, Ontario.	Mt. Sterling, Ohio.
Adeline, Illinois.		

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First Year,	6 Per Cent
Second Year,	7 Per Cent
Third Year,	8 Per Cent
Fourth Year,	9 Per Cent
Fifth Year,	10 Per Cent
Sixth Year,	11 Per Cent
Seventh Year,	12 Per Cent

STATEMENT

Estimated area occupied by Industries,	**50 to 80 acres**
Estimated number of hands employed at the end of five years,	**50,000**
Estimated value of property at the end of five years, at least	**$5,000,000**

In view of the fluctuations in the value of stocks listed on Stock Exchanges, caused many times by manipulation of unscrupulous men, we believe the careful investor will appreciate the value of this stock, which cannot be purchased except through this Bank.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony meeting held in Zion Home, Saturday evening, September 1, 1900, was conducted by Overseer Piper.

After the usual opening exercises, the States represented were enumerated and found to be sixteen in number, as follows:

California, Delaware, Florida, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, Ohio, Pennsylvania, Tennessee, Texas and Wisconsin.

The following foreign countries were represented:

Canada, China, Japan and Switzerland.

The meeting was then thrown open for testimony.

MRS. W. D. CAMERON, Newark, Delaware, said: "Last winter I was very sick. Prayer was offered for me and I received great blessing. I have been growing stronger and better ever since, for which I praise God."

W. D. CAMERON, Newark, Delaware, said: "I praise God for Zion, I praise God for Zion teaching, I praise God for the General Overseer and also for Overseer Wilhide, from whom I received the first Zion teaching, over three years ago. I was then connected with the Methodist Church and pretty nearly dying in it.

"Ever since reading LEAVES OF HEALING I cannot doubt for a moment my salvation in spirit. I have been wishing to be able to come to Headquarters and mingle with God's people; be together with the people who trust in God fully and where Christ is All and in all.

"We decided at once to go for a trip to Zion.

"Since we have been here, we have received great spiritual blessing.

"I shall make new efforts in the distribution of Zion Literature, and I am glad to say that I shall have in many ways the advantage now, since I have been at Headquarters.

"People used to say: 'You have never been there, you have never seen it.' Now I have been here and I have seen it, and I shall go back and carry to them the glad tidings which I have received and learned here."

N. F. COLSON, Green Bay, Wisconsin, said: "I am getting spiritual and bodily healing. I am willing to do what God wants me to do.

"I am so glad that God has blessed Dr. and Mrs. Dowie."

MRS. M. BOHN, Walton, Indiana, said: "I praise God in Zion and glorify His Name that He led me out of the Methodist Church.

"Ten years ago I received great blessing from God. He healed me wonderfully and has increased my strength and kept me ever since.

"I rejoice over the good things which I learn through the teaching in Zion. We have a little Gathering in Walton of twelve members, and although the Devil is perfectly mad about it, we stand in the strength of the Lord. We expect to Go Forward in this same strength."

REV. W. H. B. HILL, Nashville, Tennessee, said: "A lady gave me LEAVES OF HEALING and said she had received it from another lady who had been to Zion and had been healed of lameness. I saw that lady after she got back and felt induced to read the LEAVES. Then a friend gave me half a dozen to read and distribute. I began to scatter Zion Literature all around and give it away. I myself fell in love with it. I began to think that it was just the thing, and found that the General Overseer preached the Gospel more correctly than I ever was accustomed to hear it preached.

"Then I thought I would like to come and see for myself. I am here and feel all the better for coming. I shall go away rejoicing and knowing that Zion is just the thing that suits me. I know God is the same yesterday, today and forever.

"I had never believed that the power of healing had left the Church, only I could not get at the right thing. Since I made up my mind to be obedient to God in all commandments and was baptized last Wednesday, I feel happier than ever."

O. M. WILSON, Mount Forest, Michigan, said: "I hurt my arm severely. A heavy plank fell on it and it hung down by my side with terrible pain in it. An Elder of the Church prayed for me, and after that the pain left me and I could raise the arm into a comfortable position, which shows the power of God with His people.

"I do not see how so many people can deny this. I praise God that He has sent Dr. Dowie to this country to establish and organize this Church; that Jesus Christ is with us and is the same yesterday, today and forever."

W. H. BABCOCK, Alexandria, Nebraska, said: "We have a little Gathering in our town, and I am thankful for the way the Lord has blessed us. I am eighty-eight years of age and two years ago started for the first time to read LEAVES OF HEALING. When I have read it, I always give it away to others. I never keep it.

"I like to have the whole district read LEAVES OF HEALING, because we have had some cases of healing in our neighborhood and some people think a great deal of it. Our Gathering is small, but we serve the Lord in a right and acceptable manner. We have to stand some persecution."

JOHN B. MALONEY, Detroit, Michigan, said: "I was raised a Roman Catholic. Thirty years ago I came out of it and joined the Baptist Church. For those thirty years I had no Salvation.

"Two years ago I met Elder Stevens. He said I had better come out of the Baptist Church and join Zion. I decided to do so. I gave myself to God.

"I have been in the service of the Government of the United States for many years. I have received some wonderful healings. I was baptized last Wednesday by Triune Immersion.

"I am selling LEAVES OF HEALING, and if I cannot sell them, I give them away. I am determined to do all I can to bring those to God who want Him and are in need of Him."

S. K KEYES, Cambridge, Nebraska, said: "I am thankful to God that I am here tonight. Sometime ago I heard of the wonderful things which were going on here. I never heard of such teaching before. I was twenty years in the Baptist Church and when I first got LEAVES OF HEALING in my hands, I read "God's Way of Healing" very carefully and found that it agreed with the Bible. I bought more of this paper and then came to Zion for teaching. I am glad I am with God's people now."

B. F. COLEMAN, Muncie, Indiana, said: "I got interested in this work and in Zion teaching sometime ago. First I wondered why the churches were fighting this thing so bitterly,

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and I inquired from my minister, but could not get any satisfaction at all out of him. The first man who enlightened me on this point was Deacon Kessler, of Logansport. I have been in Zion three months, and I thank God for Zion. The Bible seems quite a new Book to me ever since.

"I used to belong to the Red Men Lodge, but came out of it, because I got sick of it long before I joined Zion. I was also healed of the tobacco habit. I praise God for Zion."

MRS. I. A. JOHNSON, Princeton, Illinois, said: "I thank God for Zion, and for LEAVES OF HEALING and for Dr. Dowie. I have been greatly blessed through LEAVES OF HEALING. We have had several healings in our family. One of our children had spasms. I wrote to Dr. Dowie and received a letter from him, saying that he had prayed. The child never had spasms any more. Also the little baby has been healed in answer to prayer."

DEACONESS SOPHIA J. HERTRICH, Zion Home, said: "When my brother came back from Zion Home, we discarded all pork, lard and medicine. My brother had some very fine horses. One day he came to me and said: 'Dolly is very, very sick; pray for her.' I said Yes.

"Two days after that he took Dolly for a drive of ten miles, and the horse was better than ever before. I noticed on the way that this horse, which had been sick, did not seem to mind the drive as much as the other one.

"The other evening I visited a lady friend, and when supper-time came, I said I thought I had better go, because she had to get supper for her husband. She said: 'Oh, no; if my husband comes and it is a matter of talking about Zion, he will wait two hours for his supper.' This man had been drinking and smoking and had been a profane man, but he was converted. He came afterwards and told me the story of his conversion.

"I am so thankful that we have a man in Chicago who has the authority to command men to repent of their sins and turn to God.

"The man whose wife I was visiting said he never cared for going to church until Dr. Dowie called him a stinkpot and a miserable beerpot, and commanded him to repent. He did repent, and he praises the Lord for his salvation of spirit, soul and body."

MRS. ORLIN HARADON, Early, Iowa, said: "It was two years ago when I first heard of Zion, and on October 7th, two years ago, I first heard Dr. Dowie preach, the subject being Baptism. I did not then see that it was necessary for me to get out of my Church or to be baptized by Triune Immersion. I did not understand the teaching so well, but since then I have come to the light, and I came to Zion Home now in order to join Zion.

"I was baptized last Wednesday evening. My heart is in Zion and Zion is in my heart.

"Ever since I first saw LEAVES OF HEALING and took to reading it, I have been praising God for this wonderful work. I have had healings of several very bad diseases. I have been doing what I could do in our town.

"I praise God for the joy and gladness in Zion. I feel that the Lord is blessing me greatly, especially when I was baptized last Wednesday."

The meeting was then closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus 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.

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."

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REV. F. A. GRAVES, SUPERINTENDENT.

CONTENTS OF THE BOOK.
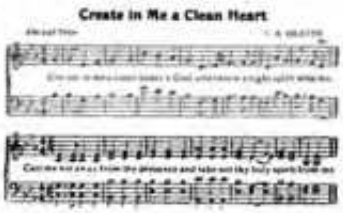
JUNIOR GEMS, selected by Elder F. A. Graves. To be learned one each Lord's Day and repeated in concert from day to day. Tell what it is and where it is.

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.

AND the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing.—2 Tim. 2:24.

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.—Rev. 3:20.

CREATE 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.



DO all things without murmurings and disputings—Phil. 2:14.

EVEN a child maketh himself known by his doings, whether his work be pure, and whether it be right.—Prov. 20:11.

FOR God called us not for uncleanness but in sanctification.—1 Thess. 4:7.

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.—Matt. 28:19.

HEREIN is My Father glorified, that ye bear much fruit; and so shall ye be My disciples.—John 15:8.

IF YE abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you.—John 15:7.

JUSTICE and Judgment are the foundation of Thy throne; mercy and truth go before Thy face.—Psa. 89:14.

KEEP thy heart with all diligence, for out of it are the issues of life.—Prov. 4:23.

LET 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.

MY SON, give Me thine heart, and let thine eyes delight in My ways.—Prov. 23:26.
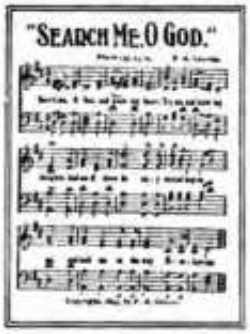
NEITHER is there Salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

O HOW love I Thy law! It is my meditation all the day.—Psa. 119:97.

PRAY without ceasing.—1 Thess. 5:17.

QUICKEN me after Thy loving kindness; so shall I observe the testimony of Thy mouth.—Psa. 119:88.

REMEMBER also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12:1.
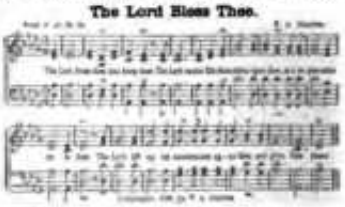


SEARCH me, O God, and know my heart; try me and know my thoughts; and see if there be any way of wickedness in me and lead me in the way everlasting.—Psa. 139:23, 24.

THE 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.

UNTO thee, O my strength, will I sing praises; for God is my High Tower, the God of my mercy.—Psa. 59:17.



VERILY, verily I say unto you, he that believeth hath eternal life.—John 6:47.

WHO forgiveth all thine iniquities; who healeth all thy diseases.—Psa. 103:3.

XAMINE yourselves whether ye be in the faith; prove your own selves.—2 Cor. 13:5.

YEA, and all that would live godly in Christ Jesus shall suffer persecution.—2 Tim. 3:12.

ZION heard and was glad, and the daughters of Judah rejoiced: because of Thy judgments, O Lord.—Psa. 97:8.

Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

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.—Deutronomy 6:4, 5, 6, 7.

We find the Word of God is:

Lifegiving.—John 6:6-8.
Nourishing.—1 Timothy 4:6.
Healing.—Psalm 107:20.
Enduring.—Isaiah 40:8.
Comforting.—1 Thessalonians 4:18.
Profitable.—2 Timothy 3:16.
Discerning.—Hebrews 4:12.

Let us love the words of God. Job says in Job 23:12: "I have treasured up the words of His mouth more than my *necessary food.*"

The Psalmist says in Psalm 119:72: "The law of Thy mouth is better unto me than *thousands* of *gold* and *silver.*"

Parents, if you will teach these Gems to your children at family worship it will be a great blessing to you and to them.

Sing those which are set to music:

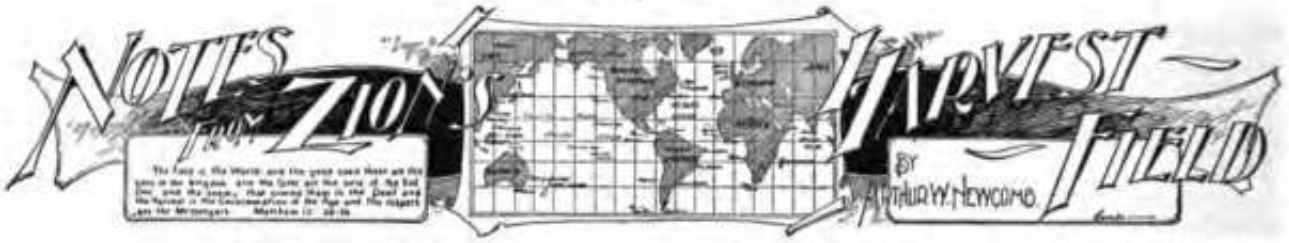
Sing them over again to me,
Wonderful words of life

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ZION'S WITNESS AGAINST THOSE WHO DESTROY THE TEMPLE OF GOD.

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CHICAGO.

ON Lord's Day, September 2, 1900, was held the first communion of the Lord's Supper at Zion Headquarters at which the General Overseer was not present.

Through all the years of Zion's toil, struggle, conflict and victory, there has been that monthly meeting for calm, sweet and holy communion with God and with one another.

At each one the General Overseer has administered the sacrament and spoken the simple but impressive words of the ordinance which Zion has learned to love.

Hence these communion services have become a great source of power and inspiration in Zion.

When the General Overseer had been fighting the fierce battles against sin, and defending Zion and the Everlasting Gospel against the attacks of envious and wicked enemies, it has been a great joy for his people to meet alone with him and hear his words of love, cheer and admonition to them.

Hence it was with a feeling of sadness that two thousand members and friends of Zion in Chicago gathered about the Lord's Table without their beloved leader. Yet it was a joy to realize that at that moment, in London, England, thousands of miles across land and sea, that man of God was praying for Zion in Chicago and all the world, and, although absent in the flesh, was present in spirit in Central Zion Tabernacle.

The day was very hot and sultry, and there were frequent thundershowers. Nevertheless, an audience of fully two thousand people filled the ground floor and first gallery of the Tabernacle and overflowed somewhat into the upper gallery.

Overseer Piper spoke strong, stirring words on Repentance, giving the lesson he taught a practical application to the lives of those whom he addressed.

He then took charge of the communion service, first giving the right hand of fellowship to a large number of new members.

There was great spiritual power in the service of the Lord's Supper.

GREAT BLESSING has been attending the meetings for the teaching of Divine Healing and prayer with the sick, both in Zion Home and in Central Zion Tabernacle. These meetings have been largely attended and God has honored the patient teaching and faithful prayers of His servants, the Elders and Overseers of the Christian Catholic Church in Zion.

Many are finding God's Way of Healing through Repentance, Faith, Obedience and a Perfect Trust in God.

APPLICATIONS for fellowship continue to flow in from almost every State in the Union and from every country on the globe.

Many continue to be received from the Orient, where the outlook for Zion's work for God in the near future is very bright.

SPLENDID work is being done in Chicago and in many of the Branches in the sale of LEAVES OF HEALING and the taking of subscriptions.

This is one of the most effective ways of extending the Kingdom of God. People who would throw away a paper given to them will take home with them a paper which they buy, and read it.

In this way the mighty truth proclaimed in Zion finds its way into many a saddened, sin-wearied spirit, and leads the way to Repentance, Pardon, Healing and Cleansing.

One earnest worker in Chicago sells fifty copies of LEAVES OF HEALING each week by making use of his opportunity while going to and from his work in the street-car.

In almost every city and village where there is a Branch of the Christian Catholic Church in Zion, and in some where there is only a Gathering of the Friends of Zion, Zion's Saloon Seventies are known and God is blessing their work.

Eternity alone will tell the far-reaching and glorious results of this earnest, prayerful, consecrated distribution of LEAVES OF HEALING.

ANOTHER phase of the work, also most important, is Zion Literature Free Distribution Mission, conducted by Deaconess Sarah E. Hill.

Deaconess Hill has a page in LEAVES OF HEALING, in which she gives, from week to week, many striking testimonies to the wonderful work which Zion Literature is doing in all the lands. She also reports the number of rolls of literature sent out from the Free Distribution Fund.

Attention has recently been called to this Fund and to the great importance of keeping it up. An appeal has been made for a Band, each member of which is pledged to contribute a certain sum each week to the maintenance of this most blessed work.

The matter is of great importance, and deserves the prayerful consideration of every member of Zion.

Zion Literature Free Distribution Mission is one of Zion's most effective institutions for the extension of the Kingdom of God.

Those who pray, from the heart, "Thy Kingdom come," cannot conscientiously neglect this Mission.

ZION PRINTING WORKS is preparing to print, within a week or two, a picture of one of the most momentous scenes in Zion's history. This picture will be printed upon heavy enameled paper, from the largest halftone engraving ever made in the world.

This engraving, two feet and one inch wide and lacking only an inch of being eight feet long, was made from a photograph of that size, taken at the Consecration of Zion Temple Site, showing the General Overseer, Zion Choir, Zion Guard and a great company of Zion's Senior and Junior Seventies, all in the attitude of earnest prayer as the General Overseer is offering to God the Prayer of Consecration of that Site.

It is a picture full of great power; a picture which grows upon one as one looks at it.

See Publisher's Notice, concerning this picture, on page 617.

Special Missions in Iowa.

Conducted by Rev. George L. Mason, Overseer for China.

A series of most important missions is being conducted in connection with Gatherings of the Friends of Zion in several cities in Iowa and Illinois. Many of these places have been waiting eagerly for a Messenger from Zion to come and reap the overripe harvest of the faithful sowing of Zion Literature. Hence God is blessing the missions conducted by

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Overseer Mason. The Overseer thus tells of his work, under God, in Iowa:

In Boone, Overseer Mason and Elder Cabeen had valuable help from Deacon Paxton. The other churches were holding union tent meetings, and there were frequent rains; so the attendance was small.

Seven were baptized in the Des Moines River. A small Zion Gathering was organized.

The Boone *News* gave very full and fair reports of some of the addresses. This will give the public a clearer understanding of the Christian Catholic Church.

The regular meetings are with Mrs. Holcomb, Boonesboro.

In Des Moines some of the newspapers were unfair, but the *Leader* gave correct reports.

All sorts of religions are found in the city. The Mormons held nightly open-air meetings near us. Go-as-you-please, no-organization stragglers are numerous. But Zion will Go Forward.

Four were baptized.

Pray for the faithful leader of the band, Brother Coddington, 802 East Thirteenth Street.

The Newton Gathering is aggressive under the lead of Mr. F. T. Patterson and wife. They have regular meetings in a hall.

The Overseer held only one meeting in Newton.

In Van Wert, south of Des Moines, the people came in large numbers to our meetings in the Christian Church.

Mr. D. E. Tuttle and Mrs. Tuttle had prepared the ground by a thorough circulation of Zion Literature.

Seven happy believers received Triune Immersion in the open air before many spectators.

At the last meeting the pig was "roasted." It seems not to have been relished, though, by a few cowards, who made an abortive attempt to pelt us with clods as we walked home in the dark.

Davenport, having with Rock Island and Moline an aggregate population of about 100,000, ought soon to have an Elder stationed. The Gathering has a hall, corner of Brady and Sixth Streets.

Miss Martha Wing is the tireless and capable Conductor of the Gathering, which is growing in numbers and zeal.

Our meetings were well attended.

One newspaper ridiculed; but the Davenport *Times* has our thanks for very full and correct reports, the reading of which will cause many to investigate the Zion movement still further—and to get investigated.

Eleven believers received Triune Immersion into the Name of the Father and of the Son and of the Holy Spirit, and came out of the water spiritually blessed.

It was an occasion of much spiritual refreshing to all present.

In all of these places there was radical teaching on Divine Healing, followed by prayer with the sick. The Lord's Supper was also observed.

Let all Zion everywhere pray for these faithful Gatherings of the Friends of Zion in Iowa.

Sault Ste. Marie, Michigan.

Deacon John G. Lake, in Charge.

Zion in Sault Ste. Marie has been recently greatly strengthened by a visit from Elder Daniel Bryant, of Marinette, Wisconsin.

A brief report of this mission has appeared in these columns before, but some additional items of interest and encouragement are contained in a report from Deacon Lake, a few extracts from which we give:

Elder Bryant arrived at Sault Ste. Marie on Lord's Day, August 11th, at 5 A. M.

An amusing incident occurred in connection with our receiving him and his party at the boat.

Miss Nellie J. Mitchell, our messenger, was to meet the party on the boat.

She had never seen Elder Bryant and had imagined that a correct-appearing Zion Elder should be fifty years old with long whiskers.

Not seeing any one among the passengers who filled the bill, she went to the piano and struck up, "The Power of God is Just the Same Today." That brought him; he knew there was no other Church on earth which knew anything about the Power of God.

He came forward and introduced himself as a real Zion Elder, the first one who ever visited our city.

At 3:30 P. M. he spoke to five hundred people in the open air from the speaker's stand in the City Hall grounds, through the courtsey of Mayor P. C. Kelicher. The Mayor told the brethren who asked for the privilege of the City Hall grounds to tell him to preach anywhere as often as he liked.

Many persons expressed their appreciation of Elder Bryant's discourse in most favorable terms. One old Methodist brother said, "That's the soundest old-time Gospel teaching I have heard for many years." Many others spoke in similar language.

At 7:30 P. M. Elder Bryant preached at our meeting place to as many people as could be packed in, and his call to Repentance and Obedience was responded to in a spirit of true devotion by, I believe, every one in the house. Since that time I have met at least two young men who date their life for God from that service. They obeyed God in Baptism.

Between the services the Elder found time to visit and teach and pray with many who were sick. Several of them have received a large measure of healing.

One lady who has been an invalid ten years, a terrible sufferer, has received partial healing and has recovered the use of her hands and arms. The disease has suffered a check, and the intense suffering has passed away.

Two men drove seventy-four miles and waited four and one-half days for an Elder to come and baptize them.

At the Thursday evening service Zion's Seventies at Sault Ste. Marie were put in working order. Although being an exceptionally busy people, we managed to sell one hundred copies of LEAVES OF HEALING on the following Saturday, one team of Saloon Seventies selling on their first trip seventy-seven copies. Another pair of workers last night sold sixty-two copies in the saloons.

Thousands might have come to hear Elder Bryant if a suitable place could have been secured, Mrs. Lake's terrible accident and healing having stirred this whole section of country, especially this city. (Mrs. Lake was healed of a bullet wound caused by the accidental discharge of a revolver in the hands of a child.)

There is now a wonderful opening for a glorious work in Sault Ste. Marie.

Mansfield, Ohio.

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

The determination of the Masonic mob and its official leaders, that Zion shall not proclaim the Everlasting Gospel in Mansfield, is more than equalled by Zion's determination to break down that opposition, God helping her, and to proclaim that Gospel some day to the largest audiences ever gathered in Mansfield.

Mansfield officials may have part of the press, part of the people, all the apostate preachers, all the Baal-worshipers and all the cowards and hoodlums of Mansfield with them; but even with that backing they are trembling before lone Zion Elders.

Well may they tremble, for Zion Elders are backed by all Zion and, best of all, by God.

Mansfield officials still continue to break the law by arresting innocent men and sending them out of the city, but their triumph is very shortlived.

God is working.

Mansfield and every other haunt of sin and official lawlessness will soon be compelled to obey Zion or perish.

Elder Basinger, in charge of the Branch of the Christian Catholic Church in Bluffton, Ohio, was sent to Mansfield by Overseer Piper on Lord's Day, September 2, 1900.

On Lord's Day afternoon Overseer Piper received the following telegram from a member of the Christian Catholic Church in Mansfield:

MANSFIELD, OHIO, September 2, 1900.

REV. WILLIAM H. PIPER,
Corner Michigan Avenue and Twelfth Street, Chicago, Illinois.
Elder Basinger captured by officers at the depot.
Now being taken to depot; going Bluffton. E. H. LEIBY.

It is needless to state that Zion will continue to send Elders to Mansfield to proclaim the Everlasting Gospel as long as there is a human being left in that city to preach to.

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.—Acts 2:38, 39.

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STEREOPTICON EXHIBITS OF ZION CITY.

TO THE MEMBERS AND FRIENDS OF ZION.

This will set before you clearly the purposes, plans and provisions for the special visits to the Branch Churches and Gatherings of Zion throughout Wisconsin, Iowa, Minnesota, Nebraska, Kansas, Missouri, Illinois, Indiana, Michigan and Ohio, as well as elsewhere throughout the United States and Canada.

Stereopticon Exhibitions of Zion and her work will be made, and conferences held which are now being planned for, in connection with Deacon Sloan's special mission with reference to Zion City and the work of Zion generally.

1. Where a Branch Church does not already exist with an Elder or Deacon in Charge, a petition must be made asking for such a visit as follows:

We, the undersigned, as members or friends of Zion, desire the Panorama of Zion and Exhibit of Zion City to be given in ——, and pledge our hearty coöperation, earnest prayers and an unprejudiced hearing.

This must be signed by twenty-five or more members and friends of Zion in original signature, with age, occupation, and Church affiliation.

2. Visits will be made to all such places, either Branches or Gatherings, as speedily as they can be arranged for in routes, three or four places being visited in a single trip. The traveling expenses are to be met jointly by the places visited on a given trip, which will divide the expense; for example, if a trip costs $30 and three places are visited, each place would pay $10 in addition to whatever hall rent there may be.

For illustration, in visiting Lima, Marion and Mansfield, the railroad fare for the trip, 595 miles for two persons, was $35. This to be divided between the three places; in many places the expense would be only about a third, a half, or even less than this amount. A dollar or two from each person, if not all from one or two hearts so thankful for Zion, will meet this expense. It must not in any place be a burden or a barrier to the great blessing which can come from this visit and ministry.

3. A suitable place must be secured if a Zion Tabernacle is not occupied, or is not large enough, which will provide seating capacity of not less than 200. Collections will be taken and these will go toward the rental or traveling expense.

4. Entertainment must be provided in some Zion home for the Deacon and his operator, that is comfortable, and at not too great distance from the Zion Tabernacle or place of conferences.

5. Printed matter will be furnished in advance without expense, consisting of posters for display in stores or windows and handbills for widespread distribution, as well as tickets of admission to be put into the hands of members and friends for distribution to their acquaintances and those desiring to be reached. A special effort must be made to invite all who love God in sincerity and truth and are willing to hear of the mighty work God is doing in and through Zion.

6. When four days are to be given to a place, two evenings will be occupied in conferences, and two given to stereopticon exhibitions, while the daytime everywhere will be fully occupied with interviews with members and friends of Zion. Appointments for these interviews must be made with the Deacon as soon as he reaches a place, or at the very first conference, whether it be afternoon or evening.

If only two days will be given to a place, one night will be used in conference and the other with the stereopticon, with interviews in the daytime.

7. Visits cannot be made to the hundreds of points where there are only four or five members in a place, who are widely scattered, nor to places at too great distances and too remote from each other, because of the time it would involve, as well as the heavy expense it would incur.

8. The Panorama of Zion and Exhibit of Zion City given in a single evening, weekday or Sunday, will be the widely advertised and ticketed public meeting, which ought to attract scores and hundreds at each place.

Where no Tabernacle is rented, a public hall at not too great expense should be secured for the day and evening after the Deacon has announced definitely the date. To save too heavy expense the conferences and interviews can be otherwise arranged for in some residence which is centrally located.

9. Interviews are desired with every adult member and friend of Zion regarding relations to Zion and possibilities in Zion. Larger and clearer views of the consecration to God of every power possessed should be a great blessing in spirit, soul and body to those persons who meet this engagement in the spirit of earnest prayer.

10. When a place is selected for a visit, it is desired that all members within a radius of thirty miles be invited to the conference. As far as possible, when it is desired, hospitality should be provided in Zion homes for those members or friends who come from a distance and are compelled to remain over night or tarry a day or two.

NOTICE.—The Panorama of Zion and Exhibit of Zion City has been rearranged and new and inspiring views of Zion City in all the life of growing harvest-time have been added.

Photographic glimpses and various Panoramas will be exhibited throughout a conference, together with literature concerning special phases of Zion's ever increasing work.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, SEPTEMBER 19th or 20th.

The Custom of Beard-Shaving.

1. *God's order is against shaving the beard.*—Lev. 21:1-6.
   Is shaving associated with life or death?
   Does the custom of shaving affect holy relations?
   Who instituted all these horrible customs?
2. *Shaving is as a physical blemish to ministers.*—Lev. 19:26-32.
   Have not worldly men always shaved?
   Does not shaving usually go with eating anything?
   Is not the custom of shaving mixed with other abominations?
3. *It is in keeping with holy relations to wear a beard.*—1 Samuel 21:10-15.
   Does not God command us to be not like the world?
   Did the holy men of old shave?
   What teachings give a barefaced priesthood?
4. *The beard is not to be slovenly kept, but properly trimmed.*—2 Samuel 19:24-30.
   What is an untrimmed beard a sign of?
   Is trimming the beard a mark of respect to one's self and of others?
   How thoughtful should one be regarding personal appearance?
5. *To shave was considered a disgrace to manhood.*—2 Samuel 10:1-5.
   Is the beard a sign of manly dignity?
   Was shaving a sign of meniality and cowardice?
   Is a beard an expression of vigorous force?
6. *Shaving is a reflection on God, who makes the beard to grow.*—Psalm 133:1-3.
   Did God make a mistake in giving man a beard?
   Which heathen shave the head and which the face?
   Is shaving trying to undo God's work?
7. *To honor the beard is a true basis of respect from others.*—2 Samuel 20:4-13.
   Has not the beard always commanded respect?
   In salutations, should it not be held in esteem?
   Does not the Devil always pervert what God has done?
8. *Shaving in disease was permitted for sanitation.*—Lev. 14:8-11.
   What is a necessity in contagion?
   When God is the Healer, need one ever fear?
   What has the beard to do with health and strength?

The Lord Our God is a Body-Protecting God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 23d.

In the World, But Not of It.

1. *Be not filled with its spirit.*—Psalm 10:2-7.
   Is the spirit of the world the pride of the eye?
   Does not the world say I can do as I please?
   Does it not ever complain of God's way?
2. *Be not lured by its deceptions.*—1 Timothy 6:13-21.
   Does it not spur one to get for self?
   Does it not teach one to live for self?
   Does it not trust in what it acquires?
3. *Never come under its power.*—Romans 12:1-3.
   Does not its power of fashion hurt the body?
   Does not its power of custom burden the life?
   What transforms from this delusive power?
4. *Beware of its paralyzing contact.*—2 Timothy 2:1-10.
   Is to love it to be mastered by it?
   Will it persecute those who do not bow to it?
   While in it, how can we show we are not of it?
5. *Its bondage is awful.*—Luke 12:13-21.
   Do riches lead one into slavery?
   How many idolators are there today?
   What kind of a man is it that has more wealth than he can use?
6. *Its destruction is certain.*—2 Peter 3:1-7.
   How long will it take this world to go to pieces?
   Will fire insurance companies be able to save it?
   Do not men praise the progress now being made?
7. *Its sorrow is killing.*—2 Cor. 7:8-10.
   Does not sorrow over the loss of property kill?
   Does not sorrow over the loss of loved ones kill?
   Does not sorrow over the loss of friends or station kill?
8. *Its customs are debasing.*—1 John 2:14-17.
   Do not the lusts of the flesh corrupt the body?
   Do not the lusts of the eye debase the spirit?
   Do not the lusts of pride destroy the soul?

God's Holy People are Not a Worldly People.

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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts from The General Overseer's Correspondence

God Loosens Cramped and Paralyzed Limbs.

64 TWENTY-THIRD STREET,
CHICAGO, ILLINOIS, August 29, 1900.

DEAR GENERAL OVERSEER:—I praise God for what He has done for me. I was mentally as well as spiritually blessed.

I had heard of Dr. Dowie in Zion Tabernacle No. 1 four or five times. I had read some copies of LEAVES OF HEALING and I did not doubt what I had heard or read.

Fifteen years ago I had a terrible attack of typhoid fever. I was in bed for months, and was not expected to live.

I lived, but that disease left me with my feet and legs so affected that they would cramp. Sometimes I would have to take off my shoes and rub my feet and legs to get the blood to circulate.

Six or seven years from that time I had what the doctor called partial paralysis. I took medicine for a long time.

I finally came to the city to see a Dr. Black. He told me to go home and quit work, that I did not need medicine.

I got well, but never strong.

I would never perspire, even in the hottest weather. Now, since I came into Zion, these last two years, I know what it is to perspire.

When I came to Zion my feet still cramped.

I was very particular to do everything the General Overseer told me to.

I studied the Bible, and what the General Overseer said was just what Christ taught.

I was baptized, and since I have become a member of Zion my feet have never cramped.

I thank God for our General Overseer who has taught so many the lesson of obedience and faith in prayer.

I give God all the glory and thank our General Overseer and Mrs. Dowie and and all the Elders.

Your Sister in Christ, (MISS) LUCINDA ORR.

Instantaneous Healing of Cancer and Pain in Stomach.

GRAYMONT, ILLINOIS, August 14, 1900.

OVERSEER W. H. PIPER.

Dear Brother in Christ:—My first healing took place in March of 1899.

The Devil attacked me with a very severe pain in my stomach. It grew so intense that it began to double me up.

I stopped my work, knelt down and asked the Lord to heal me.

He did so immediately.

The second healing was about two months ago.

I was taken with a very severe pain in my left breast. I thought but little of it for about two weeks.

But it grew worse. It caused such intense pain when I went to work that I could hardly move my hands.

Something impressed me very strongly that I had a cancer. There were sharp pains, like a knife, shooting through the parts.

I did not consult a physician. I do not believe in them.

One night before I retired I knelt by my bedside and asked the Lord to heal me.

He did in a moment's time. The assurance came right back that the cancer was killed. I felt a change right away.

It was two or three days before the soreness all left.

I thank God that He ever did raise up a man and send him to this country to preach a Full Gospel.

I thank God for Dr. Dowie and Zion.

Yours in Christ, J. W. STRECH.

God Heals at the Time of Prayer.

MT. STERLING, OHIO, August 22, 1900.

DEAR DR. SPIECHER:—We received your kind letter today in reply to the telegram sent you August 16th, asking you to pray for Lane.

He had been away from home on a visit and returned on Saturday, August 11th. During the week that he was away he complained of having headache every day. After he came home he had a hard chill, followed by a very high fever. We prayed for him and he appeared to be some better, but the fever returned each day and he grew worse.

On Thursday, the day we sent the telegram, he was much worse, and requested us to send a telegram to Dr. Speicher, asking him to pray for him. We all prayed for him about the time we thought the telegram would reach you.

Thursday evening and during the fore part of the night he had a very high fever. During the after part of the night the fever left him and he perspired freely.

He slept soundly all night, and when he awoke in the morning he looked up and laughed. His grandmother asked him how he felt and he replied, "I am well, thank God."

Although he felt some weak for a few days, yet he is well and has a good appetite.

We give God all the honor, glory and praise, and thank you for your prayers.

Yours in Jesus' Name, WILLIAM A. DODDS.

God Makes Whole a Decayed Bone.

6326 CHAMPLAIN AVENUE,
CHICAGO, ILLINOIS, August 14, 1900.

DEAR GENERAL OVERSEER:—I was healed of a running sore on my arm and white swelling.

My trouble began with a blow on the elbow with a mallet, three and one-half years ago. That bruised and broke the bone.

I then had an operation which did no good, but left an open sore, which ran for a little over three years. During this time decayed bones have come from my arm.

The doctors wanted another operation because my arm was very crooked. But we refused.

Now I thank God that my arm is perfectly healed and is just as useful as my right arm.

I was also healed of white swelling of the knees. My knees were so swollen and stiff that I could not sit or kneel, or walk any distance without great pain.

I praise God that this has all passed away. I thank Him every day for His goodness toward us.

Oh, how I praise God for leading me into Zion to hear this blessed teaching.

I thank God for Dr. Dowie and his family. May God give them a pleasant journey.

Your Sister in Christ, TILLIE HEGGEN.

Boy Quickly Healed of Severe Sore Throat.

SHELBY, MICHIGAN, August 29, 1900.

DEAR OVERSEER PIPER.

Dear Brother in Christ:—Praise God for answered prayer!

Sunday afternoon all at once Harry said, "Mamma, I believe Overseer Piper is praying for me, I feel so much better."

In a moment he said, "Mamma, the pain is all gone out of my ear and throat." We knelt down and thanked God.

Then he wanted something to eat. I got him some coffee and he ate five little crackers with it, the first solid food he had eaten in a number of days. He had tried before, but could not swallow a crumb, his throat was so swollen. There seemed no opening. Sometimes he would choke when not trying to swallow. He could not open his mouth but a very little.

He talks more plainly now than he has for two weeks.

His throat gave a very offensive odor, but from the time he said you were praying the odor disappeared.

I praise God for his healing.

I am so glad I did not get driven out of Shelby by the Devil. I will be glad to see Zion again, but rejoice for victory here.

Thanking you for your prayers, I praise God for Zion.

Gratefully, (MRS.) LIBBIE VAN HORN.

Many Answers to Prayer.

6326 CHAMPLAIN AVENUE,
CHICAGO, ILLINOIS, August 14, 1900.

DEAR GENERAL OVERSEER:—I thank God for Zion and for Dr. Dowie, all Zion's Elders and their teaching.

I have been wonderfully blessed since I came into Zion and have had answers to prayer many times.

I am thankful for your prayer. May you all be spared for this beautiful work.

Your Sister in Christ, (MISS) LIZZIE HEGGEN.

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DEACON SLOAN'S SEPTEMBER ITINERARY.

Deacon Daniel Sloan's tour of visitation for the month of September will include points in Wisconsin, Illinois, Indiana, Michigan and Ohio.

He will visit with the members and friends of Zion at the below-named places as indicated by attached dates, and desires to meet with the members and friends of Zion residing within a radius of twenty-five miles of these stated points.

The Stereopticon presentation of the Panorama of Zion and Exhibit of Zion City will be given on a given evening at each of the following places to be visited:

September 9th, Oak Park, Illinois.
September 11th, Dwight, Illinois.
September 12th, Pontiac, Illinois.
September 14th, Hammond, Indiana.
September 15th and 16th, Lafayette, Indiana.
September 17th and 18th, Logansport, Indiana.
September 19th and 20th, Huntington, Indiana.
September 21st to 23d, Wolcottville, Indiana.
September 24th and 25th, Sturgis, Michigan.
September 25th and 26th, Litchfield, Michigan.
September 27th and 28th, West Unity, Ohio.
September 29th and 30th, Valparaiso, Indiana.

It is proposed to give the month of October to a Mission in Illinois, Wisconsin, Minnesota and Iowa. The places with dates will be announced later.

Full information concerning each of the places to be visited will be sent direct to those in charge of the work in these places, consisting of posters, dodgers and tickets of admission for the Stereopticon Exhibition. These will be widely distributed locally.

All who desire to attend these conferences may apply by mail for further information or particulars.

Boy Healed of Scarlet Fever.

LOMAX, ILLINOIS, August 30, 1900.

DEAR OVERSEER SPEICHER:—We praise God for Zion and our beloved General Overseer and all officers in Zion, by whom God sends to us the teaching of His Way of Healing.

On August 14th our boy Charles took suddenly sick, and as we did not call a doctor we did not know what was the matter with him.

But God heard his and our prayers.

The evening of the next day he was very ill with a high fever and pains in the stomach.

We sent to you for prayer. During the night he got better.

On the following day he was about well. His fever was gone and his appetite came back.

He broke out all over his body and in a few days the skin on his fingers and toes began to peel off.

Other children around here had the same disease at the same time, and the doctor called it scarlet fever.

We did not care what it was, for we knew God was able to heal him.

We give God all the glory and thank you for your prayers in behalf of our boy.

Yours in Christ, MR. AND MRS. M. A. PICKELS.

Healed of Bleeding at the Nose.

6326 CHAMPLAIN AVENUE,
CHICAGO, ILLINOIS, August 14, 1900.

DEAR GENERAL OVERSEER:—I praise and thank God for His goodness to me.

About four months ago I was troubled with bleeding of my nose.

If I got very warm, it would bleed sometimes three times in one day.

One Friday, mamma told me I had better go down to the meeting and be prayed for.

I went and Elder Kennedy prayed with me. Ever since I have not had the nose bleed once.

I praise God for all the Elders and officers of the Church, and for Zion and for Dr. and Mrs. Dowie.

I thank God and give Him all the praise for His Healing and Keeping Power.

Your Sister in Christ, JULIA HEGGEN.

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.

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HAN ER DEN SELVSAMME I DAG.

AF JOHN ALEX. DOWIE.

Kære Læser! Har du nogensinde hørt, hvorledes Frelseren før sin Korsfæstelse vandrede omkring og under Haandspaalæggelse velsignede og helbredte alle, som søgte ham? Har du nogensinde hørt, hvorledes alle, som vare syge og sørgmodige, droge bort fulde af Fryd? O, hvor det glæder mig at kunne fortælle, at han den Dag i Dag er den selvsamme.

Ja, lad mig i simple og alvorlige Ord samt i al Inderlighed og Kærlighed fortælle dig om Jesus. Lad mig bringe dig det glade Budskab: "Kristus er uomskiftelig den samme, og som han for Aarhundreder siden vandrede her paa Jorden, saaledes er han uforanderlig endnu tilstede hos os. Det Ord, hvilket aldrig kan dø, er sandt, nemlig, at "Jesus Kristus er i Gaar og i Dag, ja indtil evig Tid, den samme."

Hans hele Liv og ypperstepræstelige Gerning har Apostlen Peter saa skønt beskrevet i disse Ord: "Gud salvede Jesus af Nazareth med den Hellig Aand og Kraft, hvilken drog omkring og gjorde vel og helbredte alle, som vare overvældede af Djævelen." Med aldrig svigtende Medfølelse vandrede han omkring og lærte i Taalmod, prædikede uden Frygt og helbredte *al* Sygdom og *al* Skrøbelighed blandt Folket.

Han er i Dag den samme, som da han betraadte det hellige Land og med Livets Ord velsignede Guds forkomne, adspredte og forsagte Faar. Og endnu vandrer han stedse omkring paa den ganske Jord og trættes aldrig i sin Kærlighedsgerning. Han læger endnu de blødende, sønderknuste Hjerter; han udløser endnu af Tyrannens Lænker, medens den lægende Kraft endnu flyder ud fra ham selv, den Livsens Kilde. Med udstrakte Hænder staar han stedse rede til at hjælpe dig, naar du anraaber ham; han er rede til at bortjage al din Kummer. Usynlig, men, som han selv har sagt: "Med eder alle Dage," staar han ved Siden af dit Smertensleje. Kærlige Slægtninge og Venner kunne bøje sig over dit Leje og vise dig Medfølelse, men endnu nærmere staar dog Jesus, din Frelser og Helbreder. Den Haand, som rensede den Spedalske; den Haand, som bevirkede, at Døve hørte, Blinde saa, Halte sprang og Stumme talte; den samme Haand, som oprejste den Døde, er her tilstede. Kristus har ingenlunde forladt os. O, hvorfor tvivler du? Hvorfor søger du til andre; hvorfor søger du blandt Lægers Knive og Giftblandinger den Helbredelse, som han ved sin Død forskaffede dig, mig og den hele Menneskeslægt, i alle Lande og Zoner, nu og indtil evig Tid?

Kristus er uforanderlig den samme.

For seksten Aar siden sad jeg en Dag ved Middagstid i mit Studerekammer i Kongregationalisternes Præstebolig i Newton, en Forstad til den smukke By Sydney i Australien. Jeg var bedrøvet, thi jeg havde besøgt over tredive Syge og Døende i Menigheden og havde kastet Jord paa over fyrretyve Lig i Løbet af ganske faa Uger. O, hvor var han henne, han, som havde vandret omkring og helbredet alle sine syge og lidende Børn? Ingen Bøn om Helbredelse syntes at kunne naa hans Øren, og dog var jeg forvisset om, at hans Arm var ikke forkortet, endskønt den ikke nu udfriede fra Døden selv den, for hvem der var saa meget her i Livet, baade overfor Gud og Mennesker, at leve for. Kraftige Mænd, Fædre, ypperlige Borgere, og endnu mere, sande og trofaste Kristne, ramtes af en Slags Forraadnelsesfeber, hvilken medførte først frygtelige Kvaler med Fantaseren og undertiden Krampe og tilsidst Døden. O, hvilke smertelige Tomheder efterlodes ikke i mangen Enkes eller forældreløst Barns Hjerte. Desuden var der de talrige Hjem, hvor Smaabørn, saa vel som de unge Drenge og Piger, den ene efter den anden ramtes af Plagen og efter en haard Kamp med den afskyelige Sygdom maatte hukke under for Dødens kolde Haand.

Undertiden forekom det mig, som om jeg kunde høre Djævelens triumferende Spottelser lyde i mine Øren, naar jeg prædikede om den Kristnes Haab og Trøst for dem, fra hvem det Kæreste paa Jorden var borttaget. Sygdom, Fader Satans og Moder Synds afskyelige Afkom, besmittede og ødelagde Guds Børns Legemer, hvilke ere den Hellig Aands Tempel, og tilsyneladende var der ingen Befrier.

Med Sorg for mit betrængte Folk sad jeg med nedbøjet Hoved, indtil bitre Taarer bragte Lindring til mit lidende Hjerte. Saa bad jeg om et eller andet Budskab, og o, hvor jeg længtedes efter at høre blot et eneste Ord af ham, den Sorgens Mand, som for længe siden havde grædt og sørget med de Betrængte.

Pludselig stode de af den Hellig Aand indgydte Ord i Apostlernes Gerninger 10:38 for mig i straalende Klarhed, aabenbarende mig Satan som Besmitteren og Kristus som Helbrederen. Taarerne aftørredes og Hjertet styrkedes; jeg saa Guds Maade at helbrede paa og Døren dertil stod vidt aaben, og jeg udbrød: "Gud hjælpe mig nu til herefter at prædike det Ord overalt og fortælle alle Døende, hvorledes det altid er Djævelen der besmitter, medens Jesus endnu befrier, thi han er den selvsamme i Dag.

En heftig Ringen paa Dørklokken, en lydelig Banken paa Yderdøren, hurtige Fodtrin og to næsten aandeløse Sendebud viste sig i min Dør og sagde "O kom med os lige straks! Maria ligger for Døden. Kom og bed."

Besjælet af samme Følelse, som en Hyrde, der hører, at hans Faar søndrives af den graadige Ulv, styrtede jeg ud af Huset, ilede uden Hovedbedækning ned ad Gaden og traadte ind i den døende unge Piges Værelse. Der laa hun stønnende, og skar Tænder af Smerte under Kampen med Ødelæggeren, medens Fraaden, blandet med Blod, strømmede ud af hendes af Smerte fordrejede Mund.

Jeg betragtede hende i Tavshed, medens Harmen ophlussede i mig. "O," tænkte jeg, ' havde jeg blot et fra Himlen hærdet, skarpt Sværd, hvormed jeg kunde knuse denne frygtelige Fjende, der som en usynlig Slange stadig strammede sit Greb for den afgørende Sejer."

Paa en ganske vidunderlig Maade gik denne min Bøn i Opfyldelse. Jeg opdagede, at jeg allerede holdt det forønskede Sværd i min Haand og der har jeg det endnu og vil aldrig nedlægge det

I dyb Medfølelse for Moderens Sorg og Smerte spadserede den gode kristne Læge lydløst frem og tilbage i Værelset, indtil han endelig standsede og tiltalte mig med disse Ord: "Hvor forunderlige ere ikke Herrens Veje, Hr Pastor! Straks blinkede Sværdet, det Aandens Sværd, hvilket er Guds Ord, i min Haand.

"Guds Veje!" udbrød jeg. "Hvorledes tør De, Dr. K——, kalde dette Guds Maade at føre sine Børn fra Jorden hjem til Himmerig? Nej, nej, Hr. Doktor, dette er Djævelens Værk, og det er paa høje Tid, at vi paakalde ham, som kom for at afskaffe Djævelens Gerninger og bede ham tilintetgøre den dødelige onde Fjende og frelse Barnet! Kan De bede, Hr. Doktor? Kan De bede Troens Bøn, som frelser den Syge ud af Dødens Haand?' '

En pludselig Forandring foregik hos min Ven, Lægen. Han følte sig fornærmet af mine Ord og udbrød, idet han forlod Værelset: "De er altfor ophidset, Hr. Pastor! Man gør bedst i at bøje sig under Guds Vilje."

"Ophidset!" Dette Ord formaar kun svagt at udtrykke mine Følelser. Nej, jeg var næsten ude af mig selv af guddommelig Harme og Had til denne afskyelige Ødelægger, denne Sygdom, som var af Satan. Den kan ikke være fra Gud, tænkte jeg, thi fra ham kan saadan Grusomhed aldrig udgaa og jeg vil aldrig sige: "Din Vilje ske, Herre! til Satans Gerninger, hvilke Guds egen Søn kom for at afskaffe; og visselig var dette Satans Værk." O, hvor brændte ikke disse Herrens Ord i mit Hjerte: "Jesus af Nazareth . . . . . gik omkring og helbredte alle, som vare overvældede af Djævelen; thi Gud var med ham."

Og var Gud ikke med mig ogsaa? Var Jesus ikke med mig ogsaa; og ere ikke alle hans Forjættelser sande? Jeg havde en Forvisning om, at dette var Tilfældet og henvendt til Moderen spurgte jeg: "Hvorfor har De sendt Bud efter mig?" Hun svarede; "Bed, o bed for hende, at Herren maa oprejse hende!"

Vi bade. Hvori bestod min Bøn? Maaske kan jeg ikke nu genkalde de selvsamme Ord, men selve Ordene ere kun af ringe Betydning. Troens Bøn kan bedes i Tavshed. Den kan bestaa af ikkun et tillidsfuldt Suk fra Hjertet og op til den forbarmende Frelser. I et saadant Øjeblik bruger man kun faa Ord, men det kommer an paa med hvad Tro, de udtales, thi Gud ransager Hjerter. Dog erindrer jeg den Dag i Dag meget af den samme Bøn og med Guds Hjælp vil jeg forsøge at gentage den. Jeg bad:

"O, Fader, hjælp mig; o, Hellig Aand, lær mig at bede! Antag dig vor Sag, o Jesus, vor Frelser, Helbreder og Ven; vor Talsmand hos Gud, vor Fader. O, evige Fader, bønhør os og giv Helbredelse. Udfri dette dit blide Barn fra al Sygdom og fra Døden! Jeg stoler paa dit Ord. Bevis nu Sandheden af dine Forjættelser. Dit Ord er Sandhed; Jeg er Herren, som helbreder dig. Helbred hende saa nu! Dit Ord er Sandhed: Thi jeg, Herren, har ikke forandret mig. Uforanderlige Gud, o, bevis nu, at du er den, som helbreder! Dit Ord er Sandhed: Disse Tegn skulle følge dem, som tro: I mit Navn skulle de lægge Hænder paa de Syge og de skulle helbredes (Mark 16:18). Jeg tror derpaa og i Jesu Navn lægger jeg Hænder paa hende og gør Fordring paa dine Forjættelsers Fuldbyrdelse. Dit Ord er Sandhed. Troens Bøn *skal* frelse den Syge. I Tro til dig alene beder jeg: O, for Jesu Skyld, udfri hende nu, Amen."

Og se, Pigen laa stille hen og faldt i en saa dyb og tryg Slummer, at Moderen med sagte Stemme spurgte: "Er hun død?'

"Nej," svarede jeg med endnu svagere Stemme. "Maria vil leve. Feberen har forladt hende og hun sover saa sødt som et lille Barn."

Idet jeg strøg hendes lange mørke Haar fra den blide Pande og hørte hendes Hjertes regelmæssige Banken samt følte Pulsen og den svale, fugtige Haand, følte jeg mig forvisset om, at Gud havde bønhørt os. Atter, som for mange Tider siden i Apostlen Peters Hus, kunde vi sige: "Han rørte ved hendes Haand og Feberen forlod hende."

Idet jeg henvendte mig til Sygeplejersken, sagde jeg: "Vil De være saa venlig straks at bente mig en en Kop Kakao samt et Par Skiver Smørrebrød?"

Vi sade stille og tavse ved Siden af den sovende Pige, til Sygeplejersken kom tilbage, saa bøjede jeg mig ned over hende og idet jeg snappede med Fingrene, raabte jeg: "Maria!" Hun vaagnede straks og spurgte smilende: "Men hvornaar er De kommen, Hr Pastor? Jeg har sovet saa længe." Derpaa udstrakte hun Armene for at gengælde Moderens Favntag og vedblev: "Moder, jeg er saa rask." Og tillige sulten," tilføjede jeg, idet jeg heldte lidt Kokao ud i Underkoppen og rakte hende det efter at have ladet det afkøle lidt.

"Ja, jeg er ogsaa sulten," svarede hun smilende, og saa spiste og drak hun, indtil det hele var fortæret. Faa Minutter senere faldt hun atter i Søvn og aandede sagte og let. Med Tak til Gud forlode vi i Stilhed hendes Leje og traadte ind i Værelset ved Siden af, hvor en Broder og en Søster ogsaa laa syge af samme Feber. Ogsaa for disse to bade vi og de bleve helbredte. Næste Dag vare de alle tre raske og en Uges Tid efter bragte de mig et kort Brev samt en lille Gave, bestaaende af et Par Guld—Manchetknapper, hvilke jeg brugte i flere Aar.

Da jeg forlod det Hjem, hvor Jesus havde vist sig at være den sande Helbreder, kunde jeg ikke andet end ligesom føle Genklangen af den Sejerssang, som nu uden Tvivl lød i Himlen, og dog var jeg samtidig ikke lidet forbavset over min egen besynderlige Handlemaade, men endnu mere over min Opdagelse, at

Han er den selvsamme i Dag.

Det var herved, at jeg kom til at prædike Evangeliet om Helbredelse ved Troen paa Jesus. Samme Dag kastede jeg Jord paa tre, som vare døde i0 Dage i Forvejen, men det glæder mig at kunne tilføje, at i de næste tolv Aar af min Præstegerning der i Australien, havde jeg kun fem Begravelser, endskønt jeg betjente flere Tusinder. Men jeg kunde ikke straks drage Nytte af den Lektie, jeg selv havde lært den Dag, og det var først seks Aar efter, at jeg tilfulde begyndte at prædike Helbredelse som en Del af Vorherres Jesu Kristi Evangelium, endskønt jeg i Aaret 1872 blev indsat som Forkynder deraf. I Løbet af de følgende Aar har jeg gaaet i Forbøn for og lagt Hænder paa mange Hundrede Tusinder Syge, af hvilke store Skarer have fundne Helbredelse. Disse Mennesker have vidnet i Tusindvis og deres Vidnesbyrd ere blevne udsendte til mange Lande.

Vi have forladt Venner og vort Hjem i Anstralien for at bringe Helbredelsesbladet fra Livets Træ til enhver Skabning i hver eneste Nation, vi kunne naa. Vi have aldrig, hverken i nogen By eller i noget Land, forkyndt dette Evangelium, hvor ikke ogsaa Gud har stadfæstet Ordet med medfølgende Tegn, endskønt det endnu, som for nitten Aarhundreder siden, kan siges om enkelte Steder: "Og han gjorde ikke der mange kraftige Gerninger, formedelst deres Vantro."

Vi bringe dette Budskab til denne By og til dig, kære Læser, og vi ville med Glæde bringe det til alle, som ville modtage det: Saliggørelse og Helbredelse koste intet, thi Guds Gaver sælges aldrig.

Hvi betænker du dig længe?
Kom og køb foruden Penge.

Zion-hjemmet, 12th Street, og Michigan Avenue, Chicago, er den Kristne Katholske Kirkes og Guddommelig Lægedom Missions Hovedkvarter og Zion Tabernakkel, 1621-33 Michigan Avenue, har Siddeplads for 3100 Mennesker. Zion Publishing House udsender hver Uge vor lille hvide Due, LEAVES OF HEALING, med fuld Beretning om Gerningen, som den stadig skrider fremad og Folk samles i Tusindvis, i stedse stigende Antal, om Gerningen i Zion.

Kirkedøren staar aaben for alle. Det er det samme gamle Evangelium og intet nyt, som her prædikes. Det er Jesu Evangelium til Forløsning for Aand, Sjæl og Legeme; det bringer Frelse fra Synd, Helbredelse af Sygdom og Renselse fra enhver Art af baade kødelig og aandelig Besmittelse.

Indprent disse Ord dybt i dit Hjerte:

"Han er den selvsamme i Dag."

Og hvis du fuldtud st'oler paa ham, først for Saliggørelse og dernæst for Helbredelse, saa vil du gaa fremad paa Kongevejen til Helligdommen, idet du paa Vejen gennem Jorderig til Himlen med bedre Forstaaelse kan synge de bekendte Ord:

"Du, o Krist, er alt jeg ønsker,
Thi i dig, jeg alt kan finde,
Rejs den Faldne, styrk den Svage,
Læg den Syge, led den Blinde."

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Seven Thousand Six Hundred and Ninety-Four Baptisms by Triune Immersion Since March 14, 1897.

Seven Thousand Six Hundred and Ninety-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 June 14, 1900, by the General Overseer	4117		
Baptized by Elders and Evangelists	1272		
Total baptized in Central Zion Tabernacle			5389
Baptized in places outside of Chicago by the General Overseer	120		
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1367		
Total baptized outside of Chicago			1487
Total baptized in three years and three months			6876

Baptized in Central Zion Tabernacle by the General Overseer:			
July, 1900, Vol. 7, No. 12, page 383	57		
July, 1900, Vol. 7, No. 13, pages 414, 415	165	222	
Baptized at Ben MacDhui, Montague, Michigan, by the General Overseer:			
June, 1900, Vol. 7, No. 10, page 320	8		
Baptized in Central Zion Tabernacle by Overseer Speicher	71		
Baptized in Central Zion Tabernacle by Overseer Piper	16		
Baptized in Central Zion Tabernacle by Elder Stith	28		
Baptized in Central Zion Tabernacle by Evangelist Fisher	13		
Baptized in Central Zion Tabernacle by Elder Graves	8		
Baptized in Central Zion Tabernacle by Elder Dinius	15		
Baptized in Central Zion Tabernacle by Elder Taylor	13		
Baptized in Central Zion Tabernacle by Elder Fockler	13		
Baptized in Central Zion Tabernacle by Elder Brasefield	15		
Baptized in Central Zion Tabernacle by Deacon Helm	20	212	
Baptized in Connecticut by Deacon Ellsworth	1		
Baptized in Illinois by Elder McCreery	5		
Baptized in Indiana by Elder Hayden	13		
Baptized in Indiana by Elder Fletcher	1		
Baptized in Iowa by Elder Haight	12		
Baptized in Iowa by Elder Cabeen	24		
Baptized in Iowa by Deacon Paxton	1		
Baptized in Iowa by Overseer Mason	12		
Baptized in Kansas by Elder Reed	32		
Baptized in Michigan by Elder Adams	6		
Baptized in Michigan by Elder Stokes	22		
Baptized in Michigan by Elder Hayden	3		
Baptized in Michigan by Elder Bryant	16		
Baptized in Minnesota by Elder Sindall	3		
Baptized in Minnesota by Deacon Crane	7		
Baptized in Minnesota by Elder Excell	15		
Baptized in Minnesota by Elder Jenson	1		
Baptized in Nebraska by Elder Hoy	9		
Baptized in New Jersey by Elder Leonard	12		
Baptized in New Jersey by Elder Hammond	19		
Baptized in Ohio by Elder Bouck	10		
Baptized in Ohio by Elder Fockler	5		
Baptized in Ohio by Elder Moot	7		
Baptized in Ohio by Elder Reiff	3		
Baptized in Ohio by Elder McClurkin	11		
Baptized in Ohio by Elder Basinger	2		
Baptized in Pennsylvania by Elder Hammond	13		
Baptized in Texas by Elder Ryder	15		
Baptized in Washington by Elder Simmons	1		
Baptized in Washington by Elder Ernst	2		
Baptized in Wisconsin by Elder Bryant	9		
Baptized in Wisconsin by Deacon Stochholm	33		
Baptized in Wisconsin by Elder Kennedy	20		
Baptized in Australia by Overseer Wilhide	11		
Baptized in British Columbia by Elder Brooks	3		
Baptized in British Columbia by Elder Simmons	11		
Baptized in Canada by Deacon Hope	1		
Baptized in New Zealand by Deacon Roberts	5	384	818
Grand total baptized since March 14, 1897			7694

The following-named three believers were baptized in the Des Moines River, Boone, Iowa, Tuesday, August 14, 1900, by Elder J. W. Cabeen:

Winn, Charles Emery.....Woodward, Iowa
Winn, Miss Ethel Emma.....Woodward, Iowa
Winn, John Harrison.....Woodward, Iowa

The following-named three believers were baptized in Cedar River, Waterloo, Iowa, Lord's Day, August 26, 1900, by Elder J. W. Cabeen:

Rice, Louis M.....Cedar Falls, Iowa
Rice, Mrs. Louis M.....Cedar Falls, Iowa
Russell, Charles W.....Waterloo, Iowa

The following-named sixteen believers were baptized in St. Mary's River, Sault Ste. Marie, Michigan, Wednesday, August 15, 1900, by Elder Daniel Bryant:

Boss, Mrs. Lucretia.....330 Maple Street, Sault Ste. Marie, Michigan
Carr, Henry Grieves.....Stalwart, Chippewa County, Michigan
Ferris, Francis Henry.....Stalwart, Chippewa County, Michigan
Fraser, William Henry.....Sault Ste. Marie, Michigan
Graham, Miss Mary.....707 Bingham Avenue, Sault Ste. Marie, Michigan
Hillock, Master Wilber B.....St. Janace, Michigan
Hooker, Mrs. Emeline.....Cottage Park, Dafter Postoffice, Michigan
Lake, Wilford Edward...707 Bingham Avenue, Sault Ste. Marie, Michigan
Milligan, Mrs. Alfred.....Sault Ste. Marie, Michigan
Parkinson, Mrs. Ellen.....Sault Ste. Marie, Michigan
Parkinson, Master William Andrew.....Sault Ste. Marie, Michigan
Richards, James Moore.....916 Ashmun Street, Sault Ste. Marie, Michigan
Sipes, Ira W.....Sault Ste. Marie, Michigan
Sipes, Mrs. Sarah E.....Sault Ste. Marie, Michigan
Stephens, Mrs. Janet.....816 Young Street, Sault Ste. Marie, Michigan
Walker, Mrs. Margaret.....Newberry, Michigan

The following-named four believers were baptized in the Des Moines River, Boone, Iowa, Thursday, August 16, 1900, by Overseer George L. Mason:

Winn, Miss Dolores Sarah Belle.....Woodward, Iowa
Winn, Mrs. Ella N.....Woodward, Iowa
Winn, John Henry.....Woodward, Iowa
Winn, William Thomas.....Woodward, Iowa

The following-named eight believers were baptized at Geneseo, Illinois, Wednesday, August 29, 1900, by Overseer George L. Mason:

Fairlee, James.....Geneseo, Illinois
Fairlee, Mrs. Mary A.....Geneseo, Illinois
Lutber, Miss Bernice B.....Geneseo, Illinois
Luther, Miss Floss B.....Geneseo, Illinois
Luther, W. G.....Geneseo, Illinois
Reig, Mrs. Mable L.....Geneseo, Illinois
Welton, Frank Earl.....Geneseo, Illinois
Welton, James M.....Geneseo, Illinois

The following-named believer was baptized in Minneapolis, Minnesota, Lord's Day, August 19, 1900, by Elder C. J. Jenson:

Rock, Mrs. Signe Halverson.....2121 Thirteenth Avenue South, Minneapolis, Minnesota

The following-named believer was baptized at Victoria, B. C., Wednesday, August 22, 1900, by Elder E. Brooks:

Boyer, Chauncey A.....Sheldon, Washington

The following-named believer was baptized at Osceola, Indiana, Lord's Day, August 26, 1900, by Elder D. S. Fletcher:

Redding, Mrs. Mary.....Osceola, Indiana

The following-named believer was baptized at Findlay, Ohio, Wednesday, August 29, 1900. by Elder Ephraim Basinger:

Wise, Rev. Benjamin J.....Findlay, Ohio

Prayer for Little Boy Answered.

TINGLEY, RINGGOLD COUNTY, IOWA, August 25, 1900.

OVERSEER WILLIAM HAMNER PIPER.

Dear Brother in Christ:—We received your letter stating you had prayed for our little boy.

His bowels had not moved for six days, until Monday evening, August 20th.

Now he is well.

How we do thank the Lord for Dr. Dowie and all of Zion.

What a happy day it will be when we are moving to Zion City.

May God bless and keep you is our prayer.

Your Brother and Sister in Christ, MR. AND MRS. E. J. HAMPSON.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 21. CHICAGO, SEPTEMBER 15, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF CATARRH OF THE BRONCHIAL TUBES, HEAD AND STOMACH.

I CAME THAT THEY MAY HAVE LIFE, AND MAY HAVE IT ABUNDANTLY.

Death had claimed this young woman as its victim.

Death—slow, lingering, torturing—was the terrible fate to which she was doomed by her physician. Her pastor could not give her hope as she faced the darkness, the terror, the pain.

His creed, which bound him like a fetter, taught him the hell-born lie that God was the cruel monster who was putting her to death.

He could only repeat Job's lie, "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord."

In doing so, he blessed the Lord for the Devil's work.

In Job's case it was the Devil's work; for God's Word so tells the story.

In the case of this Witness, it was the Devil's work; for God's Word says, "Him that hath the power of death, that is, the Devil."

God sent His Son to destroy the works of the Devil.

Her pastor could not tell her that glad news; for it was not in his creed.

But it is in the Word of God, the Everlasting Gospel.

It is in Zion's teachings; for Zion proclaims the Everlasting Gospel. That teaching came to her after all human hope had been swallowed up in despair.

For years she had been a sufferer with bronchial affections. This developed finally into the filthy, insidious disease catarrh.

Rapidly the Devil's defilement spread from her bronchial tubes to her head, to her stomach, to her entire system. Her stomach ceased to perform its functions and she was dying of starvation.



MRS. REBECCA FRIEND.

She called upon a physician.

He filled her system with drugs in a vain attempt to kill the terrible disease.

She only grew worse, until the linings of her lungs and stomach seemed to be masses of running sores.

Her physician acknowledged his defeat and gave her only the slender and delusive hope of a change of climate.

Means were lacking, hence her physician's words were a death-sentence.

It was in this dark "Valley of the Shadow of Death" that Zion teaching found her.

Into her eager heart, the Holy Spirit poured that sweet Message of hope:

"I came that they may have Life, and may have it abundantly."

She wrote to the General Overseer, asking him to pray for her.

He replied, instructing her to lay aside all human so-called

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remedies and to trust God only and fully. Gladly she obeyed, and received great physical and spiritual blessing at the time of prayer.

Although weak and stumbling at first, through years of false teaching, she grew in faith and in knowledge of God.

She repented of her lack of faith and became daily healthier and stronger.

Today she goes singing happily about her work, a well, strong woman, although her physician had said she must die.

Such is her wonderful Story.

She has proved, in her own experience, that Jesus came that she might have life, and have it abundantly.

She has proved that the "prayer of faith" does save the sick.

She has proved that physicians are "of no value," but that God is true to His Covenant, "I am the Lord that healeth thee."

She has proved that Jesus of Nazareth is still going about, by His Holy Spirit, "doing good, and healing all that are oppressed of the Devil."

She has proved that "The Lord hath founded Zion, and in her shall the afflicted of His people take refuge."

She has taken refuge in Zion.

And now we send her forth from Zion on the wings of the Little White Dove over land and sea to all the ends of the earth.

She will tell her simple, truthful, but wonderful Story to thousands and tens of thousands.

Many a despairing sufferer will look into her happy face and read there the answer to the agonizing cry, "Is there no hope?"

May the Holy Spirit open their hearts to receive that glad Message and, acting upon it, to receive that blessed life which Jesus came to bring. A. W. N.

WRITTEN TESTIMONY OF MRS. REBECCA FRIEND.

GILCHRIST, ILLINOIS, November 28, 1898.

DEAR DR. DOWIE:—I was healed gradually of catarrh of the bronchial tubes, the head, the nose and the stomach.

I had been troubled with bronchitis every winter for a long time.

After the spring of 1886 every cold I would get during the winter or spring would run into bronchitis. I always recovered, until the winter of 1895 I was again taken with bronchitis.

It was sometime before I had a doctor called—I did not then know God's Way of Healing.

My husband finally called a doctor. The physician examined me, said I had bronchial trouble and gave me croton oil to blister my chest. He also gave me some drops of it to take.

I felt some better and ceased to take the medicine.

It was not long before the disease returned and the doctor was called in again.

After that he treated me all summer long, giving me Scott's Emulsion of Cod Liver Oil, preparation of malt and many other drugs.

I became no better, but rather grew worse.

The physician told my husband that he would have to give up; that he could not cure me.

He advised my husband to take me to Colorado or some other place with a higher altitude. But we were not able to go.

One day I heard of Dr. Dowie, and wrote to you at once.

You replied, asking me to set a time for prayer.

The third time you prayed for me, on the afternoon of November 28, 1896, it seemed as if something lifted off from me.

I arose from my chair and went to the kitchen, singing about my work.

Then one day I felt something break in my side. I wrote several times for prayer, but, getting no better, I became discouraged and went back to medicine.

I took a great deal of it, but grew no better.

Then I threw it all out, repented of my sin, wrote to you, confessing, and asking you to pray for me.

I have not taken a drop of medicine since and today I am a well woman.

I thank you for your teaching through LEAVES OF HEALING and A VOICE FROM ZION. I saw plainly that your teaching was in accordance with the Word of God, hence knew that it was true. I had been a member of the Methodist Church for ten years, so I had to give up a great many false doctrines and also the Methodist Church in order to obey God and be healed.

I was baptized by Triune Immersion in Central Zion Tabernacle, October 19, 1898.

I give God all the glory and praise and pray that my testimony may lead others to Jesus the Saviour, Healer, Cleanser and Keeper.

Yours in Hope (MRS.) REBECCA FRIEND.

CONFIRMATION OF MRS. FRIEND'S TESTIMONY BY HER HUSBAND.

GILCHRIST, ILLINOIS, November 28, 1898.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

Dear Dr. Dowie:—My dear wife was entirely healed of bronchial catarrh at our home in Gilchrist, through your teaching and prayer.

We give God all the glory and praise and extend to you our heartfelt thanks.

Yours respectfully, JAMES FRIEND.

RECENTLY WRITTEN TESTIMONY OF MRS. REBECCA FRIEND.

GILCHRIST, ILLINOIS, September 2, 1900.

BELOVED FRIENDS OF ZION:—I send my testimony, hoping and praying that it may be a benefit to some one in need of Christ.

I have found Him a true Saviour, Friend and Healer for the last four years.

I was healed about four years ago of bronchial catarrh and catarrh throughout my whole system.

For several years I was subject to bronchial trouble, and the last time I was afflicted with it, it seemed there was no help for me.

I was treated by Dr. Stewart for a long time.

Then he told my husband he could do no more for me; that I was past help, except by a change of climate.

We could not make a change, and I kept on getting worse.

I told my friends that I could not get well, and that I was willing to go. Before I gave up, I used to look at my hands and cry every day, and think how young I was to die.

I used to tell my friends I looked like an old snake skin. I was dried up and very thin.

I could eat scarcely anything and vomited up a great deal of phlegm.

My sides inwardly were running sores.

They would break under my arms and I could feel the matter running down.

My right arm was almost paralyzed. I could hardly raise it up to my head.

On the 3d of November, 1896, Mrs. Lewis called on us and told me about Zion.

I wrote to Zion, and afterward set a morning for prayer.

I do praise God for His goodness to me.

I was not healed instantly, but got better gradually.

I thank God for sending Dr. Dowie and Mrs. Dowie to teach us, and for LEAVES OF HEALING. I feel that to them under God I owe my existence today.

I was also healed last summer of inflammation of stomach and bowels through the General Overseer's prayer.

I pray that God will bless our dear General Overseer and bring the little party all back home safe.

Jesus is my all. When I do not feel very well, I pray and it is not very long before I get well again.

The next summer after I received teaching and healing, I wrote to the pastor of the Methodist Church to which I belonged, and asked for my letter. He came four miles to see me to try to persuade me not to leave the M. E. Church.

I told him I had to go to another Church for prayers to be healed, and I thought I ought to belong to that Church. He would not give me my Church letter.

I also gave up pork. I was glad to give up anything for the truth taught in Zion.

I am well and hearty today.

Yours in Christ, (MRS.) REBECCA FRIEND.

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

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Beautiful Zion

Ephesians 6:10-17.

BY DEACON W. B. KINDLE.

Beautiful Zion, strong in thy youth,
Loins girt about with the girdle of Truth;
Stately as Esther, yet simple as Ruth—
In the strength of the Lord thou shalt conquer.

Beautiful Zion, thy name do we bless,
Clad with the breastplate of Christ's Righteousness;
Baal cannot cause thee a moment's distress—
In the strength of the Lord thou shalt conquer.

Beautiful Zion, belov'd of thy God,
Thy feet with the Peace-bringing Gospel are shod;
The wicked in dust of the earth shall be trod—
In the strength of the Lord thou shalt conquer.

Beautiful Zion, how comely thou art
With the true shield of Faith protecting thy heart;
Thou shalt quench every Satan-hurled fiery dart—
In the strength of the Lord thou shalt conquer.

Beautiful Zion, fearless art thou,
Salvation the helmet upon thy fair brow.
A victor's bright crown is thy portion, e'en now
In the strength of the Lord thou shalt conquer.

Beautiful Zion, Bride of the Lord,
Clothed in His Righteousness, armed with His Sword,
Which is the Father's Unchangeable Word—
In the strength of the Lord thou shalt conquer.

ZION CITY NOTES.

BY DEACON H. WORTHINGTON JUDD.

THE COMING CITY should be in the home of every person who is interested in the progress of Zion, and especially those who expect to locate in Zion City.

ALL OF THE NEWS and other items of interest in connection with this department of Zion's work will be furnished through the pages of THE COMING CITY.

WE ALSO PUBLISH in that paper a partial list of properties which we have been authorized to sell or exchange by those who expect to locate in Zion City.

MANY OF THESE properties are good paying investments, but owners are willing to dispose of them even at a sacrifice in order that they may secure an abiding place in the Coming City, which, we believe, God is establishing on the shore of beautiful Lake Michigan.

WE HAVE just closed the purchase of the forty-acre tract where we shall locate the Home of the Lacemakers, our lumber yards, etc.

The Home will be erected on the edge of the beautiful terrace, just a few hundred feet west of the tracks of the Chicago and Northwestern Railway, and about two blocks south of the depot site.

ACCOMMODATIONS will be arranged for at least one hundred employees. The plans for this temporary but well-appearing structure have been completed by our Engineering Department, and are now in our hands. Work will begin on it at an early date.

WE ARE SATISFIED that all will declare, when seen, that the certificates of the Zion Lace Industries are not only beautiful in design, but a credit to the lithographers who turned out the work.

THESE CERTIFICATES are in the form of a bond, having numbered coupons attached for the guaranteed semi-annual interest, and separate coupons for the annual dividend, which are to be clipped off and sent to Zion City Bank for collection as they become due.

THE GUARANTEED interest on these certificates is due and payable January 1st and July 1st of each year, and the annual dividend July 1st of each year, the first guaranteed interest to be paid January 1, 1901, and the first dividend beginning with July 1, 1902.

WE THANK GOD for the hundreds of subscribers who have been patient with us and have shown their loyalty and confidence in Zion by subscribing and paying so far in advance for stock in Zion Lace Industries.

THE CERTIFICATES for Zion Lace Industries Stock will be issued and forwarded to the subscribers within the next few days.

THE DRAINAGE ditch which we are digging will bring into use hundreds of acres of land near Lake Michigan which has been practically unavailable, and will thus greatly enhance its value.

PRAY FOR US.

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

Make 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.

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CHICAGO, ILLINOIS, SEPTEMBER 15, 1900.

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OBEYING GOD IN BAPTISM.

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The following-named three believers were baptized at Cleveland, Ohio, Lord's Day, September 2, 1900, by Elder R. N. Bouck:

Bujyi, Rosa Miller.....29 Guernsey Street, Cleveland, Ohio
Katzka, Mrs. Lydia.....814 West Fifth Street, Erie, Pennsylvania
Snover, Nellie Margaret.....29 Guernsey Street, Cleveland, Ohio

The following-named believer was baptized at Cleveland, Ohio, Friday, August 31, 1900, by Elder R. N. Bouck:

Martin, Edgar James.....20 Lakeview Avenue, Cleveland, Ohio

The following-named seven believers were baptized at Willows, California, Lord's Day, September 2, 1900, by Elder W. D. Taylor:

Beauchamp, Anna Barbara.....Kirkwood, California
Beauchamp, Eva Givina.....Kirkwood, California
Beauchamp, John Ashley.....Kirkwood, California
Beauchamp, Mary Lorena.....Kirkwood, California
Beauchamp, Reta Grace.....Kirkwood, California
Reeve, Rev. Sylvester Thomas.....Orland, California
Reeve, Mrs. Ella May.....Orland, California

PUBLISHER'S NOTICE.

To Our Subscribers Whose Subscriptions Expire With the Present Volume.

Many of our subscribers' subscriptions expire with Volume VII, Number 26, October 20, 1900.

All subscriptions with 6-52 (Volume VI, Number 52) on the label we use to mail the paper expire with the above date.

We will consider it a great favor if those who desire the paper continued will renew their subscriptions previous to October 20th, as it will save us the time and labor of taking their names from the list and reëntering them.

Address all communications to

MANAGER OF ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, Illinois.

NOTICE TO OFFICERS AND MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion to Mrs. Carl F. Stern, Room 309, Zion Home, 1201 Michigan Avenue, Chicago, Illinois.

Send as soon as possible after publication, and carefully mark *name and date of paper clipped from*, on each article.

ZION COLLEGE NOTICE.

Let all who expect to attend any of Zion's Educational Institutions, whether old or new students, and who will need board and room accommodations, drop a line to this effect to Principal W. F. Matthews, 1243 Michigan Avenue, Chicago, Illinois.

Please attend to this immediately, so that we may be able to arrange for proper and sufficient accommodations.

Zion College and Ministerial Department will open September 24th. All students will be expected to be present at that time.

WILLIAM HAMNER PIPER,
Vice-President of Zion's Educational Institutions.

ANNOUNCEMENT OF ZION JUNIOR SCHOOLS.

THE outlook for the Zion Schools is very encouraging. Central, North Side, West Side and South Side Schools will be opened on September 17, 1900.

The course of study pursued in these schools will at once appeal to all who cherish the whole truth to lend a helping hand. The support of Zion is not merely requested, but it is expected. It is as much the duty of God's people to see that their children are properly trained and educated as it is that we look after any other part of His service.

The Elders-in-Charge at their different places outside of Chicago are hereby requested to report at once the prospects for the organization of Zion Schools in each of their charges.

A tuition will be charged for families, as follows per week: One pupil, 25 cents; two, 50 cents; three, 65 cents; four, 80 cents; five, 90 cents.

Send in your reports promptly to Supt. John H. Sayrs, 1201 Michigan Avenue, Chicago, Illinois.

Parents must also report promptly to their Elders-in-Charge, that time may be given to fit up rooms, arrange for teachers, etc.

A Kindergarten Department will at once be arranged for in Central School and wherever sufficient numbers call for it.

All desiring the advantage of the Kindergarten Department are urged to promptly report same to the Superintendent.

All Elders are requested to accompany their requests for schools by a tabulated list of pupils, in order to expedite the work.

JOHN H. SAYRS,
Superintendent Zion Junior Schools.

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VACCINATION UNSCIENTIFIC AND HARMFUL.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

SMALLPOX is a disease prevailing mostly where sanitary conditions are most neglected. Overcrowding, bad ventilation, bad drainage, unwholesome food and drink, vice and fear invite smallpox. It is essentially a filth disease. It should be prevented with soap and water, air, sunshine, good food, virtue and, most of all, with a cheerful, fearless trust in God. "A merry heart causeth good healing," is the marginal reading in Proverbs 17:22.

This is far better than the foolish experimenting of skeptical doctors trying to remove corruption by spreading corruption, as in the Eighteenth Century, when they thought to defeat smallpox by giving every one smallpox, and as now they hope to cheat smallpox by giving everybody cowpox!

Inoculation of smallpox is the artificial planting of the disease in well persons in the hope that it will take a milder form than when it springs from contagion.

This loathsome custom has long prevailed in China. Lady Mary Montagu learned inoculation from the Turks and in 1721 introduced it into England. Later it became a great fad. But Dr. S. M. Copeman, M. R. C. P., London, in his book on "Vaccination" (N. Y. 1899), says:

> The general diffusion of inoculation brought under the influence of the disease large numbers of persons who otherwise might probably have escaped infection.

"Inoculation filled England with contagion and fearfully increased the mortality," says Sir Thomas Watson.

Jenner's "Discovery."—About 1796 a Dr. Jenner discovered vaccination. He took pus or scab from a filthy sore on the hand of a milkmaid, made a cut on a healthy boy and put in the poison, and made him sick, too, with what seemed like cowpox; and men called that a "great discovery."

Then followed a series of experiments, taking the poison of horse smallpox, or the "grease," and giving it to cows and to human beings, and vice versa.

They found out that cowpox and horsepox were very closely allied, if not identical, and that man could also take and give these dirty disorders. Wonderful! (Romans 1:22.)

Vaccination is no preventive of smallpox, and there is great danger of its implanting in the blood of healthy children the germs of other diseases, as jaundice, erysipelas and syphilis; and skin diseases, such as rose-rash, lichen, scaly eruptions, scab-head and eczema.

A cranky notion of the Zion people, do you say? Not at all.

From a scientific authority, the Encyclopædia Britannica, Ninth Edition, I extract and condense the following:

> The widespread belief that much of the eczema of childhood dates from vaccination is not by any means to be dismissed as a mere fancy.
>
> 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 the 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!
>
> There were 30,742 cases of smallpox and 29,429 had been vacinated!
>
> Prof. A. Vogt, of Berne, a competent statistican, says: "The death-rate, in time of peace, from smallpox in the German army, in which all recruits are vaccinated, was sixty per cent more than among the civil population of the same age."
>
> In Bremen, in 1883-1884, owing to a smallpox scare, 1289 workmen were revaccinated. One hundred and ninety-one of them had *jaundice* after the vaccination.

The "American Year Book of Medicine," 1899, names among the effects of vaccination, excessive inflammation, fatal hyperpyrexia or extreme fever, acute septicemia or blood-poisoning, and purpura, a kind of scurvy.

Syphilis, the Devil's loathsome reward for violation of the seventh commandment, is sometimes directly due to vaccination. So says a high medical authority, Dr. Copeman, writing in favor of vaccination:

> It is indeed the fact that cases of syphilis have been occasionally conveyed from one human being to another as the direct result of vaccination. —"Vaccination," page 151.

In the first year of compulsory vaccination in England, 1854, the number of infants dying from syphilis increased by one-half and there was an enormous and steady increase for thirteen years. (See Table of Statistics in the Encyclopædia Britannica.)

> There is undoubted evidence that in the year 1861 in a thinly populated district of Piedmont, in which syphilis is virtually unknown, forty-six children were at the same time attacked with syphilis, proceeding from chancres in the arm, and followed by enlarged glands in the arm-pits; and that all these children had been vaccinated directly or indirectly from a single child, who was subsequently proved to have contracted syphilis from a wet-nurse; and further, that these children trasmitted syphilis to a number of women, and even to children who had played with them; and that the infected women communicated the disease to their husbands.—International Cyclopædia, article "Syphilis."

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.

Smallpox is less prevalent than formerly, not because of vaccination, but because the horrid custom of giving the smallpox purposely by inoculation is no longer practiced, and especially because the people live in far healthier surroundings and in better understanding of the laws of health than formerly.

Filthy concoctions of disease germs, bacilli and bacteria are now the darling methods of medical experimenters. They advertise to cure consumption with the "watery extract of tubercle bacilli," and explain that they take "cultures" from the throats of consumptives, and the *sputa* is filtered and manipulated into an extract for injection into the side of the patient.

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ZION'S WITNESS AGAINST THOSE WHO DESTROY THE TEMPLE OF GOD.

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It is nothing but *consumptive spittle* concealed under a fine name.

Tubercle is cured with tubercle!

These "scientists" are "pretty near bright."

They are like the farmers who try to prevent hog cholera by feeding their swine with the flesh of cholera hogs.

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.

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 your 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.)

DISTINGUISHED ENGLISHMEN, such as John Stuart Mill, Herbert Spencer, Dr. Charles Creighton, Anatomical Professor in Cambridge; Prof. C. M. Cruikshank, Bacteriologist of Queen's College, London; Alfred R. Wallace, Dr. William Tebb, Prof. F. W. Newman, General Booth, Gladstone, and many others, have opposed compulsory vaccination. But purblind preachers of a partial Gospel quake with craven fear lest their Father give them a loathsome disease, though they say 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).

VACCINATION HAS BEEN DEFEATED in England. It had been 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. The Queen sanctioned the law. Thus in 1898 ended a shameful tyranny which the doctors had imposed on the people for many years.

Now, if any parent satisfies the court that he has conscientious scruples against vaccination, he may refuse to have his child vaccinated and is free from any legal penalty.

However, compulsory vaccination with cowpox is still the lot of members of the British army, navy and civil service.

May compulsory subjection to any vile disease soon go out of fashion, as have inoculation, bleeding and salivation.

AS ZION TEACHING prevails, governments will less and less dare to "frame iniquity by law." (Psalm 94:20.)

THE SUPREME COURT of Illinois has decided that vaccination cannot be enforced on school children. The doctors demand that all human beings from infancy to 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.

LIVE IN PSALM 91, meanwhile obeying the laws of God in nature, and you may defy the smallpox.

For He shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
. . . . . .
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noon-day.
. . . . . .
Thou hast made the Most High thy Habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
. . . . . .
He shall call upon Me, and I will answer Him;
I will be with Him in trouble:
I will deliver Him, and honor Him.
With long life will I satisfy Him, and show him My Salvation.

Glorious promises, which are all yea and Amen in Christ Jesus!

They are repeated with emphasis in the New Testament.

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 even His Seventies, Christ clothed thus with authority over demons, noxious beasts, germs, bacilli, 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:

Thou shalt not tempt the Lord thy God.

But to continue fearlessly one's usual occupation, in the Name of Jesus and for God's glory, even with smallpox in the neighborhood, is the privilege of a child of God.

And in some cases even to carry the Gospel Message boldly to the sufferer from smallpox or plague is the safe and blessed duty of the God-sent Messenger (Isaiah 12:2).

STATISTICS FALSIFIED.—A physician writing in the *Gentleman's Magazine*, February, 1890, throws gravest suspicion upon the statistics published in favor of vaccination. He says:

The returns are wilfully falsified and there is a shameless amount of misrepresentation.

Whenever a person has smallpox, even men of the highest integrity and veracity assert that he *could not have been vaccinated!* Even if the scars show, they say the lymph was bad or the vaccination was not properly performed. They put down as "unvaccinated" persons who have been vaccinated and revaccinated.

It is well known that confluent smallpox often obliterates the marks of vaccination, and deaths from such cases would be put down as "unvaccinated."

Jenner cautioned his fellow-doctors to be slow in reporting cases of smallpox occurring after vaccination.

The prestige and money of physicians are involved. The large salaries of public vaccinators, and the fees for private vaccination and the desire to keep the people in their control from birth until death, all tend to make statistics in favor of vaccination very untrustworthy.

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CONFLICTING THEORIES have been held about vaccination. The doctors got vaccination laws passed by asserting that universal cowpox would banish smallpox. It did not.

Then they urged revaccination. But that failed.

Now they say you must be revaccinated every few years.

A city has several cases of smallpox. There is a scare. The Board of Health convenes. The doctors exclaim: "Here are three cases of smallpox in the slums. Go to, now, let us make 50,000 well people sick with cowpox!"

THE PUBLIC SCHOOL authorities in some places attempt to shut out unvaccinated children. This is against justice and against common law, which underlies all legislation. The school boards are under the fear of the boards of health. Let parents firmly, courteously and persistently insist on their right to have their healthy children in the public schools without vaccination. The Supreme Court will sustain this right.

Antivaccination Literature.

The Old and New Testaments;

John Alex. Dowie: LEAVES OF HEALING;

A. R. Wallace: "Vaccination Proved Useless and Dangerous" (1889);

Prof. Charles Creighton, Demonstrator of Anatomy at Cambridge: "Jenner and Vaccination" (1888) and "The Natural History of Cowpox and Syphilis" (1888);

Prof. E. M. Cruikshank, King's College, London: "History and Pathology of Vaccination" (1890); the Publications of the London Society for the Abolition of Compulsory Vaccination;

William Tebb: "Sanitation, Not Vaccination, the True Protection Against Smallpox" (1882); and other more recent books;

Article "Vaccination," in Encyclopædia Britannica;

Various articles in *Westminster Review* and other reviews. Consult index.

MORE FACTS against vaccination will be given in the next number of LEAVES OF HEALING.

VACCINATION.

Extract from a Sermon preached by Rev. John Alex. Dowie, Sunday, November 15, 1896,

Repeated notes are sent to me concerning vaccination, and I am pressed this afternoon to speak about it.

If the inoculation of the human body by the vaccine lymph—that is, the matter from a diseased cow or calf—if the introduction of a filthy disease into the human body can be effectual in preventing disease, then I see no reason why you should not be vaccinated, not merely with the lymph of smallpox, but with every other disease beneath the sun, so as to keep you from it.

Indeed, that is gravely being asked. Legislation is being sought for in connection with rabies—in connection with the bite of a mad dog—and it is gravely suggested in order to keep the whole community free from the possibilities of the lockjaw that you ought to be vaccinated by lymph taken from a mad dog. (Laughter.)

Then, again, we are informed that the bacilli of various diseases, such as epilepsy, are said to have their root in a certain miserable little microbe, which has been discovered, and it is gravely proposed to protect humanity against epilepsy by inoculating them with a microbe.

The recent attempts to find a cure for consumption by inoculating into the human body the virus of the disease proved a miserable failure, especially in the case so well known of Dr. Koch, whose tuberculosis antidote was composed, as many of you know, of a chloride mingled with the disease itself which had been inoculated into a guinea pig, and then from the rotten carcass of this guinea pig the patients were inoculated, and it was claimed to be a Divine revelation—nothing short.

What are the facts?

Virchow, the greatest pathologist in Germany, dissected between thirty and forty bodies of persons who died after inoculation with Koch's lymph. The contention of Baron Koch (for he was made a Baron for it) was that his lymph drove the miserable bacilli out of the diseased tissue. Virchow, after giving an exact account of more than thirty post-mortems, said words like these, quoting from memory:

"It is true what Baron Koch claimed: that his lymph does drive the living bacilli out of the diseased tissue, but it drives them out of the diseased tissue into the healthy tissue, and it accelerates the disease, and brings death more quickly."

That was the contention of undoubtedly the greatest pathologist in Germany—Virchow—and he was, and is, supported by very many others.

If vaccination for smallpox is to be predicated in the same line, we must just see the same results follow.

It is No Safeguard, but It is Full of Danger.

I know a Mr. Thomas Good, of Des Moines, Iowa, who gave me details some time ago. I think it was 137 persons who had died within the radius of so many miles of Zanesville, Ohio, from bone erysipelas, and in every case they had been vaccinated by a certain doctor who had brought the vaccine lymph from New York.

This bone erysipelas set in, and the very roofs of their mouths fell out in various cases.

The doctor himself died, and more than one hundred of his patients.

I was asked to pray for the niece of Mr. Good. She was in despair and besought her uncle to ask me to pray. I did so, and he has testified she was healed; but says that, so far as she knows, there were no others than herself who escaped death in that vaccination.

There is no guarantee that the vaccine lymph does not contain, in addition to the cowpox, the deadly diseases of the persons from whom the vaccine has been obtained; for it has usually been taken not from the cow, but from the human subject, and in many cases from persons infected with the filthiest diseases.

I do not believe for one moment that it is effectual, but I do know that it is disastrous in hundreds, in thousands, in tens of thousands of cases.

I am constantly meeting many hundreds of cases of persons who are lifelong sufferers through infantile vaccination. Many children die through the agony inflicted upon them by this wretched so-called panacea for smallpox.

My advice is, directly, to

Refuse to Send Your Children to Schools Where Vaccination is Insisted Upon,

although it may cost you a little more to find suitable private schools where these children can be instructed.

I can only say that this is a law, so-called, that I should personally give the most passive resistance within my power.

The law is not a good law; that is to say, it is *ultra vires* of your constitutional rights.

It is a contravention of the essential principles of law, and has been declared so in the State of New York recently, where, upon appeal from a lower court, it was decided in a Superior Court that the Ordinance of the City of Brooklyn, demanding vaccination, was illegal, and in violation of the fundamental rights of the citizen, and on that ground the Court threw out the ordinance.

I can best describe this antitoxin deviltry with this bottle and the story I gave you the other day.

A child healed; then these wretched doctors came in and injected their antitoxin. They had abandoned the child to die.

I had the case and prayed with it, and the child was running about and playing, and the doctors came in expecting all the time that the child was dead, and said: "Oh, what a victory for antitoxin."

They were then told that after they had abandoned the child to die, I had been asked to pray for it; that I had done so; the Lord had healed it, and it was running about well.

"Oh, that is all nonsense; it was not prayer, but antitoxin," was the reply of the doctor, or words like these, and he took the child into his arms.

"Antitoxin did it, and a little more antitoxin will finish it."

He injected that antitoxin into the child's arm. Within half an hour it died.

And the city is full of these cases.

That infernal antitoxin!

IMPORTANT NOTICE.

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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 EVERLASTING GOSPEL DECLARED.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Morning, February 12, 1899. Prelude: Exposition of the Thirteenth Chapter of St. John. Sermon: Thou Shalt Know Hereafter.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Evening, July 23, 1899. Sermon: The Pharisee and the Publican.

REPORTED BY S. D. AND E. W. AND A. W. N.

GOD has been blessing the words from the General Overseer's lips which have appeared under this head since his departure for Europe. Since that Mighty Voice, which was wont to declare the Everlasting Gospel in Central Zion Tabernacle, is heard there no more, for a time, it has been a great source of inspiration and strength to God's people in Zion to read words which were spoken months ago, but still contain the everlasting Truth. They contain an unwavering and fearless denunciation of sin; they contain the call to Repentance, Faith and Obedience; they contain an emphatic declaration of the Eternal Covenants of God with His people; they contain sound, sensible, practical teaching on the vital affairs of every-day life.

They are a Message to the sinner, showing "The Lamb of God who taketh away the sin of the world"; they are a Message to the sick and sorrowing, showing a loving Heavenly Father who sent a wonderful Saviour, who "took our sorrows and bare our infirmities."

They are a Message to those who have found God, showing them how they may coöperate with His Messengers in the extension of His Kingdom.

The General Overseer, on account of his absence from America, has not revised them, hence they lack much of the power which he could give them. May God overrule all for His glory, and, by the Holy Spirit, convey to the hearts of the people the Message which He sends by the mouth of His servant.



Central Zion Tabernacle, Lord's Day Morning, February 12, 1899.

The meeting was opened by the singing of Hymn Number 355:

O day of rest and gladness,
O day of joy and light;
O balm of care and sadness,
Most beautiful, most bright:
On thee the high and lowly,
Through ages joined in tune,
Sing "Holy, holy, holy,"
To the Great God Triune.

The General Overseer said:

Let us read in the inspired Word of God in the Gospel according to St. John, thirteenth chapter.

EXPOSITION OF THE THIRTEENTH CHAPTER OF ST. JOHN.

Now before the feast of the passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.

I like the reading in the margin here. It is:

He loved them to the uttermost.

There is no end to Christ's Love. It is an uttermost Salvation, an uttermost Love.

And during supper, the Devil having already put into the heart of Judas Iscariot, Simon's son, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God, riseth from supper, and layeth aside His garments; and He took a towel, and girded Himself. Then He poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. So He cometh to Simon Peter. He saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

Many of the older translations omit the words, "save his feet." Some omit "save," and some omit "his feet." Thus the oldest manuscript would read something like this:

Jesus saith to him, He that is bathed needeth not to wash.

I think that would be a better rendering.

For He knew him that should betray Him; therefore said He, Ye are not all clean.

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So when He had washed their feet, and taken His garments, and sat down again, He said unto them, Know ye what I have done to you? Ye call Me, Master, and, Lord: and ye say well; for so I am.

"Ye call Me Master."

That is Teacher.

The word master is used in the Scriptures mostly in that sense.

The Greek word is *didascalos* (διδάσκαλος), and the Hebrew word would be *Rabbi*, so that it is just equivalent to saying to Him, Rabbi, Teacher.

How glorious it is for us to know that God is teaching. What a glorious thing it is that we can all look up to Christ and say, "Teacher, Master. Thou great Teacher, teach me."

If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you.

Concerning the Ordinance of Feet-Washing.

I call your attention, just at this point, to the fact that this washing of the feet was the washing of the apostles' feet, in a private room where apparently no one was present, except our Lord Jesus Christ and His twelve apostles. When I am sometimes asked about this ordinance of feet-washing, I say I believe in it thoroughly, as a command of the Lord, but it is a command of the Lord to the apostles.

If any one can show me that the Lord commanded it to the prophets, to the teachers, to the evangelists and to the pastors, then I will teach that which you can show me in the Bible. But so far as I can see there is not a single passage in the Word of God which states that this was an ordinance for the Church at large.

Our Lord Jesus Christ was at this moment with the twelve apostles, and with them alone. He was teaching them by this wonderful act of humility that he that should be greatest should be least. He Himself took this humble position in order to teach them. I would say that when God restores the apostolic office to His Church, He will restore the ordinance of feet-washing.

There are some who say that this extends anyway to all the ministers of Christ, commanding them to wash one another's feet. Perhaps, if Dr. Henson washed my feet, he would not talk about me as he does. (Laughter.)

I would be very willing, if it were the command of the Lord, to wash his feet.

I would be brave enough to teach that which the Word of God teaches, no matter what my previous opinions might be.

But it is very plain that the whole of this ordinance was one which was done to the apostles, and to them alone.

Feet-Washing a Custom of the Orient.

There is one reference in the epistles to the widows who washed the saints' feet. That is the only other reference in the New Testament, and that very clearly has reference to the custom of washing the feet of guests who entered an Eastern home.

It is a custom in these lands to this day. They wear sandals, and for the most part journey on foot. Their feet become sore, weary and dusty. At the outer door their sandals are taken off, and there is always somebody there appointed to wash the feet of the guests.

Verily, verily, I say unto you, A servant is not greater than his Lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth My bread lifteth up his heel against Me.

How often the Scripture is fulfilled!

How sad it is to find traitors among God's people.

There have been some who have eaten my bread and have lifted up their heels against me. It has been to me a great pain and agony that I should have entertained a devil unawares; that I should have thought a man or woman to be right with God, and then found that he or she was a child of the Devil.

What agony it was to find that Judas Iscariot, who had been trusted with the treasurership of the apostolic college, was a thief and liar, and a betrayer.

Nothing can be imagined more dreadful than that act of Judas Iscariot in any age, in any time.

From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am He.

The word "He" is omitted in all versions. It is simply in italics, and no translator has any right to put in "He" when the word simply says that "I AM."

The Significance of Christ's "I Am."

Beloved, that "I am" is stronger without the "He."

That "I AM your Lord, your Master, your Advocate and your Intercessor," and that "I AM the Living Son of God," means a great deal more than simply to say, I am He.

That is the great Word which is at the back of Divine Healing revelation. When Moses asked, "Who shall I say sent me?" God from the Burning Bush said:

I AM THAT I AM; and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Christ is the great "I AM."

He who says "I AM with you alway," has said, "I AM the Alpha and the Omega, the first and the last, the beginning and the end."

"I AM the Living One; and I was dead; and behold, I AM alive forevermore, and I have the keys of death and of Hades."

"I AM the Way, the Truth, and the Life; no one cometh unto the Father, but by Me."

"I AM the Good Shepherd."

"I AM the Light of the World."

"I AM the True Vine."

"I AM the Lord that healeth thee."

"I AM the Lord, I change not."

"I AM Jehovah thy Righteousness."

"I AM Jehovah thy Healer."

"I AM Jehovah thy Provider."

All the great Covenants are prefaced by that "I AM."

That is the great thought of God, that He is. When you come to God you must believe that He is, and that He is the Rewarder of them that diligently seek Him.

The I AM is true. God is.

A great many people have lost all knowledge of the great "I AM." They do not realize that God is.

Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me.

When Jesus had thus said, He was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me. The disciples looked one on another, doubting of whom He spake. There was at the table reclining in Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom He speaketh. He leaning back, as he was, on Jesus' breast saith unto Him, Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when He had dipped the sop, He taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly.

That Thou Doest, Do Quickly.

What a strange command! Yet if I had the power to command my enemy today, I would say, "That thou doest, do quickly."

Let us have this fight quickly.

I think there is a Divine thought here. Christ Himself commanded the issue, and brought the thing right to a head at once. It is a grand thing to have the issue sharpened out.

Those who succeed in war are those who force the fight.

Farragut was told that the river and harbor were blocked with torpedoes.

He said, "Damn the torpedoes. Let us go right in."

It was a horrible word to say, but it was just the kind of a word you would expect from a successful warrior.

Dewey was told at Manila that between him and the mainland the water was full of torpedoes. He had been with Farragut. He said, "Damn the torpedoes," and went right in and smashed the Spaniards.

That is the way to go to war, if you will go to war.

I do not approve of war. I do not like to see Spaniards or anybody else smashed. But, if war is to be waged, go at it.

In the Christian warfare we say, in the Name of the Lord Jesus Christ, we do not care one pin about the enemy.

Go ahead and do what you have to do quickly. Say all you have to say.

I Would Like to Have My Fight With the Devil Quickly.

I should be very glad if, instead of having a dribbling fight, all the denominations would meet together, and in some solemn conclave have it out with me.

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Perhaps some of these days they will get together and we will have this fight out.

It is a good thing to force the fight.

The command this year is what?

Voices—"Go Forward."

General Overseer—You mean to obey it, do you not?

Voices—"Yes."

General Overseer—We will Go Forward. We will force this fight.

"That thou doest, do quickly."

During the Year of Persecution, the lawyers of the City Law Department were always telling us that they were going to do something; that they had some surprises in store for us. Every time they would say that, I would say, "Come on, Tatge. Bring it out. Where is it?" I would provoke him by asking him when he was going to bring that out; where he had hidden his goat. (Laughter.)

There is no use imagining that the issue can be evaded. The Lord Jesus Christ knew He had to drink that cup. It is a very remarkable thing that He told the Devil to do his wickedness quickly. Satan had entered into Judas' heart, and to him Jesus was speaking.

He was daring the Devil to do it.

That is what we are doing.

We Dare the Devil to Do His Worst.

Let us have it out. If Zion is of man, it is bound to perish, and the quicker it perishes, the better. If it is of God, it will stand. It has survived many fights.

The hand which is lifted against Zion will wither (Amen) and be dead. This is going to be a big year of fight, and I know who is going to win.

Some who have lifted their hands against Zion's Seventies are already dead.

The editors of Chicago newspapers who fought Zion in 1895 are all out of their editorial chairs. Most of them are dead; one of them was sent to prison.

All of our official enemies of the year 1895 are now politically dead and nearly forgotten.

I warn the doctors.

When you lift your hands against Zion, you are lifting your hands against God.

Now no man at the table knew for what intent He spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. He then having received the sop went out straightway: and it was night.

When therefore he was gone out, Jesus saith, Now is the Son of Man glorified, and God is glorified in Him; and God shall glorify Him in Himself, and straightway shall He glorify Him. Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

The Eleventh Commandment.

A "new commandment I give unto you, that ye love one another; even as I have loved you."

He loved us better than Himself.

Some persons have said to me: "Doctor, why have you laid it upon Zion's Seventies, and insisted that they shall pass no house? Do you not imperil their lives?"

"I do. I told them so when they took their vows."

Did I not tell you so?

Seventies—"Yes."

General Overseer—Were you not warned?

Seventies—"Yes."

General Overseer—"But is it right to imperil life?" these persons ask.

Yes. I feel it within my spirit to say that some of us will die for the testimony of Jesus. Whether we live or die, we will live for it anyway, and some of us will die. What a glorious thing it is to have the great privilege of dying for the Lord!

Men are glorifying those who die for country. Is it not a still greater thing to die for Jesus?

Voices—"Yes."

General Overseer—"O, do not insist upon taking the Message to those who reject it," say my critics.

What did Jesus say?

Go ye into all the world, and preach the Gospel to the whole creation.

If the Lord Jesus Christ had passed those who rejected Him, how many would He have preached to? Did not almost the whole nation reject Him? If I had passed by Chicago, because it first rejected me, there are thousands who have been blessed in Chicago who would not have been blessed, humanly speaking.

Those who reject are the very persons to whom we must persist in taking the Message.

There is no law to hinder.

There Is No Law to Prevent Proclaiming the Gospel.

There is no law in Chicago against a man entreating another man to vote for a Democrat or a Republican, is there?

Voices—"No."

General Overseer—Is there any law which makes a man a criminal for persistence in talking for any political principle or candidate?

Voices—"No."

General Overseer—Can we not then ask men to receive Jesus Christ, especially when we have the command of God?

If there were a law against it, I would break that law, because it would be the Devil's law. I will very cheerfully break every law the Devil frames. I very cheerfully smashed the Ordinance of the Chicago City Council, and kept smashing it until there was nothing left but small fragments. The upper courts endorsed my smashing it. They said that I had done right and that the City Council had done wrong.

Smash the Devil's laws.

Was not the Lord Jesus Christ crucified by a law? Did the chief priests and the Pharisees not say, "We have a law, and by our law He ought to die"?

He had broken the Sabbath, they said, and He was a blasphemer. He had said that God was His Father; had made Himself equal with God.

It was for these two violations of the Devil's law that He was crucified.

Was it not by law that all the male children of Israelitish mothers in Egypt were put to death at the birth?

Who made that law?

Voices—"The Devil."

General Overseer—Was it not a good thing that Moses' mother broke it?

Voices—"Yes."

General Overseer—Moses mother broke it, and therefore there was a deliverer for Egypt.

By this shall all men know that ye are My disciples, if ye have love one to another.

Simon Peter saith unto Him, Lord, whither goest Thou? Jesus answered, Whither I go, thou canst not follow Me now; but thou shalt follow afterwards. Peter saith unto Him, Lord, why cannot I follow Thee even now? I will lay down my life for Thee. Jesus answereth, Wilt thou lay down thy life for Me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.

God will test the vows which we have made in Zion. He will say to us, "Wilt thou lay down thy life for Me?"

Perhaps there are some who will deny Him when it comes to the point.

God forbid that there should be in Zion those who would deny their Lord and break their vow. (Amen.) I do not think there will be many. I hope there will not be any.

May God bless the reading of His Word.

Prayer was then offered by the General Overseer, the announcements were made, and the tithes and offering received.

THOU SHALT KNOW HEREAFTER.

The General Overseer then delivered the following sermon:

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, for the sake of Jesus, our Lord, our Strength and our Redeemer.

In the seventh verse of the thirteenth chapter of John:

TEXT.

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Beloved friends, let me just very briefly commend that great thought to you.

It seems to me sometimes very, very mysterious indeed that the Lord should lay upon me the doing of things which seem to be the most unpleasant tasks I could be called upon to perform.

There is many a time when I lay down my head and weep, especially far in the night when all is silent and I am alone

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with God. All I can do is just to lay down my head and weep and say, "Woe is me, that Thou has made me a man of strife to the whole earth."

The prophet who said that long ago certainly had no greater reason to say it than I have; perhaps less. The strife which came through his prophecy was limited to a very small part of the earth, but the strife which comes through our prophesying in Zion rages in every land and on all the seas.

We get into trouble everywhere.

We have friends and foes, kind and bitter, on both sides; in every land beneath the sun.

In Japan they take sides on the subject. In China they take sides on the subject. Missions are being broken up through it. Churches are being broken up through it. All over the land sides are being taken upon the subject.

Churches are being stirred up over Zion teaching in nearly every city in the land, and sides are being taken.

What I do thou knowest not now; but thou shalt know hereafter.

It is good to know what we know now, that even these painful things are working out glorious blessings. What shall it be hereafter?

Let us do the work which we have to do in the same spirit in which Christ washed the apostles' feet.

Let Us Fight Bravely and Lawfully.

Let us, if we have to fight, fight in a dignified and right spirit. Let us fight hard, but fight in such a way that when we stand before the Great Judge of all on the Judgment Day, we shall have it said of us that we fought lawfully; that we used no weapon which we did not have a right to use; that we used the weapons of Love and Truth, Wisdom and Knowledge, and the Power of God; and that we did not say anything in malice, or say anything of which God would disapprove.

I desire to hold malice toward none, and charity toward all.

We shall fight our fight, even if we die.

I have asked the Lord a great many times: "Lord, what are You doing? What is this You are doing with me? What is this You are doing with others? Where are You leading us? What is the road to be?"

I cannot tell, but there is one thing I see. I see the City. I see Zion. I see that God is leading this people to make their Headquarters in a City whose Builder and Maker shall be God. We shall live in a place where we shall be able to gather together thousands and tens of thousands.

There we shall be out from under Chicago's city government, away from its municipal taxation.

There shall be a District of Zion, which will be in perfect accord with all that is right in law.

He is leading us to work in all the villages, in all the cities and in all the countries. He is leading us right up until we enter the gates of the glorious Zion above.

What Matters What the Path Shall Be?

I believe what Christ said in wisdom:

What I do thou knowest not now; but thou shalt know hereafter.

Thank God for that. I will know by and by.

I will know by and by why I had to weep so many tears; why I had to feel so many bitter, sorrowful pangs; why I had to fight so many fights; why I had to find that the foes of God were in His own household; why I had to stand up for His truth against those who professed to be its ministers.

I feel that last is the saddest of all.

When I read the bitter words which men, who say they are ministers of God, write concerning myself and Zion in the religious press, I confess to you I feel a pang.

It seems sometimes as if a brother had turned around to me and endeavored to smite me in the face and to stab me in the heart. I feel it keenly, because I have been true to God.

I know that not one single word of vilification which they have written has a particle of truth in it.

I am pained to be obliged to reply to them and to prove them liars before God and all the people.

Yet God lays it upon me to do it.

If Christ calls me to that, why should I not do it?

I have to do it.

The Fight Is Often Bitter, but the Victory Is Sweet.

The cup which our Lord drank was a bitter, bitter cup. The Baptism with which He was baptized was O, so terrible.

We have to fill up the measure of the sufferings of Christ. So we must drink that cup, and we must suffer, if we would win.

If we would rescue the sinful, and the sick, and the sorrowing who are being deceived, we must go where Jesus leads us.

We must therefore be willing to go with Him into the Gethsemane of suffering, and to the Calvary of death.

It is only by going with Him through His Gethsemane and through His Calvary, and only when we have been crucified and are dead to sin, that we can be powerful for God.

We shall know by and by why He gave us these things to do. I think we see a little even now. He says that His work cannot be done without sacrifice.

Surely we are willing to sacrifice.

There are many who write, falsely, that I am living in ease and rolling in personal wealth.

It seems to be useless to tell over and over again that I get nothing which I do not use for God.

It seems to be useless to prove it, as I have done again and again from this platform. It seems to be useless to tell these people that my life has been one of unremitting toil so great that again and again it has seemed as if this supernatural strength which God gave me would fail.

These men continue to lie. Why does God permit it? I do not know, but we shall know hereafter, and when the fight is over we shall see it was a good thing that we fought these fights.

This country is in great perplexity at present, because it has suddenly been involved, without any intention upon the part of its rulers, in a policy of expansion which has cost blood and treasure. Suddenly the United States has broken its own Monroe Doctrine and gone right across the earth, and is annexing distant islands and ruling in violation of its Constitutional principle that every subject has a right to vote.

The United States has been compelled to find that it has to take possession of subject races, and rule them for their good; not by letting them vote or by creating a republican form of government, but by saying, "You shall not vote. Be still, and we will rule you."

This country is learning a lesson. It begins to understand now what the "White man's burden" is, as Kipling put it.

Yea, it is not only the "white man's burden," but it is

The Burden of the Israel of God.

It is the burden of the Israel of God to take possession of the islands of the sea, and to rule for God in all the land.

Rome will endeavor to destroy that onward movement. Rome is at the bottom of the rebellion of Aguinaldo. Rome is afraid of America taking possession of the Philippines, for nearly three-fifths of the land belongs to the monks and priests of the Church of Rome. They know that if America goes there, Rome is doomed; that wherever the Anglo-Saxon race goes, Rome is doomed.

Rome is fighting Zion; and rum and the rebellious spirit which is there in those who have been seeking for Baal in the dark, and riding a goat in the Masonic Lodge, are fighting Zion.

They are fighting. It is all right. The policy of Zion's expansion can never be carried out without sacrifice and without blood.

I know who will win. All of you who believe that what Christ does we do not need to know now, and are willing to wait for the hereafter, and to work without knowing where He leads us, stand and tell Him so. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name hear my cry. Take me as I am. Make me what I ought to be. Give me true Repentance, simple Faith, perfect Salvation, and Cleansing in spirit, soul and body. Give me power to labor, and to wait and to be willing to follow Thee hereafter, no matter what Thou art doing now. Help me to obey, and to follow on, step by step, shoulder to shoulder with Zion, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean that?

Voices—"Yes."

After the Doxology had been sung, the General Overseer offered the following

CLOSING PRAYER.

We feel, O God our Father, to add this one prayer to all the prayers of the morning: that Thou wouldst grant unto us, not only to say, I will lay down my life for Thee, but to be able to do it when the time comes. O God, Peter did it, but he did it after he had denied Thee. God forbid that

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we should pass through the valley of sin and shame through which he passed. May we never deny Thee, Lord (Amen), nor break the vow.

O Father, help us to live for Thee, because we believe that Victory is ours, and that though some of us may die for Thee, yet Zion will live on and will conquer the world for Thee.

Help us, O God, in this spirit, to Go Forward to this day's work.

Bless the services of this day, 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 PHARISEE AND THE PUBLICAN.

Central Zion Tabernacle, Lord's Day Evening, July 23, 1899.

The meeting was opened by a short song service.

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, for the sake of Jesus, my Lord, my Strength and my Redeemer.

I will place in front of what I have to say the verses from the ninth to the fourteenth, from the eighteenth chapter of the Gospel according to St. Luke.

TEXT.

And He spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought: Two men went up into the Temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner.

This chapter is one largely upon prayer.

Our Lord Jesus Christ had just spoken a parable concerning a widow who had been defrauded, and who by her importunity made an unjust judge who neither feared God nor regarded man to answer her cry and to do her justice.

I take this parable because peradventure there are some here tonight who are like the two classes whom our Lord described.

The one is trusting himself that he is righteous, despising others. The other, knowing that he is a sinner and conscious of his sin, feeling that both God and man have a right to despise him, goes before God with the deepest humility, confesses his sin and gets forgiveness. He is heard in heaven, and goes down to his house justified.

If there is anything that God hates, any form of sin which is especially abominable to God, it is self-righteousness—trusting in ourselves that we are righteous, and adding to that contemptible self-righteousness the sin of despising others.

Look at the prayer of that Pharisee.

You must remember the construction of the Temple when you think of these two prayers.

The Contrast Between the Pharisee and the Taxgatherer.

This taxgatherer, even if he were a Jew, was not permitted to come any further than the Court of the Gentiles. He was accursed as a collector of the Roman tribute, and had to stand back with the Gentiles. Usually he was a Gentile, because there were very few Jews who would expose themselves to the consequences of ostracism and hatred and complete separation from their families, and from the people generally, by being so unpatriotic as to help the heathen Roman collect the tribute.

This publican, therefore, standing in the Court of the Gentiles could just dimly see through that long line the inner court of the Jews; he could just see the entrance to the Holy of Holies.

This Pharisee swept in with his broad phylactery on his brow. In his imperious contempt for everything that belonged to the Gentiles, he drew aside the skirts of his sweeping, flowing garment as he passed the miserable taxgatherer. He would not touch him; he loathed him, hated him, despised him. With these thoughts in his heart, the miserable hypocrite presented himself to God and began to tell God what a good man he was.

If he had prayed all that was in his heart he would have said: "I thank Thee, Oh God, that I am not as other men are. I am a first-class kind of a man. Hurry up, God Almighty, and hear me. I will tell you all my good points. I am not unjust; I am not extortionate; I am not an adulterer. As to tithes, I have given my tithes. I am not like that publican out there; I am not like him at all. Now hurry up, God Almighty. You have heard what a good man I am. Just hurry up, now, and just get the angels to look after me properly."

Is there anything more contemptible than that?

There is no worship in that.

If those who have lived closest to our God, who by grace have had the cleanest hearts and have lived the most unselfish and devoted of lives, depend for one single moment upon their own good works to obtain an answer from God, they will fail.

It is just like a little child who is so ignorant that he would like to buy a palace for a few pennies. It is all he has, and he has saved them for a long time. It is a box full of pennies, and he thinks they can do anything. He thinks he would like to buy a marble palace with his few pennies!

Good Works Cannot Purchase the Wonderful Gifts of God.

What are our good works, the best of them, as purchase-money for eternal life? How ridiculous are our good deeds as purchase-money for pardon and peace and purity and power, which God will give us freely if we are right in His sight.

How can we buy pardon?

How can we buy peace?

How can we boast our own miserable little efforts and go to God with them as purchase-money, and say, "See how beautiful this is, this work I have done—now You pay me for it."

Blasphemy, impudence, arrogance, self-righteous hypocrisy!

I was born in Edinburgh, Scotland, fifty-two years ago, and I cannot remember the morning of any day when I did not pray.

I cannot remember the day when I was ashamed to own my God.

I cannot remember the time when I was unwilling to help any one.

I cannot remember the time when I was not willing to take the last penny in my pocket and use it for God.

I have served God and I have loved Him, and I have been His servant very consciously for forty-six years. I have had the joy of seeing tens of thousands, and perhaps hundreds of thousands, say they were saved through my instrumentality.

I have laid hands upon not far from one hundred thousand sick persons in a year. I have traveled and toiled and given gladly; but if I were to present one of the good works which I ever have done to God as purchase-money for any favor from God, I should be accursed. I should be accursed in my own eyes. I know I should be accursed in God's sight that I should dare to have the presumption to present a good work.

After all, that work was created in me by His infinite mercy and His love. He gave me the power to do it. I ought to have done it. It was my duty to do it, as God's child. It was my joy to do it. I have no right to present it as a reason why God should do something for me.

My plea can be only the plea of mercy. My best works are imperfect in my own eyes. I can see the flaws and imperfections much more keenly than others. I could tell the Devil how to hit me harder than he does.

The Folly and Ignorance of the Devil.

I have come to the conclusion the Devil is getting old and foolish. I have been feeling that for some time. I do not think he knows how to do any mischief sensibly. I think he is an old fool.

I used to have a great deal of respect for the Devil's power. I thought that he was so cunning and clever and powerful that one might really look out, because he was so very smart. I have come to the conclusion that the Devil is a fool, and the older he gets the more foolish he gets.

I have come to the conclusion that the mass of those who serve the Devil are fools. Is not a Mason a fool? See him strutting about with a bunch of cock feathers in his hat, tripping along with a sword and imagining himself somebody! He believes, or pretends to believe, idiotic lies about Hiram Abiff, the son of the widow, having a full resurrection. He goes into lodges, stripping himself until he has on only an old flannel shirt and a pair of drawers. He has his eyes bound up, a cable-tow put around his neck and is pulled along.

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What a sight for men and God and devils! What a fool!

We Have No Plea Before God but the Plea of Mercy.

If you desire to pray, you must start in where the tax-gatherer did. You must know that you have no plea before God except the plea of mercy.

I say from my heart, I would not dare to pray any prayer to God tonight except on the plea of mercy. I should ask God to be merciful to me for Jesus' sake, as I do every day, to compassionate my imperfections, and to enable me by His grace to understand better and more wisely, and by His grace to do better. If I were a sinner, conscious that I was not at peace with God, I should cry that cry, "God be merciful to me a sinner."

I do not say that I come to God in that way, because it is not true. I do not think a man who is not conscious of sin has any right to confess sin. If God has forgiven his sin, and has taken the sin out of him, and he has no sinful thoughts or desires, he has no wilful sin to confess. All he can say is, "Oh God, Thou who art infinitely wise, knowest wherein I may have sinned in ignorance, forgive my sins of ignorance."

That is all I could pray. I could not ask God to forgive my sins of intention, because I have not and do not live in the commission of sins of intention. I should despise myself to preach to others a holy life and not live it.

At the same time I am very conscious that the holiest man who lives is very, very imperfect, and that there is no man who doeth good and sinneth not. I know that transgression is possible to the holiest of men because of their ignorance, and that we make many mistakes unconscious of our ignorance.

The more and more we get the Divine Wisdom, and the Divine Knowledge, and the Divine Faith, and the Divine Hope, and the Divine Love, and the Divine Humility, and the Divine Consecration, and the Divine Sanctifying Power, the fewer mistakes we will make.

But a man who has not gotten to this place, a man who has not known that the blood of Jesus Christ cleanseth from all sin, must start where the publican started. He must say "God, be merciful to me a sinner."

Sin is Lawlessness.

Sin is not necessarily the transgression of man's law, because it may be sin to obey man's law.

There may come a time when a man would be a great sinner if he obeyed a man's law.

I should count myself a great sinner if I obeyed any call to arms. I should simply refuse to shoulder a musket and kill anybody.

I consider the command of God, "Thou shalt not kill," is a positive command, and no Christian has a right to kill under any circumstances whatever. I never did believe in capital punishment.

The first-born son of Adam murdered his own brother Abel, but God did not kill him. He set a mark upon him lest any one finding him should kill him. He declared that Cain was to live out his life with the Divine mark upon him.

He lived out his life, and it was a very bad life. He apparently died as he lived, an incarnate devil. He filled the earth with his iniquity until the whole earth became so wicked that God had to permit its destruction.

I should feel it was a sin for me to take up a deadly weapon and kill anybody.

"But may you not take life in defense of your own life?" asks one.

If God cannot defend my life, I will not take a musket to do it. I will not carry a revolver to do it. I would despise myself beyond all bearing if I thought I could not trust God with my life. I will protect that life as best I can. God has wonderfully protected my life.

My life has been threatened a great many times. It is threatened all the time. I am told again and again, "Doctor, you will be killed this time surely." It is all right if I am killed; it is all in the day's work. What does it matter to me? It would not hurt me to be killed. My body would go back to the ground and my spirit would return to God who gave it. I should be happy if I were living in a land where I would not need to sleep. It would be a delight to me to be where I could work all the time. One of my troubles is that I have to take some of my time out for sleeping, eating and resting.

I Would Like to be Able to Work All the Time.

Then I might have a chance of being sent to hell to have it out with the Devil there. If a man were good enongh, he might be sent to hell. The best Being in this Universe went to hell. That is what you say in your apostles' creed: "He descended into hell; the third day He arose again. He ascended unto heaven."

It was He who came down from heaven who went down to hell. I will guarantee there was a great ruption there. I have often wished I could have been there to have seen that ruption.

The Devil may have asked in amazement, "Did I not kill You on earth?"

"Yes," perhaps was the answer, "and I have come down to clean out hell."

How glad were those spirits that were in prison, when the triumphant Lord in spirit trod His way through the dark realms of death and hell.

I would like to empty hell. I would like to take a part in it. I would like to take a part in preaching to the spirits in prison. I like to take a part in it now. I like to speak to the spirits in prison in China, in Japan, in Chicago, everywhere.

Wherever wrong shall right deny,
Or suffering spirits urge their plea,
Make me a Voice to smite the lie,
A hand to set the captive free.

I am a very peaceable man: that is the reason I like a fight. (Laughter.) I love a fight with the Devil. I do not want to fight any man. I like to help men, but I love a fight with the Devil. I own up to that.

The devil and I, we can't agree;
I hate him and he hates me.
Glory! Hallelujah!

That is a ditty I often sing. It warms my heart to sing it.

I hate the Mah-hah-bone business. I hate the liquor business. I hate the tobacco business. I hate the drug business. That infernal drug business is worse than all the other miserable poisons put together.

You think a man who sells one poison in the way of beer or whisky or rum or brandy or alcohol is going to hell. What about the druggist across the street who sells alcohol and a hundred other poisons?

What God Says About Druggists.

Every druggist is going to hell. That is what the Bible says.

You will read in Revelation, twenty-first chapter and eighth verse:

> But for the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

The Greek word for sorcerers, used in this passage, is *pharmakoi* (φαρμακοί), which in plain English means pharmacists, makers and venders of deadly poisons.

Did you ever know of a druggist who was a godly man?

Voices—"No."

General Overseer—Did you ever know a pharmacist who wept over sinners and won men to God? Ask them if they can kneel down and say, "Oh God, help me to sell belladonna, nux vomica, arsenic, strychnine; help me to sell cocaine; help me to sell alcohol and every devil's poison to Thy glory."

A sinner knows he is a sinner. The sooner he gets rid of his sins, the better. If he does not repent, he must go to hell. When he dies, he cannot go to heaven.

A Man Full of Sin Would Not be Happy in Heaven.

He would not know what to do in heaven. He would be out of place in heaven.

A mean thief would not be happy in heaven. He would want to tear up the golden streets and run off with the gold. He would want to chip a piece out of the foundation, the precious stones of the city.

What would he do inside the pearly gates? What would he do inside the city where there is no night? What would he do where there is no harlot, no thief, no liar, no dirty books to read, and no dirty companions? He would be so unhappy he would want to come back to Chicago and go to hell.

He would be like a vulture in a flower garden. A vulture gets sick in a flower garden; but give it carrion, give it some decaying body to feed upon, and how it delights in the filth!

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You give a dirty man or woman a dirty book, and how they delight in it. How they like to go to a dirty play, and the dirtier it is the better.

They go to see Faust. It is such splendid music. Who are the characters in Faust? Mephistopheles the Devil, Faust the Doctor, and Marguerite the Harlot. There is the trinity in Faust, a doctor, a devil and a harlot. You do not need to go to a theater to find them.

Unless you have purity, you would not want to dwell in the light; you would not want to be where there is no night; you would not want to be where your inmost thought would be open and naked to God's eyes, and perhaps to everybody's.

I do not think anybody can deceive another in heaven. I think we shall appear just exactly what we are.

God's Word says of heaven that "there shall in no wise enter into it anything unclean."

There was a time when I used to think it was impossible, because as I looked into that light, oh it was blinding light, like God's own Light shining forth from the Great White Throne.

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,
Betore 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.

A Harlot Made Pure Through the Blood of Christ.

Yesterday in Grand Rapids, Michigan, I saw a woman put her hands over her face. She could not look at me as I was speaking. She bowed her head with shame, and I could see that she was sobbing bitterly. When the end of the little meeting came she stood up as she said with the others, "My God and Father, in Jesus' Name I come to Thee. Take me as I am, and make me what I ought to be."

She was a harlot and was full of sin. Her poor garments of flesh were stained with the filth and damning impurity of her vice. Yet she could say, "Take me as I am, and make me what I ought to be, in spirit, soul and body."

After that meeting she came to me and said, "Doctor, do you believe God has taken me as I am?"

I said, "I am sure of it."

"Then," she said, "I can never go back."

Evangelist Nellie Stevens went down with her and took her trunk out from that den of infamy. Before I left the city she was in a nice, comfortable home under the directing care of a good Zion woman.

The grandest thing I saw in Grand Rapids was just as I was about to enter the train. There was a touch upon my shoulder and I turned around to meet Evangelist Stevens. She turned to me with a whisper, saying, "Oh, she is so penitent and so grateful. She is here, and wants to bid you goodby, and to thank you."

There she was, and her hand was outstretched. She said: "How can I thank you? It seems almost as if you were God to me."

"It was only a little that I did," I said to her. "It is just what Zion came to Grand Rapids to do. We will take you by and by into Zion Home of Hope. We will baptize you when we think you are ready, and will take you into fellowship if you give yourself wholly to God. Then we will send you back to that broken-hearted mother who wonders where her daughter is."

Friends, it is that kind of a sinner who gets mercy.

The Pharisee and the Harlot.

There was a Pharisee sitting alongside of her in that meeting. He was a minister. He was full of hatred and of uncharitableness, for I was smashing his Church. He just looked at me, and the longer he looked the sourer he got. At last, when I said something particularly pungent, he turned with a glare, and walked out.

But the poor harlot did not do that.

Do you think that man's act was accepted by God?

Audience—"No."

General Overseer—That woman's was. I thank God. The Pharisee went out, but the harlot went up to the Throne of God, and God has made her whiter than snow.

I do not care how deep your sin may be; if you will only confess and forsake it, you will get mercy.

He that covereth his transgressions shall not prosper. But whoso confesseth and forsaketh them shall obtain mercy.

Why should we cling to our sin? Why should you cling to the damning thing which will take you down to hell?

Why should you, if you are a Christian, cling to some sin which will shut you out of blessing, and make you, though you are a Christian, such a poor, emasculated wretch that you never have any spiritual offspring; never beget anything; never create in any heart by the Grace of God the love for purity, for peace, for pardon, for God, for health?

Friends, I would rather have the joy of having led one sinner to Repentance than all the gold of Ophir. When the gold is gone, and the tinsel, and the honor that men give is gone, I shall meet that sinner, saved by grace, before the Throne of God. Christ Himself so valued the sinner that He left the ninety and nine to seek the one lost sheep.

Should we not be seekers and saviors, under God and by His grace, of the lost sheep? This Church will have missed its great opportunity in this city and in all cities if it is not a Church which saves sinners.

We must not merely smash the Devil's fortresses, but we must take the prisoners out and bring them into God's fellowship.

Friends, I am so glad to know that there is not one of you, no matter how you have sinned, but can get mercy. You shall get mercy; but you had better not delay.

It Does Not Pay to Put Off Repentance.

How shall we escape if we neglect so great Salvation?

I know of no way of escape. Sometime, somewhere, we shall have to settle this matter with God.

If you do not repent, you will be excluded from God, from the good and the pure and the holy. You will be kept in fellowship with the unclean and the depraved in earth and in hell. You have the power to choose.

Will power is almost lost in some people when they have gone in sin to the deepest depths.

But it is never quite lost. I am a firm believer in that.

I have never, in all my large experience, seen a person who was devoid of will power, unless they were *non compos mentis* or insane. Then, of course, they had no real, conscious volition; they were simply insane.

But a sound person has a will, and sometimes an insane person has a will.

An insane person's will is the Devil's will.

If you are not insane, God appeals to your will. You can be saved, if you will. You can be damned if you will.

You can pray that publican's prayer, if you will. You can pray it now. If you will pray and say, "God be merciful to me a sinner," God will have mercy upon you.

Everybody who desires God's mercy, stand and ask Him. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Be merciful to me a sinner. Cleanse my spirit; cleanse my blood; heal my body. Make me pure and holy. Give me victory over the passions and the impurities which I may have inherited or acquired. Oh give me deliverance, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

If you will do what God has told you, will that prayer not be answered?

Voices—"Yes."

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After "Sin No More" had been sung, the meeting was closed by the General Overseer 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 BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, SEPTEMBER 26th or 27th.

Remarkable Record of Fulfilled Promises.

1. *Noah waited 120 years, yet he wearied not.*—Heb. 11:7.
   Were his days like ours are to be?
   Did he propose to obey God anyway?
   What did he do to the world?
2. *Abraham waited twenty-five years, yet he staggered not.*—Heb. 11:8-11.
   What kind of faith did he have?
   What did he expect God to do for him?
   Did he look at the seen or unseen?
3. *Jacob waited eighty years, yet he fainted not.*—Gen. 29:18-20.
   Does time spent in waiting on God seem long?
   What did God promise Abraham, Isaac and Jacob?
   What ought we to do out of love to God?
4. *Moses waited 120 years, yet he murmured not.*—Heb. 11:23-28.
   Do God's promises take fear out of the heart?
   What causes one to scorn earthly renown?
   Is God's promise a steppingstone to faith?
5. *Joseph waited eighty years, yet he despaired not.*—Heb. 11:21, 22.
   How early in life did he see God's promises?
   How late in life did he see God's promises?
   Did the dungeon rob them of bright lustre?
6. *Joshua waited many days, yet he halted not.*—Heb. 11:29-31.
   Does faith in God's promises make one stand still?
   What do the promises say is possible with God?
   Can the world appropriate God's great promises?
7. *God's leaders waited for months and years, yet they doubted not.*—Heb. 11:32-35.
   Does God promise deliverance to all His people?
   Do the promises say all things are ours?
   Do the promises say no weapon formed against Zion shall prosper?
8. *God's faithful ones waited unto the close of life, yet they complained not.*—Heb. 11:36-40.
   What does the promise about light afflictions say?
   Do they say death has any sting?
   What helps one see the riches that are beyond?

The Lord Our God is a Promise-Fulfilling God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 30th.

Be Filled With the Spirit of God.

1. *He gets us into right relations with God's Kingdom.*—John 3:5, 6.
   Who begets in us an awakening for spiritual things?
   Who fits one to enjoy the things of God?
2. *He is the means by which these relations are maintained.*—Titus 3:5, 6.
   Is there not something after regeneration?
   How are we to receive of God's renewing grace?
3. *He is God's Answer to every need which arises in our being.*—Luke 11:11-13.
   How much is involved in receiving the Holy Spirit?
   What has He to do with our bodies?
4. *He is the Conqueror of lust and every evil desire who sways and surges in us.*—Romans 8:12, 13.
   Do we say we cannot help but do lustful things?
   What is the secret of victory over lust?
5. *He is the Life in the body who renews it from waste and decay.*—Romans 8:10, 11.
   What does right-doing bring one?
   What resurrection have our bodies now?
6. *He is the Imparter of that excellent knowledge who makes one wise in spirit.*—John 14:25, 26.
   Does the Holy Spirit teach sectarian theology?
   Whose words does He give meaning to?
7. *He is the Spirit of Life who frees one from all bondage and makes life glorious indeed.*—Romans 8:1, 2.
   How free does the Spirit now make one?
   What is it to walk after the spirit?
8. *He is the abounding Grace who bears fruit unto the praise of God.*—Gal. 5:22, 23.
   Can one have much love and no joy?
   Is it the fruits or the fruit we need?
9. *He teaches those who seek Him to worship the Father in spirit and truth.*—John 4:24-26.
   Who begets within us praise to God?
   Who shows to us things to come?
10. *He is the Power who dominates the whole life and makes one everywhere useful.*—Acts 1:7, 8.
    Is He the Power to quicken the intellect?
    Is He the Power to give one convincing utterances?

God's Holy People are a Spirit Endowed People.

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ZION COLLEGE LECTURES ON PRAYER.

A Series Delivered Before the Students of Zion College by the President, Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion.

THE world today has learned that there is something far beyond the ordinary in the words and works of God's Messenger to Zion, John Alexander Dowie.

As this realization comes to the public, the first question always is, "How does he do it? What is the secret of his power?"

Those who know the General Overseer and have heard and heeded his teaching know that the power belongs to God. But the General Overseer is wonderfully used by God, as an instrument, on account of his mighty power in Prayer, taught him by the Holy Spirit.

Hence it was with the greatest joy that the students of Zion College received the announcement that the General Overseer would deliver a Series of Lectures on the subject of Prayer.

It was an inestimable privilege to learn how to pray from a man whose whole life had become a mighty power for God through Prayer. But joyful as the anticipation was, it was more than justified by the realization.

Many members of the Christian Catholic Church also attended these Lectures and were amazed, from week to week, by the great depth and scope of the subject as it was opened up by the man of God.

Since the delivery of these Lectures, there has been a loud appeal, from many sides, to have them published.

The General Overseer was reluctant, as he felt that in the great pressure of his other duties he had not been able to give the Lectures as he might have done with more time at his disposal. He also felt that he should revise them before their publication, and this he could not find time to do.

At length, however, the appeal for them being urged, he consented that they should be sent forth, without his revision, during his absence in Europe and the Holy Land.

Accordingly this wonderful teaching will be printed, almost as it came from his lips, from time to time, in LEAVES OF HEALING.

In preparing these Lectures for the press, we have eliminated some allusions to topics of the time and place and have written in some headlines.

We have also cut out opening and closing exercises and arranged the matter consecutively without regard to number and date of Lectures.

We pray that God will bless these wonderful truths to all who read in even greater measure than He did to those who heard. A. W. N.

TO WHOM SHALL WE PRAY?

After repeating with the students the eleventh chapter of the Gospel according to St. Luke, President Dowie said:

In this first Lecture I will say some things which are fundamental in connection with Prayer.

The great trouble with people is that they not only do not know how to pray, or to whom to pray, but they do not know what to pray for.

They ask for things which they ought not.

The Most Important Thing is to Know to Whom to Pray.

You see the perplexity of the heathen in that matter?

There is a temple in Japan where there are 33,333 idols. I have a very beautiful book, which I am very pleased to possess. It was printed under the direction of the Emperor of Japan and is one of a limited edition of one hundred copies.

In that there are a great many wonderfully beautiful pictures painted by hand. The first picture in the book is the picture of the Mikado himself.

It is by means of these pictures that I get my look into these foreign countries.

I cannot go to China, and I cannot go to Japan immediately. If I do go there, I cannot stay there. So I gather all the information I can regarding these countries.

In this temple having 33,333 gods, imagine the perplexity of the human mind as to whom to pray.

There is no human being upon God's earth who can pray to the whole 33,333 in any one day, or even in a month.

But that is not all. There are a great many gods besides those. In Japan and in China there are more images of gods than there were in ancient Greece, and there were 30,000 gods there.

Heathenism is stronger in some respects today than it ever was, because the worst kind of heathenism is that which we find in Chicago.

Speaking of the perplexity of the human mind leads me to the simplicity of Christ's teaching. That is the glory of it to me. Christ's teaching concentrates everything upon one Being, who is our Father. That is the great thing.

Christ was asked to teach His disciples to pray by one who had been a disciple of John the Baptist.

This disciple had heard Jesus pray audibly, because He often prayed aloud.

The Gospels quote a number of His prayers.

Christ Always Prayed to the Father.

In these prayers He always addressed the Father.

His disciples could realize that His Prayer reached the Father's ear and did prevail with the Father.

Then one said, "Lord, teach us to pray."

The one great object of Zion College is, by means of all the knowledge which can be imparted, above all things to enable you to know how to pray.

I never would have toiled to have founded Zion College if I had not believed that I would be able, under God, with the help of my brethren, to train your intellect, increasing your capacity to understand words and to use them, and to open your mind to receive; I would not have founded this College if I had not believed that the result would be to send out men and women throughout all the earth who would know how to pray.

There are plenty of men who know how to preach—talk.

How tired the world is of the oratorical windbag business! How tired the Church is of it. How weary humanity is of the spread-eagleism of the pulpit, of all that idiotic stuff which men call rhetoric.

I have a contempt beyond expression for any eloquence which is not an eloquence of the heart.

Art has been a curse to the pulpit. It has been mostly a curse everywhere. The most debased periods of the world have been those which have been artistically the greatest.

It was when sculpture and architecture and painting flourished most in Greece and Rome that the people were most degraded and debased.

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Today we look with wonder at the splendid remains of that art. Yet we look with disgust at the remnants of Pompeii and Herculaneum as we see the horribly debasing vices which accompanied that art.

I hate mere art itself; art without religion. Art which has not the expression of pure and holy thought, or is not linked with it, is a curse.

The art of making an audible Prayer to tickle the ears of the people, and make them think how sweetly that man is talking, is disgusting.

Teaching Must be Received in a Childlike Spirit.

To be taught to pray, you must come in the most teachable and childlike spirit. That is the only way to learn.

Jesus said, "When ye pray, say, Our Father."

Stop there and think. Let me get impressed upon your mind this one thought. Get the thought there so deeply that you will never forget it. It is the greatest of all thoughts in Prayer.

You are to say, and to mean it when you say it, "My Father." When you unite with others, say, "Our Father."

You can have only one father.

You can have only one mother.

A man may have half a dozen wives, if he is foolish enough and wicked enough. I might have half a dozen brothers, but I can only have one father and one mother naturally.

The definition of the godhead, given by God Himself, through His Son, is of a Triune Being. Christ teaches that God has three persons: the Father, the Son and the Holy Spirit.

Though God is One, yet for the purposes of Divine revelation and of human redemption, God has revealed Himself in these three forms, Father, Son and Holy Spirit.

The Son of God, in whom dwelt all fulness of the Spirit, taught His disciples to pray to the Father.

If ever you should be in a Methodist prayer-meeting, or a Baptist prayer-meeting, or a Congregational prayer-meeting, or any other, notice the extemporaneous prayers. Tney will burst out and say, "Blessed Lord Jesus. O Son of God, help us." "Blessed Holy Spirit, come to us."

Did Jesus ever say you were to say "Blessed Jesus" when you pray?

Voices—"No."

President Dowie—Did He ever tell you to call upon the Holy Spirit when you pray?

Voices—"No."

President Dowie—Get that one simple thought thoroughly learned in the first lecture. If you do not stick to this, you will be wrong on the whole subject.

We Have No Right to Pray Except as Jesus Taught Us.

You have no right, if you believe Jesus Christ to be your Lord and Master and Teacher, to pray in any other way than the way He taught you. He taught you to pray to the Father.

If you pray to Jesus, you do not obey Jesus.

If you pray to the Holy Spirit, you do not obey Jesus.

If you pray to the Virgin Mary, or to any of the saints, you do not obey Jesus.

There are some persons who say that you must not make too much of any expression of Jesus; that it will not bear all the weight you put upon it. They say that it is true that He did say at that time that you were to pray to our Father, but that did not mean that you were not to pray to Jesus or the Holy Spirit, or that you cannot ask the Virgin Mary or St. Joseph to take a hand in it.

You will have to be exceedingly careful in all your studies and understand that when you have a truth, and it is clear to you, you will have to watch lest the Devil shall steal it from you.

Jesus Meant Every Word He Said, with Its Full Significance.

I say most empathatically that Jesus' command, "When ye pray, say Our Father," will bear all the interpretation I put upon it, and all the weight I put upon it. After you are told to pray to the Father, and to the Father alone, it would be wicked for you to pray to Jesus Christ, the Holy Spirit, the Virgin Mary, or any of the saints, apostles or angels.

Jesus Himself prayed to the Father.

Jesus is at the right hand of God the Father, and is our Advocate with the Father.

He is our Great High Priest, and He ever liveth to make intercession for us.

He is our Intercessor.

He is the Mediator between God and man, the man Christ Jesus.

He said, "I am the Way, and the Truth, and the Life; no man cometh unto the Father but by Me."

Christ when He was on earth, the Son of God, prayed to the Father. He always taught men to pray to the Father. He Himself in heaven still prays to the Father, and He teaches us to come through Him, the Way, to the Father, and therefore in prayer there is no one to whom to pray but to the Father.

Christ Was Inspired in Word and Deed by the Father, Through the Holy Spirit.

What Jesus did was done in the power of the Holy Spirit. All that He said was said by the Spirit of the Father in and through Him; therefore the Father Himself and the Holy Spirit Himself inspired Christ in His prayers.

Christ Himself says so.

He says: "The words that I speak unto you, I speak not of Myself, but the Father that dwelleth in Me, He doeth the works."

The words were inspired by the Father, and the works were wrought by the Father through Jesus.

The greatest of all prayers in the Scriptures is in the seventeenth chapter of the Gospel according to St. John. "Jesus . . . lifting up His eyes to Heaven, He said, Father, the hour is come; glorify Thy Son, that the Son may glorify Thee."

If you go right through that chapter you will see the teaching of the Holy Spirit in Prayer. At least fifty-nine times, either by the pronoun or by the direct word "Father," the appeal is made to God by Jesus Christ in the power of the Holy Spirit.

That is the greatest of all the prayers in the Bible. That is the Lord's Prayer; the Prayer which the Lord taught His disciples to pray is the Disciples' Prayer.

Jesus' whole life was one in which He trod the path of Prayer.

Jesus came for the purpose of glorifying the Father.

In the seventeenth chapter of John, that is the entire burden of His Prayer.

How the Holy Spirit Teaches Us to Pray.

Christ continually, under the inspiration of the Holy Spirit, told us to pray to the Father, and the Holy Spirit, through Him, prayed to the Father.

The study of this point, to whom prayer should be addressed, is fundamental. It is essential. Without it, nothing is of any avail.

If you misdirect your letter and address it to Mr. John Smith, when it should be addressed to Mr. James Jones, it will go into the dead letter office.

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You may say that the analogy is not correct; that God does not care how we address our prayers; that so long as we sincerely pray, God is willing to make out what we mean.

There were times of ignorance at which God winked, but if you have been properly instructed and do not obey the instructions, God will hold you responsible.

The Two Mediators.

The Church has been in error in stating that we have only one Mediator; we have two.

We have one Mediator between God and man. He is the man Christ Jesus.

We have another Mediator who is the Comforter, the *Paracletos* (παράκλητος), that is the Holy Spirit. He makes intercession within us.

The word Comforter does not cover the office of the Holy Spirit. It is not a good translation. Advocate is a better translation.

Jesus pleads with God for us, and the Holy Spirit pleads with us for God.

That is the fundamental thing in Prayer, hence in teaching and in preaching. No teaching or preaching is effective unless it is a preaching which is full of Prayer.

If you do not keep one continuous current of Prayer ascending and descending, if you have not the Ladder of Prayer well fixed before you start preaching, you will never preach to any purpose at all.

It is Proper to Address Jesus and the Holy Spirit in Praises.

There are a great many people who will tell you that praise and prayer are the same thing.

That is not true. They are entirely different.

I am willing to praise any one who does right. I will even praise a dog; put my hand upon him and say, "Good dog."

Praise the Father, praise the Son, praise the Holy Spirit. Do not keep any praise back. Let the voice and thought of praise be fixed in your hearts.

Praise the worthy. Praise all the good and holy men who have lived. Praise God for them.

In this matter of Prayer, I have never found words capable of expressing what I want to say.

It was Dante, I think, who wrote:

Oh speech, how feeble and inadequate art thou to give conception birth.

As many years as I have been a public speaker, I find that it is exceedingly difficult to give birth to a conception in speech. It is much more easy to give birth to a conception in action. Especially is this true regarding Prayer.

But I care very little for expression of thought, if I can convey the idea to you.

Prayer is Not a Matter of Expression of Words.

It does not matter about the words, so long as you have the correct thought; the Divine thought. I often pray without words. In the hundreds of prayers which I present to God daily, I do not trouble about words at all. I have gotten into a way of being able to present a very large matter to God in Prayer without any words.

When you pray publicly, and are praying audibly for the sake of others, whom you are helping to get to God with something, it is very proper and desirable that you should use words.

I desire to so teach you as to bring about that spiritual condition which is independent of speech. In most cases, the less you talk, the more effectually you will pray.

The eloquent prayer is not worth anything, in nine cases out of ten.

Some men can pray with unction. I could never get near it. I do not desire to.

Oneness With God the Aim of Christ's Prayer.

The whole aim of Christ's Prayer was the getting of man, the getting of His own people, His own Church, His own redeemed, into oneness with God.

The Prayer of the Redeemer over and over again in the seventeenth chapter of John, to which I have directed your attention in these lectures, was:

That they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in us: that the world may believe that Thou didst send Me.

The world will never know that God has sent Christ until every one of the apostate divisions of the Church is broken up and a True Church emerges which is one; one body animated by one Spirit, living so perfect a life that the words of Jesus will be fulfilled.

The essence of Redemption is, that there shall be a perfect absorption of the human by the Divine, so that we shall be partakers of the Divine nature, and escape the corruption which is in the world through lust. Then we can realize, in every part of our being, that God is there filling the whole Temple from the center to the circumference.

With that thought in view, consider that the only way in which God the Father could reveal Himself to us was in the Son. Even the revelation of God in the Son was of a temporary character.

Revelation Through Christ Incomplete; Limited by the Flesh. The Holy Spirit Completes It.

If God our Father had continued to represent Himself to us by His Son in a bodily form, it would have been an imperfect representation.

There never could be a perfect representation by a Being, no matter how perfect He was, as the Son of God, if He were only to abide with us in human form. We should always be wanting to be where that human form was.

We should always be limiting God by the boundaries of that human being's flesh.

The Church must get out of it this fleshly comprehension of Christ.

Paul said, "We henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know Him so no more."

The fleshly Christ must be no more; and a greater than the fleshly Christ: a Christ who feels all things, a Christ who in the Spirit brings the Father and His love to humanity, was the necessity and is the necessity of the Church today.

The Sympathy, the Love, the Power, the Purity, the Perfection of the Son of God in His earthly form in His humanity, would not be sufficient for us, unless the same mind which was in Him, the same Spirit which was in Him, were communicated to us.

Hence it was that God the Father and God the Son sent God the Holy Ghost; gave God the Holy Ghost to be a manifestation, not merely in the spirit, but in the soul and body of man, so that through the communication of the Holy Spirit there should be a perfect union, in God the Father, of man with God.

The teaching of God, by the Spirit, is that we must approach the Father through the Son; that we must approach Him in the Name of the Son and direct our prayers to God the Father, in the power and through the intercession of the Holy Spirit.

I can only endeavor to put the conception into expression; but, if you can get that which lies beneath my words, beyond my words, which my words cannot explain, you will understand.

Keep praying, and you will understand.

When we say that we must pray to the Father alone, we do not set aside the Son of God, or the Holy Spirit. We give

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them their Divine places; the place each one of them takes for Himself as the Way to the Father; as the Way from the Father; as the Imparter of that which is in the Father, which alone can bring us to the Father.

The Effect of a True Prayer.

One of the thoughts of the Bible is that which is a perfect circle, and it comes in here. You will go around and around the thought, and then you will widen out. You will see that the circle which you are going around is connected with another circle.

If you drop a pebble in the ocean, you will see a little circle. You look, and there is another circle. You look again, and there is another circle. You look again, and yonder there is another; and, if you know anything of the law of motion, you know that a pebble dropped in the center of the ocean would displace the whole body of water throughout the whole Ocean from Continent to Continent.

So it is in this thought, that while you will never be able to see the fulness of the circle, and you will think that we are working within a very narrow range, perhaps the range of vision, you will realize by and by that every word which you have uttered in Prayer, if it is a real Prayer, has displaced, as it were, the whole Ocean of God's Love, and that the true word of Prayer rising above is like the pebble dropped in the Ocean below.

It has displaced everything to make way for itself, and there are no limits to its boundaries

It is as boundless as God Himself. A stone in the water has no limitation but the Ocean shores to its effect, although it is invisible to the naked eye.

Get the thought wrought into your mind, that you must get to know God, and to know Him in Prayer by the intercession of the Holy Spirit.

Who healeth our infirmities.

That word infirmities is a word indicating in the original our lack of strength, our weakness.

We do not know Jesus; we do not know the Father, except as the Holy Spirit reveals them.

No one knoweth the Son, save the Father; neither any the Father, save the Son, and he to whomsoever the Son willeth to reveal Him.

The revelation of the Father, and the revelation of the Son Himself, must of necessity be in and through the Holy Spirit.

He is the Guide. He is the Enlightener. He is the *Paracletos* and the Intercessor within us. He reveals to us. He brings to our remembrance the things which Christ has spoken; the things which God hath said in all the ages, not only the written word, but the unwritten word.

The Unwritten Word the Most Important.

Much as the written word is, the unwritten word is the most important.

Take a simple analogy. Some of you love mother, and you love father, with a true and pure love. Try to put that in words, and you just write the words, "Mother, I love you."

Is it the spoken word there, or is it the unspoken thought which cannot be expressed in words, which touches mother's heart?

The love of a good man for a good woman, whom he knows to be pure and just and holy, who has become a part of himself, cannot find expression in spoken or written words.

I sometimes bow myself before God, and have to put a very strong check upon my emotions.

You may not think it, but I am a very emotional being, and if I were not to put a very strong check upon my emotions I could never preach at all.

I could never preach. I would weep all the time. I would cry all the time.

There are times when humanity seems to me so very far from God.

It is impossible to find expression for the unwritten thought. I therefore tell you that you will never be wise in Prayer, if you seek to analyze it too closely.

It will escape you, if you seek to express it too precisely. It will go from you, if you strive to understand it academically, and to know how God is going to do a certain thing sought in your prayer. It will elude you, if you puzzle over such questions as "How does God intend to set right all the abnormal conditions of a terribly diseased body?"

You have no right to ask those questions. Your love and your confidence in God is of no avail if you ask such questions. Your faith in God must be so complete that you do not want to know.

If I had a God whom I could only trust as far as I could see Him, I would want that God to be replaced with a God whom I could trust where I could not see Him.

I Do Not Seek to Know All; I Only Obey.

I thank God most of all, in Prayer, that I do not seek to know; that I do not seek to see; that I can trust without seeing, and I can believe without knowing. I can close my eyes to all scenes and say, "I know nothing, but You told me that if I believed in You and laid hands on the sick and they fulfilled the conditions, the thing would be done. I am equal to it."

I say to the sick, "Arise," and they arise; "Walk," and they walk. I do not know how it is done. I only know that God did it, and that is all I need to know.

If you do not content yourself in your Prayer, if you yearn to know all the Divine processes, then, great as it is for God to be glorified in revealing, it is the glory of God to conceal a matter.

I do not want to know. I think half the sweetness would go if I did. I do not want to know until afterwards.

God knoweth the way I take. When I come out I shall be purified. But if I had a God whom I had to see and know everything about, then I should be like a man who has a wife whom he does not trust. He must know where she has been every minute of the day from nine o'clock in the morning until the time he comes home again.

Prayer to the Father, Through the Son, Inspired by the Holy Spirit Gets the Answer.

The secret of Prayer in my own life has been that I pray, believing just as the Holy Spirit revealed the Father and the Son to me; believing that if I talk to the Father in Jesus' Name, inspired by the Holy Spirit, I will get what I seek, because He said it.

Here is a woman who is full of disease. My hand is upon her. The only way that healing can come is by letting God the Father through the Son and Holy Spirit flow through me to her. I do not know how They do it; but, if I believe, it is done, and the woman stands up and, behold, she walks.

Another secret of a Prayer which gets answered is absolute confidence in God.

Trust Begets Trust; Suspicion Begets Disloyalty.

A woman making a confession to me some years ago said, "I was accused by a jealous husband of things which I never did; which had never entered into my mind. I never thought of doing those things. God is my judge. I was a pure wife, and a pure woman.

"As the years went on the jealousy of that fiend was constantly suggesting evil. I grew to hate him. I grew to loath him. I grew to see that I was linked to a man whose only thought was a consuming jealousy and lust.

"I lost heart, and one day the tempter came along and said to me, 'There is a man. He has not a heart like that.' That

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man told me how he loved me. I would not have listened to him for a moment ten years before. I should have slapped his face or torn out his eyes. But that filthy suggestion hour by hour, day by day, night by night, week by week, month by month and year by year had broken all my love for the man to whom I had given up my heart. I became a prey to the Devil. I sinned and am going to hell. Show me how I can get back to God."

I did show her, and then I prayed.

I prayed: "Oh, God our Father, let that man who has done this wrong to her, that man whom she loved so truly, who broke her heart with his accursed jealousy, be converted, or let him die."

That man died within two weeks.

The woman was set free, and she lived for years. She grew in grace. She was a wonderfully pure woman, and sympathetic. Today she is one of the happiest wives and mothers on earth.

He That Doubteth is Damned.

The thought which I desire to impress upon your mind and thought is this: If you have in your heart any doubt when you pray, you are damned for that doubt.

He that doubteth is damned.

If you believe in your heart that what you pray will come to pass, presuming all conditions are fulfilled, you shall be answered. If you are praying for another's healing, he must have fulfilled all the conditions.

I can pray the prayer of faith with a man, and it is not answered. I can pray the prayer of faith with another, and it is immediately answered.

Why?

In the one case the person fulfilled conditions, and in the other he did not.

I remember one day in Australia I had two remarkable cases. They were both blind in the same eye. Both had been blind the same length of time. One person got instantaneous and perfect sight, and the other person got nothing at all, and has not received the healing to this day.

Why?

Because in the one case the conditions were fulfilled, and in the other case they were not fulfilled. I found out afterwards that the person who was not healed was a Unitarian at heart. She did not believe in the Triunity of God, and she did not believe in the Divinity of Christ. She tried to get an answer to her prayer by a trick, and she did not get it.

The whole manifestation of power in a man must come from the Father, through the Son, by the Holy Ghost.

Prayer to Make Us a Fit Habitation for God's Spirit.

One attraction which Prayer has for me is, that I am fulfilling the purpose for which I was made in God's image, a being which should be a habitation for God through the Spirit.

The one supreme object to man in prayer is that man shall fulfil the Divine purpose in his creation by God who made him to be a habitation for Himself.

God made man as a habitation for Himself, that through man He might move upon man; move upon the world; move upon the Universe.

Get that thought, and it will elevate you, and will humble you. It will humble you in the very dust to think how far you have gone from fulfilling that great will of God that you shall be a habitation for God.

How many men and women are there in this earth with the consciousness, "I am a habitation for God. My body, my soul, my spirit is God's Temple. God dwells in me. He speaks through me. God can use my hands and flow through me. God can use my eyes and see through me. God can use my tongue and talk through me. God can use my ears and hear through me. God can use my feet and walk by me. So everything about me, the very atmosphere, is filled with the consciousness of the Divine Presence"?

How many men or women are there who have that consciousness?

All may have it, if they learn how to pray.

Saints Have No Need for an Advocate.

The Great Advocate is not pleading with the Father for the saints.

I believe what Jesus said. It will come with a little surprise to some of you, perhaps. There comes a point in the experience of His children when Jesus says:

I say not unto you, that I will pray the Father for you; for the Father Himself loveth you, because ye have loved Me.

"I do not need to pray to the Father for you," is the meaning; "you have loved Me. You are Mine. You have loved My Father. You are prepared to obey Me, you will to get the Holy Spirit and I do not need to pray for you as I used to."

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.

If a man does not sin, I wonder how much need there is for an Advocate pleading for him.

If I were to say today, "O God, forgive me my sins," I should lie. I have not sinned knowingly. I cannot confess to God a sin which I have not committed today, because I have not committed one to my knowledge.

I prayed last night, "Oh God, I asked Thee in the morning hour, when my eyes first saw the light, to keep me this day without sin. I believe You did keep me without sin. I am grateful for the keeping power which made me the vehicle of the Holy Spirit. I bless you for the Son of God, for my glorious Mediator; and if Thy pure eye sees something that my imperfect vision doth not see, if Thou dost see something to be sin which I have not seen to be sin, then let the Atonement for sins of ignorance cover my transgression, for Thou knowest I did not mean to sin. Reveal to me even in this moment wherein I sinned."

You do not need to let the text always apply to you every day: "If any man sin, we have an Advocate with the Father."

It ought not to apply to you every day. Let there be days, weeks, months, years in which there shall be no wilful sin; no wilful transgression.

Then your life will be a power.

The Purpose of Prayer is the Indwelling of the Triune God.

Therefore it means the casting out from you of everything which belongs to the World, the Flesh and the Devil.

If ye know these things, blessed are ye if ye do them.

There is only one way, by means of which by the Grace of God you can be constantly in communion with God in Prayer, and that is by doing God's will.

If any man willeth to do His will, he shall know of the teaching.

You can only get power in Prayer by constant touch with God; the constant circulation on all sides of Father, Son and Holy Spirit indwelling, throwing out the World, the Flesh and the Devil.

Do not forget, if you forget everything else, what is to me the keynote, the center thought of this talk, that the great object of all your prayers to God should be that God would make you what He proposed you from all eternity to be, a habitation for Himself.

If we are habitations of God the Father, and the Son, and the Holy Ghost, then we will live godly lives; that is, God will live them in us and through us.

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ZION CITY BANK.

BY DEACON CHARLES J. BARNARD.

JEHOVAH, who shall sojourn in Thy Tabernacle?
Who shall dwell in Thy Holy Hill?
He that walketh uprightly and worketh righteousness,
And speaketh truth in his heart.—Psalm 15:1, 2.

IT WILL be impossible for the generation of newspaper liars to dwell in God's Hill unless they repent.

THE DAY has gone by for the people to believe in their evil editorials or "fake exposures" of Zion.

A PROMINENT business man of Chicago said recently: "Dowie is all right; the people no longer believe the papers." The business men of Chicago have confidence in Zion and are anxious for Zion's patronage. All the scribes and hypocrites combined cannot stop Zion's Onward Movement.

OUR GENERAL OVERSEER has been absent a little over a month, and during all that time Zion's Financial Institutions have been receiving money for investments. Zion Lace Industries Stock is being purchased by persons from all sections of the country, some of whom are not members of Zion. Some applications have been refused, as the persons applying were not considered desirable.

YOU ARE RIGHT, Mr. Editor of the *Daily Lyre*, when you say that Dr. Dowie can give pointers on finance. That is just what he is doing, and the people are taking his advice and not yours. With all your mean, low insinuations, you have not been able to point to one illegal act of Dr. Dowie in his financial dealings; nor can you point out one illegal clause in the Articles of Agreement of Zion City Bank, Zion Land and Investment Association or Zion Lace Industries.

GOD'S PEOPLE in all sections of the land have confidence in our leader and are praying for him and for every department of the work. Zion's God hears and answers prayers.

FIFTY-THREE new accounts were received during the week from August 27th to September 4th, one from far-away India and one from London, England.

MANY PERSONS who thought they would never possess a bank book have since coming into Zion been enabled not only to give God their tithes and offerings, but are now regularly depositing a portion of their income.

IN SOME CASES it was simply a lack of determination to begin a bank account. Others did not know that they could deposit $1 and receive a bank book. We wish it to be understood that the person with a small sum of money is just as welcome as those possessing thousands of dollars.

INTEREST is allowed on all deposits from $1 to $500 at the rate of four per cent per annum, and on all deposits over $500 at the rate of three per cent per annum, compounded semi-annually. All money deposited before the fifth of each month will draw interest from the first of the month in which the deposit is made.

ZION'S POCKET SAVINGS BANKS are now being used by many persons. They will be loaned to any person who will deposit ten cents with the Bank. Money deposited in the Pocket Savings Banks can be taken out only at Zion City Bank. They are very handy to carry in the pocket or to keep in the home, where small amounts can be deposited at any time when convenient.

MANY PERSONS do not understand that a complete consecration to God means a separation from the world. Our attention has recently been called to the case of a lady who sought healing, but for some reason did not obtain relief. At last when near the point of death she confessed that her money was not invested as she would like to have it. After making arrangements to have her possessions placed in the hands of God's servants, she was instantly healed.

A TEST of loyalty to Zion is whether you are not only willing to trust your leader with your money, but are you doing it?

WERE the whole realm of nature mine,
That were a present far too small;
Love so amazing, so Divine,
Demands my soul, my life, my all.

WE PRESENT a table showing the price and income of leading English and American securities:

England.	Rates.	Price.	United States.	Rates.	Price.
Metropolitan	3½	108	New York	3½	107
Metropolitan	3	100	Chicago	3½	103
Manchester	3	98	Philadelphia	3½	109
Hull	3½	116	Baltimore	3½	108
Nottingham	3	100	Buffalo	3½	106
New Castle	3½	106	Boston	3½	106
Worcester	3¼	103	Cleveland	3½	105
Southampton	2¾	89	Cincinnati	3½	109
Plymouth	3	96	Louisville	3½	107

ZION LACE Industries Stock is selling at par, $100 per share, with guaranteed interest at six per cent per annum, with a contingent interest which, when added to the guaranteed interest, amounts to the following rates:

From July 1, 1901, to July 1, 1902, at the rate of seven per cent;
From July 1, 1902, to July 1, 1903, at the rate of eight per cent;
From July 1, 1903, to July 1, 1904, at the rate of nine per cent;
From July 1, 1904, to July 1, 1905, at the rate of ten per cent;
From July 1, 1905, to July 1, 1906, at the rate of eleven per cent;
From July 1, 1906, to July 1, 1907, at the rate of twelve per cent.

AMERICAN SUBSCRIBERS will receive $28,000,000 of the recent British war loan, and will realize only about 3¾ per cent on their investment. This with previous subscriptions for Russian and Canadian bonds is proof that the United States is not only prosperous, but as a money-power is taking her place among the leading nations.

A BILL was presented to Congress at the last session, authorizing an issue of $50,000,000 in fractional currency of 5, 10, 15, 20, 25 and 50 cents, in place of the same amount of large notes now in circulation. The bill has met the approval of the committee having it in charge, and it is quite likely it will be passed at the next session of Congress.

THE DEPOSITS in the banks of Iowa have almost doubled within five years. There were over 75,000 more people who had bank accounts in 1899 than in 1894.

PRAY FOR US.

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TO OUR first parents—

God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.—Genesis 1:29.

The question is often asked, "Why did God make the herbs if He did not intend them to be used for medicine?"

The passage quoted tells us that God gave herbs to man for food.

We are also told that—

God saw every thing that He had made, and, behold, it was very good.—Genesis 1:31.

But the Devil has interfered with God's works even in the vegetable world, and today we find that many plants are not as God made them—good. Some of them are deadly poisons. Some drugs, morphia, chloral and cocaine, for instance, prepared from plants, produce temporary insanity. Yet these are used for healing.

How wrong to take them into the human system!

While under their influence, men have committed crimes from which they would have shrunk in horror at other times. Surely the poison of the serpent is in these remedies.

Faith in God's Word is Better Than Medicine.

A lady in New Hampshire writes:

In 1897, through reading LEAVES OF HEALING, I was led to send to Zion a request for prayer.

God has healed me of a weak back and sick headaches, and weak stomach. I praise God.

I can do more work in one day now and not feel tired, than in a week before I was healed.

I thank God for sending Dr. Dowie and Mrs. Dowie to proclaim the Full Gospel.

I have been healed as my faith has strengthened.

I have great reason to praise God, for I have been healed of diseases which I did not think about until they were gone and I knew God had healed them.

My friends speak of how much better I look. I tell them that it was not medicine that cured. It was simple faith in God's Word, knowing that He never lies, but will fulfil every promise He has made.

I am surprised to see so many professed followers of Christ so unwilling to trust Him as their Healer.

They say, "What did God make the roots and herbs for if it were not for our good?"

I praise God for Dr. Dowie and for giving him strength and boldness to expose Freemasonry and other works of darkness of which our churches are so full.

May he be spared until every secret order is overthrown and a people made pure for Christ's coming.

Parents, Do Not Defile the Bodies of Your Children With Medicine.

How many persons have been made lifelong sufferers through drugs given in childhood. Those children are blessed whose parents know Christ as their Healer. They will, in starting on life's race, have many advantages over others.

A gentleman writing from Kansas says:

I have read LEAVES OF HEALING one year, and I think I understand the duties of a Christian.

It has always been my desire to live a Christian life; and when I felt that I had wronged any one, I always felt duty bound to go and right the wrong and I always did it.

However, I do not pretend to live just as I hope and pray I may in the future; yet I am sure God hears my feeble prayers in a measure.

For instance, my little eight-year-old boy brought his dinner home with him from school last fall.

He came to me crying, saying, "I could hardly get home, Papa, I was so sick."

He did not eat any supper, except just a bite. In the morning he had quite a fever and did not want to eat any breakfast. He said he could hardly stand up.

I got him by the stove in a large rocking chair, and threw a quilt around him.

After a while I came to him and asked him if he wanted God to heal him.

He answered, "Yes." Then I asked him if I should pray for him, and he said "Yes."

In a few words I took it to God in prayer.

The instant I said "Amen," he threw the quilt off from him, got up and dressed himself, ate a good breakfast, played all day, and did not offer a word of complaint.

He says God healed him, for he did not take any medicine.

May I say right here, God bless Dr. Dowie for printing LEAVES OF HEALING, as it was through it that I learned the power of prayer in the way of Divine Healing, of which I have had an inkling for some time, but did not know how to pray.

May God bless Dr. Dowie and all Zion people and Zion movements.

The following letter comes from Virginia:

Little White Dove.

You are very kind to spread your little wings and fly to me every week, without expense to myself, and let me know of the glorious work you are doing in every land on the globe.

No wonder that the Devil is enraged, when he sees you flying so patiently, so swiftly, so quietly and so surely, to spread the Glad Tidings of healing for body, soul and spirit, through our precious Jesus, who is "just the same yesterday, today and forever."

Addressing the General Overseer from India, a writer says:

A few copies of LEAVES OF HEALING have fallen into our hands here in this remote district of Mid-Himalaya.

We have been much refreshed in our spirits by perusing them.

We came out here from the plains of India and settled in an untouched mission field, and are doing what we can for the Saviour's cause here in Himalaya.

We see very little Christian literature of any sort, and we highly value an occasional copy of LEAVES OF HEALING, having twice in my own experience proved Christ's healing power in a very miraculous manner.

"Do You Know God's Way of Healing?" seems to us perfectly Scriptural, and I shall translate it into Hindostani.

Dear reader, we greatly need your help to send out Zion's Message. Will you not become a regular contributor to our Mission?

Cut out or write the following form and send with your contribution:

.....1900.

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 the Week Ending September 8, 1900.

3285 Rolls to	Hotels of the World.
2994 Rolls to	United States.
469 Rolls to	Various Foreign Countries.
171 Rolls to	Ireland.
124 Rolls to	Africa.
Number of Rolls for the week	7,043
Number of Rolls reported to September 8, 1900	704,103

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony meeting held in Zion Home, Saturday evening, September 8, 1900, was conducted by Elder C. B. Fockler.

After the usual opening exercises, the States represented were enumerated and found to be sixteen in number, as follows:

Florida, Illinois, Iowa, Kansas, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New York, Ohio, Pennsylvania, South Dakota, Tennessee, Texas and Wisconsin.

The following foreign countries were represented:

Canada, China, Japan, Nova Scotia and Switzerland.

The meeting was then thrown open for testimony.

O. M. WILSON, Mount Forest, Michigan, said: "I have good cause for thanking God for bringing me into Zion. I was told of Zion three years ago by a lady ninety years old, who gave me LEAVES OF HEALING and said, 'If you go there you will be healed.'

"I was not able to come then, but I am glad I am here now. Since an Elder prayed for me I am no longer troubled with pains.

"I love the way of Zion; I love Zion teaching. I thank God for the spirit of obedience He gave me. I have set my mind on learning all I can in Zion.

"When I was in the army I had to obey the officers; now I have enlisted in the Army of Christ and I will obey Him."

REV. A. J. MCCREERY, Belvidere, Illinois, said: "I speak for the glory of God, thanking him for LEAVES OF HEALING and for Zion Seventy work. In Belvidere we have a few earnest Seventy workers. They have the Spirit of God in their work.

"One of these workers found a man and woman living together in shame. They had been living in that devilish state for six years, in spite of the fact that our little town is full of churches. When he spoke to them and gave them LEAVES OF HEALING to read, the woman repented. He told them that they could not go on living in that state, but the man said he would never marry the woman, and the woman said she had no other place on earth to stay.

"We brought the woman into Zion Home of Hope, where she is working now every day and feels very happy. God saved her and to a great extent healed her, and when I saw her today I noticed a wonderful gladness and joy in her face.

"Thank God for LEAVES OF HEALING doing that kind of work. It is a great blessing in our town."

OVERSEER GEORGE L. MASON, Zion Home, said: "On my recent journey through Iowa and Illinois I met many people who have been healed through prayer, either their own prayer or through requests for prayer in Zion Home. I will mention two cases in particular.

"Mrs. Sturgis, at Cambridge, Iowa, had been blind for five years. Sometime ago she was thoroughly healed through prayer and her eyes are in good condition now. She declares that whenever she points out this fact to the people, some say, 'Oh well, perhaps you imagined it all.' It shows that people will do and say anything rather than give the glory to God.

"Another lady, Mrs. Potter, seventy-eight years old, at Ottawa, Illinois, had for nearly a year a terrible form of jaundice. The odor was so bad that it was almost impossible for any one to be in the same room with her.

"As she read LEAVES OF HEALING, she believed and looked to God. She received an immediate healing. She then rushed out into the yard to see whether it were a dream or reality. There was a pile of boards on one side of the yard and she began to carry the boards across the yard. When her daughter came home, she said, 'Mother, are you crazy?' 'No,' she said, 'I am healed. I am just trying to see how strong I am.'

"Yet some people in the neighborhood will not believe it. This is not so much the fault of the doctors as it is of the Masonic preachers in the churches. Some of you here tonight have not come out of those churches yet, and I tell you, you will not have peace until you do come out. You are sticking to those old churches, which are corrupt. Get out. Get out, and God will bless you."

HENRY HENRICKSON, Wausau, Wisconsin, said: "I have great reason to thank God for His power of healing. He has healed me of the tobacco habit, of indigestion, neuralgia and many other things at various times. I am doing what I can in distributing LEAVES OF HEALING. We sell them to the people. Many take them, except, I notice, the people in the Presbyterian Church. The minister is a Freemason, so his people will not touch them.

"I am very glad to be in Zion Home, and would like to stay here.

"I am living very near Zion City, and hope to be there for good very soon."

ALEX. MCDONALD, formerly Wausau, Wisconsin, now Waukegan, Illinois, said: "I thank God for the gifts received through Zion teaching. I used to be a stinkpot, and a beerpot, and a whiskypot, and every other kind of filthy pot, until I received Zion teaching. Then I took my case before the Lord and asked Him to help me. I received His blessing and have no trouble now in keeping away from all those things.

"I praise God for Zion and for the General Overseer, and thank Him that He raised up such a man to teach and preach the Full Gospel."

MRS. JULIA MCDONALD, formerly Wausau, Wisconsin, now Waukegan, Illinois, said: "I praise the Lord tonight for His healing power. Three years ago last February I had asthma. The doctor kept me alive on morphine and alcohol, and also through smoking a little. I also drank beer, but, thank the Lord, I am rid of all these things now.

"The hardest thing to give up was the morphine. When I came here, I handed the poison to Dr. Speicher. Since then I have been kept by the power of the Holy Spirit. I thank God for Zion."

DEACON O. C. KIBBEY, Windom, Minnesota, said: "I cannot find words to express my gratitude to the Lord for Zion. I do not know how to begin to tell of the blessings received through Zion. To tell of all the things which I have given up would take me a great while. I was a stinkpot, beerpot, etc. I belonged to Secret Societies, but praise God that His Holy Spirit gave me strength to do right, while I trust Him fully.

"Since I have been in Zion, thank God, I do not know anything about fear. I used to be a coward, but, thank God, this is all taken out. I have no fear, because I know I am right and I am in Zion.

"Zion has saved me from hell. I could not get rid of one thing. I used to have an insurance policy of $10,000 on this

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life of mine. One time when I was reading LEAVES OF HEALING, I just threw it away.

"LEAVES OF HEALING is a great thing. The Holy Spirit is speaking in it. When I wake up at night, I think of it. I owe my life to God, but Dr. Dowie and the LEAVES have been the channel through which I was brought back to God.

"When I look upon all these blessings which have been showered upon me, I say, 'Why is it? I have done nothing, and I am nothing.' But the blessings have come, and I praise God for them."

DUNCAN GILLESPIE, Fort Williams, Ontario, Canada, said: "I am thankful to God that I ever received LEAVES OF HEALING, because it taught me the Way of Truth. God brought me here and I am glad to be in Zion tonight. I have received spiritual and physical blessing.

"We have a little Gathering in our community. We have had some persecutions.

"I have no language to express the gladness of my heart, and I am bound to fight for Zion as long as there is a breath in me."

H. WIEBUSH, St. Louis, Missouri, said: "I praise God for Salvation through His precious Word. I praise the Lord that He saved and healed me, and that I am among this people here."

C. H. MUNN, Allegheny, Pennsylvania, said: "I thank God every day that He received me. I have been taking LEAVES OF HEALING for two years. Two months ago I asked the Lord in prayer about Zion, to tell me the truth. I wondered whether the officers and leaders in Zion were really holy men. I did not expect to come here so soon, but I think the Mansfield trouble brought me this way. I am convinced that leaders in Zion are all holy men. I thank God for LEAVES OF HEALING."

JOHN FIDDIS, Zion Home, said: "I thank God tonight for His blessings of today. This morning I spilled some boiling water over my hand. I prayed at once to God to keep my hand from being burned and to keep the soreness out, so that I might go on with my work. He did it. Inside of one hour I saw the natural color come back on the affected place on my hand. I kept right at work and did not lose a minute's time. I trusted God, knowing that He would make it all right. To-night that hand is as clear as the other."

S. A. MORROW, Rainer, Texas, said: "I thank God that I am in Zion. I was healed four years ago of a sore eye, before I heard of Zion. Later my eye got bad again, but my family united in prayer and my eye was healed and has been well ever since.

"Since I have been here in Zion I have been healed of headaches."

GEORGE MARTINEAU, Zion Home, said: "I thank God for many blessings received. I suffered from bowel and stomach trouble, and at times I felt weak spells. I turned to God and said, 'Oh God, You gave me those bowels and you can regulate them.' Thank the Lord, He delivered me and gave me strength for my work."

GEORGE S. HONG, Zion Home, said: "I thank God for His healing power. I thank Him for Dr. Dowie and Zion. Last night I had a terrible headache and a pain in the stomach. In fact, I had pains all over. I trusted God and asked God to take my pain away. He did through that simple word of trust.

"The Devil tried me hard. I felt bad again this morning, but I again trusted the Lord and from that time the pain stopped altogether."

PETER NICHOLS, Zion Home, said: "I thank God for His healing power. I am glad I am in Zion. I am convinced of the truth as set forth by the General Overseer.

"I have been healed at various times. About nine days ago I caught cold and had rheumatism, especially in my lower limbs. Last Thursday week through the prayers of Elder Graves and my own prayers I was healed.

"I am thankful to God for His wonderful ways, as He reveals them to us. He brought me out of the Greek Catholic Church and made me a member in this Church."

MRS. C. E. HOWE, Winnebago City, Minnesota, said: "I was wonderfully blessed in childbirth. Within one hour from the time that Zion prayed for me, I was delivered. I thank God so much for that, especially after being an invalid for years. I praise God for a beautiful Zion boy.

"I have realized many blessings, spiritual and physical. I was a terrible sufferer from asthma, but I feel much better and stronger since I came here."

C. E. HOWE, Winnebago City, Minnesota, said: "Although my wife was blessed and healed here in Zion about two years ago, I was not converted at that time. We got along nicely for about three months; then my wife lost the blessing which she had received, because I failed to do my duty, and we all suffered for it.

"God did not bless me in anything that I was trying to undertake. Finally I did something which I had not done in all my life—I played cards for money, and many other things that a man ought not to do. Whenever I looked for work, I could not find any.

"After my wife had been sick for thirty-six hours at one time, Deaconess Wooldrige, who was praying with us, said my wife must go to Zion Home. At that time we did not know where to turn. There was a man out in the country who owed me some money, and God opened the way for me to get that money.

"By that time I was converted. We packed our things to come to Chicago. While I was handling my wife's trunk, I got a terrible pain. Years ago I used to suffer from spasmodic colic, and that pain came on. I thought I was going to have a time of it, but Deaconess Wooldrige came and prayed with me, laid hands on me and the pain immediately left me.

"Since I have been here, I have been baptized, sent in my application for membership in this Church, and by God's Grace I hope to be able to meet my Redeemer when He comes."

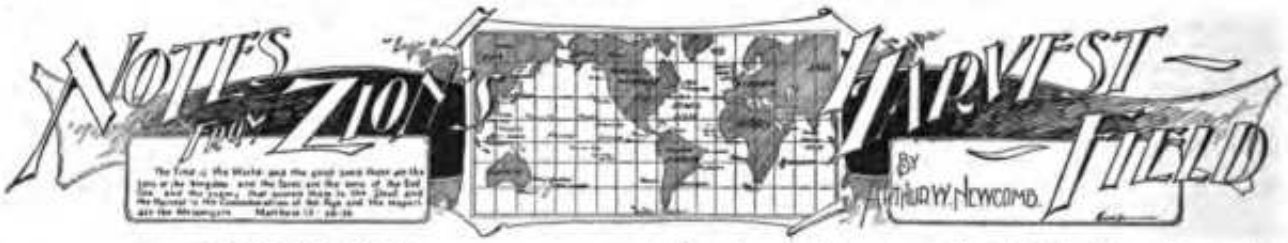
ITINERARY OF DEACON DANIEL SLOAN.

The following are the proposed places of visitation of Deacon Daniel Sloan to the Branches and Gatherings of Zion, with such additional places en route as may apply and be arranged for, where hearty coöperation is assured and plans perfected for a profitable mission:

Menominee, Michigan.	Alma, Wisconsin.	Des Moines, Iowa.
Lafayette, Indiana.	Eau Claire, Wisconsin.	Astor, Iowa.
Logansport, Indiana.	St. Paul, Minnesota.	Auburn, Nebraska.
Huntington, Indiana.	Minneapolis, Minnesota.	Falls City, Nebraska.
Wolcottville, Indiana.	Royalton, Minnesota.	Lawrence, Kansas.
Sturgis, Michigan.	Windom, Minnesota.	Eskridge, Kansas.
Litchfield, Michigan.	Forest City, Iowa.	Sterling, Kansas.
West Unity, Ohio.	Waterloo, Iowa.	Great Bend, Kansas.
Valparaiso, Indiana.	Davenport, Iowa.	Marion, Kansas.
Galien, Michigan.	Appleton, Wisconsin.	Kansas City, Missouri.
Niles, Michigan.	Waupaca, Wisconsin.	Ada, Ohio.
Paw Paw, Michigan.	Merrill, Wisconsin.	Findlay, Ohio.
De Kalb, Illinois.	Prentice, Wisconsin.	Akron, Ohio.
Belvidere, Illinois.	Toronto, Ontario.	Orrville, Ohio.
Adeline, Illinois.	Walkerton, Ontario.	Wooster, Ohio.
Madison, Wisconsin.	Wiarton, Ontario.	Cambridge, Ohio.
Elroy, Wisconsin.	Sault Ste. Marie, Mich.	Mt. Sterling, Ohio.
Galesville, Wisconsin.	Petoskey, Michigan.	

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.—Acts 2:38, 39.

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CHICAGO.

THE summer holiday season is over and Zion in Chicago is busily and joyfully preparing for the fall campaign.

Zion's Seventies are returning from their vacations. A most enthusiastic meeting was held on Monday evening, September 10th, at Central Zion Tabernacle, for the purpose of planning the work for God in the streets and lanes of Chicago during the approaching fall and winter.

The ranks of the Seventies are full, and these consecrated workers are determined to carry the Message of the Everlasting Gospel to the sinful, the sick and the sorrowing with such prayerful zeal that a greater harvest than ever before may be reaped.

The General Overseer's absence, instead of causing a decrease in interest, seems to fill the workers with a greater earnestness, each feeling that more depends upon individual effort now that the leader, who for so many years has borne the great burden of the work, is away.

ADDED INTEREST is being awakened in the work in the South, West and North Side Zion Tabernacles. The attendance is increasing and God is blessing the work by stretching forth His hand to save, heal, cleanse and keep many who have heretofore walked in the filth and pain of sin and disease.

On Lord's Day evening, September 9th, Overseer William Hamner Piper, assisted by Elder Gerald F. Stevens, conducted a special service at West Side Zion Tabernacle.

The large hall, seated to accommodate a thousand people, was packed to the doors with a most deeply interested audience. The power of the Spirit was present and many arose at the close to repent of sin, give their hearts to God and consecrate their lives to His service.

AT CENTRAL ZION TABERNACLE, Lord's Day afternoon, September 9th, Overseer George L. Mason spoke to an audience of about two thousand people.

He dealt with his subject, "A Clean Heart, a Clean Life, a Clean Home, a Clean Church and a Clean Nation," in a simple, direct, practical way.

God blessed the Message to many hearts.

Overseer Speicher then spoke briefly, but convincingly, arguing the necessity of immediate obedience to God's command, through His apostle, "Repent ye and be baptized, every one of you."

He followed his setting forth of the subject with a call to obedience, and twenty-two believers responded.

Overseer Mason delivered the solemn charge to the candidates, who responded with clear, determined voices. He then administered the Ordinance.

It was an impressive scene, full of spiritual power for those who partook and for those who witnessed.

ACTIVE PREPARATIONS are now being made for the opening of Zion's Educational Institutions in Chicago.

Pleasant and comfortable school-rooms have been fitted up in Zion Home, and South, West and North Side Zion Tabernacles. Competent teachers have been engaged and, even before the schools are opened, applications have been received from a very large number of pupils.

The Central School, at Zion Home, will be held in the Assembly Room and will consist of two grades and a kindergarten. Meetings for prayer and teaching are now being held in the public parlors of the Home on the first floor.

For Zion College, increased quarters are being prepared in Zion College Building.

The entire Hall of Seventies will now be devoted to educational work, as well as a large, well-lighted room on the first floor. This room was formerly occupied by the Engineering Department of Zion City, which has been transferred to a suite of offices in Zion Home.

Mansfield, Ohio.

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

The story from Mansfield this week is but little different from that of the last six weeks.

Official lawlessness still reigns supreme.

Elder Basinger went to Mansfield, as ordered, last Lord's Day morning.

To his surprise there were no police officers at the station to meet him. He walked down the street openly, and there was no excitement or any signs of trouble until a police officer saw him.

Then, without a warrant, without cause, without even a claim for a cause, that harmless minister of God was arrested and taken to jail. There he was confined until noon, when he was put aboard the train by police officers, to return to his home in Bluffton, by way of Lima.

While he was in Mansfield, Elder Basinger was besought to come and pray with a dying woman. The lawless "authorities" of Mansfield refused to allow him to go and pray with her.

The following are Elder Basinger's telegrams:

CRESTLINE, OHIO, September 9, 1900.

REV. W. HAMNER PIPER,
1201 Michigan Avenue, Chicago.
Arrived at Mansfield at 5:55 A. M.
No police officer at station.
No excitement.
Walked freely on Diamond Street to Sixth Street.
Seen by officer, arrested and taken to County Jail.
Put on 12:05 train by police officers. Now en route Lima.

EPHRAIM BASINGER.

LIMA, OHIO, September 9, 1900.

REV. W. HAMNER PIPER,
1201 Michigan Avenue, Chicago.
Called to bedside of dying sister while at Mansfield.
Authorities refused my going. E. BASINGER.

In this persecution of two months Zion in Mansfield was at first a little dazed and scattered by the driving away of their pastor and those who were sent to minister to them.

But all Zion everywhere has joined the General Overseer in praying for them, and God has brought them together again, purified, strengthened and encouraged.

The indomitable courage and persistency of the General Overseer, the Overseer-at-Large and the Elders have inspired them, and they are now rejoicing and steadfast in the midst of persecution.

They hold their meetings every Lord's Day, without an Elder, in a private house. These meetings have been growing

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in attendance and interest. The members are more closely united and are prepared to remain true to the Standard of Zion, no matter what the cost.

Some of them have already suffered loss on account of their faith, but God is keeping His children who suffer for His sake.

There are signs of the great awakening in Mansfield which will follow this persecution. God will yet give to His Messengers to reap a most abundant and precious harvest there.

From the very first these lawless officials have been cowards; now their cowardice is beginning to grow stronger than their hatred of Zion.

They have made overtures toward a compromise, which Zion rejected.

The Mansfield papers, unreliable as they are, probably state the truth when they say that Mayor Brown feels the weakness of his position and was afraid to put in writing his intention to prevent Zion Elders from conducting religious services in Mansfield.

God will surely win in Mansfield.

Marion, Ohio.

Rev. Archibald McFarlane, Elder-in-Charge.

Zion in all the cities of Ohio has attracted more attention than ever since the action of the mob and city officials in Mansfield.

The added interest has been a benefit to the Branches, and God has blessed the increased activity.

Thus the foolishness of Zion's enemies rebounds upon their own heads.

Elder McFarlane, who was one of the Elders who accompanied Overseer Piper to Mansfield, is in charge in Marion, Ohio, and reports thus the work done in his portion of the field:

I send you a few lines to show that we are "Going Forward" in Marion.

Zion's Saloon Seventies visit all the business places on Saturday nights and sell the LEAVES.

They meet with some opposition and have been turned out of some of the saloons, but they always go back again.

We have some noble workers.

We have increased the number of copies sold from twenty-five to seventy-five.

Quite a number of healings have taken place since we came here.

Brother T. W. Terry says: "On July 4th, while picking cherries, I fell from a ladder upon the stone walk. I was about fourteen feet from the ground when the ladder upset and I came down on my back.

"I had to be assisted into the house by my wife and a neighbor who saw me fall. I can hardly describe my feelings, I was so sick and blind.

"As soon as we were in the house, wife and I prayed to God for my restoration. I praise God He heard our prayers. I was up in about fifteen minutes.

"We sent for Elder McFarlane. He came and laid hands upon me, and I was able to attend the grove meeting all afternoon and did not suffer any inconvenience.

"About June 9th my little boy Stanley, while playing in the barn, fell and dislocated his shoulder, and I think the arm was fractured also.

"We trusted God for His healing and called Elder McFarlane, who had just arrived the day before. He prayed and laid hands on him in the Name of the Lord.

"God heard and answered, and he is well."

Mrs. H. A. Tonguett says:

"This morning my spirit cried out, 'Bless the Lord, O my soul, and all that is within me bless His Holy Name.'

"On July 10th I was opening a jar of fruit for supper. Holding the glass jar in my left hand, I gave the top a wrench with the right.

"Instantly the jar broke from the bottom, and the pressure at the top crushed the broken glass through the thick part of my thumb into the palm of my hand, making an ugly, ragged wound to the bone, more than two inches in length.

"When I realized the condition, my heart almost failed me; but I cried, 'O Lord, help.'

"My husband took my hand and prayed quickly to the Lord.

"From that moment there never was any pain.

"We telephoned immediately for Elder McFarlane and he came and prayed.

"The Lord kept the swelling out.

"God has been wonderfully keeping our darling baby, who has been teething all summer. When he was in pain the Lord answered the Elder's prayer instantly."

Philadelphia, Pennsylvania.

Rev. Gideon Hammond, Elder-in-Charge.

Elder Hammond writes as follows of the work in Philadelphia:

I send you a little testimony, which is a confirmation of Isaiah 65:24: "And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear."

So many times do we find that the afflicted souls, really and truly turning to God, receive the answer almost at the time of asking.

"'Tis so sweet to trust in Jesus,
Just to take Him at His Word;
Just to lean upon His promise,
Just to know, thus saith the Lord."

I have recently been to Scranton, Pennsylvania, to secure bail for one of our members, Mrs. C. S. Boyd, who was arrested for practicing medicine (minus the medicine) without a license.

A friend was readily found who was not only willing but glad to go security, and I did not have occasion to use the $500 which Overseer Piper had sent me for that purpose if necessary.

There is a little lawyer up there who says that Zion must be crushed and that Dr. Dowie must be arrested as soon as he comes home; so you can imagine we are beginning to turn pale down here in the East.

Below is the testimony:

"FACTORYVILLE, PENNSYLVANIA, September 2, 1900.

"DEAR ELDER HAMMOND:—Last Monday, between the hours of two and three A. M., I wrote you requesting prayer for my daughter Kathryn, who for several days had suffered with pain in her head.

"At the time of writing fever had set in and she was suffering terribly, but, praise God, while I was writing she went to sleep.

"By morning she was much improved and kept getting better, so that she helped me with my household duties.

"Now she is well. Praise His Holy Name.

"MRS. L. A. ZWEIZIG."

Willows, California.

Rev. W. D. Taylor, Elder-in-Charge.

Out in the beautiful State of California, where the General Overseer first preached the Everlasting Gospel in America, Zion has many thousands of members and friends. These are scattered throughout the State and for the most part are not regularly ministered to by any Elder of the Christian Catholic Church in Zion.

So great have been the needs in other sections of the wide field that California has only two ordained officers at present: Deacon Granger at San Francisco, and Elder Taylor at Willows.

Concerning the work of Zion for God at the latter place, Elder Taylor says:

The work of the Christian Catholic Church in Zion in Willows and vicinity is growing in interest daily.

Last Sunday, September 2, 1900, I preached to large congregations both morning and evening.

In the afternoon I baptized two candidates by Triune Immersion in the Sacramento River.

A Gathering of the Friends of Zion was organized at Kirkwood, California, on September 2d.

Cambridge, Ohio.

W. C. Suitt, Conductor of the Gathering of the Friends of Zion in Cambridge, Ohio, sends us the following brief but interesting and encouraging report:

Zion is going forward in Cambridge. We feel greatly encouraged.

Deacon Kindle bas been with us for two Sabbaths and we have had some excellent meetings.

Last Saturday night God put it into our hearts to hold a street meeting. Deacon Kindle spoke to the largest street meeting he ever addressed. The Lord gave him a wonderful Message and a great voice.

A great deal of bitter prejudice against our beloved General Overseer was swept away.

We are standing for Zion.

We expect to send at least six more applications for membership soon.

May God bless you all abundantly.

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REV. F. A. GRAVES, SUPERINTENDENT.

THIS week you will find, as you open LEAVES OF HEALING and turn to the Junior page, a Gospel Song, "The Light of the World." This "Light," I am sure, you will know is Jesus. If you will turn to John 8:12, you will find Jesus' own words, "I am the Light of the World."

Let us look into the life of Jesus when He was here upon earth. It was nineteen hundred years ago that He came. He lived, and walked, and talked as other people do, only His life was pure and clean. He was the purest man who ever lived.

He lived on the earth a little more than thirty-three years.

The first thirty years are called silent years, for they were spent in private life, in the home and at the carpenter's bench. As a little boy, I suppose He was much as other little boys. He probably used to love to run, jump and play; run errands for His mother, bring in the wood and the water, rock the cradle of little James, or Joses, or Simeon, or Jude.

How sweet to think that He never was impatient, never gave His mother an angry word, never told a wrong story, never broke a dish and hid it under the doorsteps, never stole a thing, could always be trusted, always left His play when father or mother called!

How His parents must have loved Him!

He never caused them a moment of sorrow.

Then He came to manhood, but not until He was thirty years old did He enter public life, and go to preaching the Gospel.

Thus these thirty years were called silent years.

The three remaining years of public life were called, "Year of Obscurity," "Year of Popularity," "Year of Persecution."

Now let us notice the incidents that accrued during the silent years:

His Birth.
His visit from the shepherds.
His Name.
His presentation in the Temple.
His visit from the Wise Men.
His flight into Egypt.
His return to Nazareth.
His visit to the Temple and talk with the doctors of the law at Jerusalem, at the age of twelve.

These are all of the principal incidents recorded of Him during the first thirty years.

It is said that He was "subject to His parents." That means that He was obedient to them and under their control.

Also, the Scripture says, "Jesus increased in wisdom and stature" and in favor with God and man.

How many of these questions can you answer?

Where was Jesus born?

Who came to see Him first, the Wise Men or the shepherds?

Does Matthew write of the shepherds or of the Wise Men?

Which does Luke write about?

Do you find the account of the birth of Jesus either in Mark or John?

What chapters give the accounts?

Did the shepherds, or the Wise Men, bring presents?

What did they bring?

During Jesus' ministry on the earth, He chose twelve men (not all at once, but at different times) to help Him do His work and that He might train them to carry forward His work after He should leave them; for He knew that some day He should be crucified.

I will place the names of these apostles in rhyme so that you can learn and remember them. Once learned in this form, this important list becomes firmly fixed in mind.
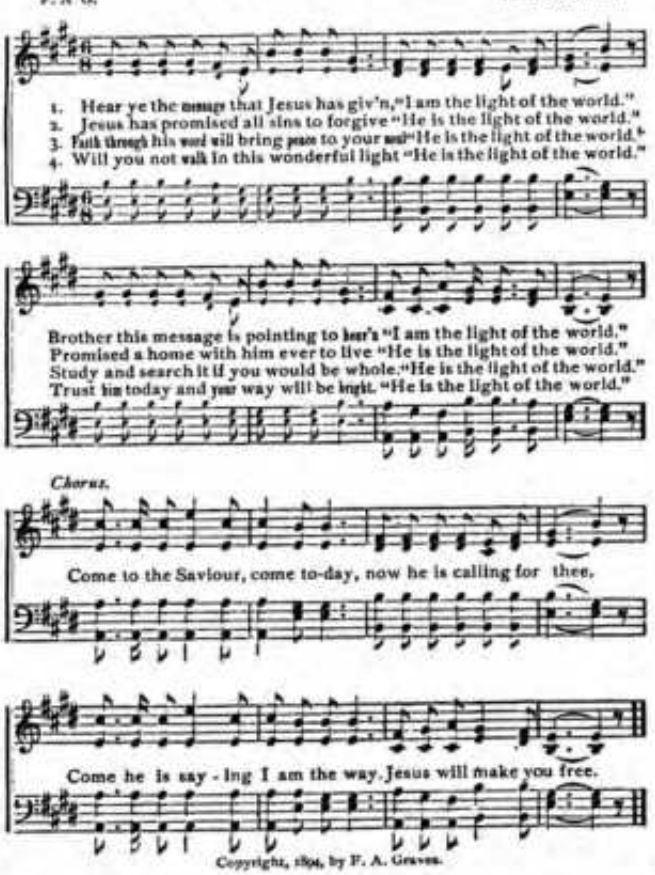
These are the names of the twelve apostles in their order as recorded in Matthew's Gospel:

Peter and Andrew, James and John,
Philip and Bartholomew, the Lord called on.
Thomas and Matthew, these make eight,
While James and Thaddaeus have to wait
Until Simon the Canaanite is found;
And Judas Iscariot with a heart unsound.

"The Light of the World."

"I am the light of the world." John 8: 12.

F. A. G. F. A. GRAVES.



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NOTES OF THANKSGIVING TO ZION'S GOD.

God Hears Prayer for Deliverance From Pests.

CASTALIA, SOUTH DAKOTA, August 27, 1900.

REV. WILLIAM H. PIPER.

Dear Overseer:—Having requested you to pray for us in regard to the grasshoppers and the corn crop, I will say that the hoppers have mostly left, and we have promise of a good crop of corn.

It was wonderful how "the desert blossomed" after the rains which followed Zion's prayers.

I wrote to you also about our chickens dying. God heard and answered that prayer, for the plague suddenly ceased in the flock affected.

The trouble is mites. I did not know it when I wrote you before. I have tried cleaning the chicken house, but it seemed as if they got worse and worse.

I have used none of the so-called remedies.

With all this trouble with the chickens, they have done better this year than ever before, and we have had some tithes all summer from the eggs.

May God bless all the Elders at Mansfield.

Zion will get the victory.

I would like to tell you of some of the blessings God has given us, but time forbids.

I praise God for all He has done, and for Zion and Zion teaching.

"Now thanks be unto God, who always causeth us to triumph in Christ."

May God bless you.

Your Sister in Christ, (MRS.) CHARLES N. RICHARDS.

Healed of Rupture of Five Years' Standing.

CHICAGO, ILLINOIS, September 4, 1900.

THE CHRISTIAN CATHOLIC CHURCH IN ZION:—I wish to extend my heartfelt thanks to the Elders and also the people of the Christian Catholic Church who have so earnestly prayed for me.

I went to Zion for healing last Thursday.

On Sunday I found I was healed of a rupture for which I had worn a truss nearly five years.

I take great pleasure in leaving with you my truss.

I do so thank God for His tender mercy and wonderful healing.

Sincerely yours, (MRS.) SARA J. HAYES,
330 West Ninth Street, Cincinnati, Ohio.

Daughter Healed of Serious Illness. A Christian Life Has Its Influence.

MERRILLVILLE, INDIANA, September 4, 1900.

DEAR BROTHER IN CHRIST:—I sent you a dispatch asking prayer.

My little baby girl, fourteen months old, was very sick and weak and could not eat.

She looked as if she would die any minute.

My daughter Sarah, fifteen years old, had a gathering in her head. She could not eat or sleep, and the pain was so intense she lay groaning all the night.

I was praying to God our Heavenly Father, and about the time I sent you the message, God heard and answered the prayer.

I thank God for it.

The gathering broke in her ears and began to discharge pus. Now she is free from pain.

I have talked Zion so much here, and they see that I live it in my family so, others have begun to offer prayers for their families when sick.

One Methodist woman asked me to pray to God that she might have that faith given her.

She said she had it once, but it left her.

There are many more like her.

I praise God for Zion. I thank you for your prayers.

Yours truly in God, FRED ROBERTSON.

Speedily Healed in Answer to Prayer.

MINIOTA, MANITOBA, August 24, 1900.

REV. J. G. SPEICHER,
Overseer Christian Catholic Church, Chicago, Illinois.

Dear Sir:—I write to say that on August 14th I wired to Dr. Dowie that I was very sick and asked him to pray for me, that I was trusting God only.

On August 21st I received your letter acknowledging receipt of telegram and stating that prayer had been offered in my behalf.

I desire to say that God heard and healed, and on August 25th I returned to my work as laborer on the section of the Canadian Pacific Railway at this point.

My trouble was a severe attack of diarrhea.

I was getting along very nicely until the evening of August 13th, when I made the mistake of calling in a doctor. Shortly after taking his medicine I began to vomit and continued to vomit until I became very weak. Not long after telegraphing Dr. Dowie, I felt better. I was able to get up the following day.

I give God all the glory and thank you for your prayers.

I do not know much about Zion yet, but I get LEAVES OF HEALING from Mr. Clinton, who is a member of Zion. I enjoy reading it.

I might say that I have believed in God's willingness to heal the sick for some time, and that my faith in God has been strengthened.

I was thinking of wiring to Dr. Dowie before calling in the doctor, but thought that it would cost so much to telegraph that a bottle of medicine would be cheaper.

I have learned that God's Way is always the best way.

I believe God has raised up Zion these days to give the knowledge of Salvation, Healing and Holy Living to the whole world.

Enclosed is a small gift to help on this wonderful work.

Yours truly, SAMUEL M. ERVYN.

Very Ill With Cholera-Morbus. Healed by Power of God.

LOYAL, WISCONSIN.

REV. WILLIAM HAMNER PIPER.

Dear Brother in Christ:—My illness was a relapse, after having cholera-morbus.

When my children sent the request for prayer, I was in severe pain and so sore I could not move or be moved.

But the Lord heard and answered prayer, and before 6 o'clock the pain and soreness were gone.

I was weak and did not get up that evening, but have been doing my own housework all this week and getting stronger every day.

We give God all the glory and praise, and thank you very sincerely.

Your Sister in Christ, (MRS.) G. W. ALLEN.

God Heals of Biliousness and Kidney Trouble.

HARRISTON, ONTARIO, CANADA, August 31, 1900.

DEAR OVERSEER PIPER:—I requested you to pray for the healing of my body.

The trouble was biliousness and kidney trouble.

I received deliverance on the 15th of August, request being made on the 13th.

God does answer when conditions are met.

Praise His Name.

I have received great spiritual blessing also.

Pray that I may be kept fully, for I have much opposition where I am.

Thanking you for your prayers in my behalf, I remain as ever,

Your Brother in Jesus, WILBUR BULLARD.

God's Answer to Prayer.

WAYNE, NEBRASKA, August 31, 1900.

DEAR OVERSEER SPEICHER:—I praise God for deliverance from a particular trouble.

I prayed and sent a request for prayers to you.

In about three days after I wrote the letter I was entirely relieved.

I am praying God to bless our General Overseer and party on their voyage, and to help us, and give us all strength to Go Forward and conquer.

Trusting in Christ for complete victory, I am

Faithfully Yours in Jesus, (MRS.) R. ANDERSON.

Prayer for Father Answered.

WEST SUPERIOR, WISCONSIN, September 3, 1900.

OVERSEER SPIECHER, Zion Home, Chicago.

My Dear Brother in Christ:—I thank you very much for prayer offered by you and Overseer Piper, last week, for my father, Lloyd L. Lewis.

He received help right away and is now all right.

We thank God more than all and give Him all the glory.

What a wonderful God our God is!

We ask God to help us to lead godly lives here and lead others to see Him as the Healer and Cleanser and Keeper as well as Saviour.

My uncle, Luther L. Lewis, now of Minong, Wisconsin, is eighty-two years old and is almost blind and quite hard of hearing. He has been receiving the teachings from LEAVES OF HEALING now for over a year, hearing them and the Holy Scripture read daily during that time in my home.

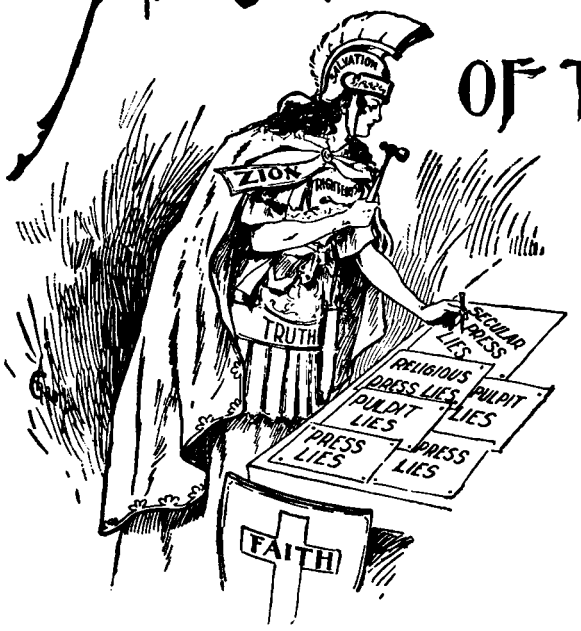
He now asks me to write you asking you and Overseer Piper to pray for him.

Mrs. Loney and I are doing what we can, God helping us. Pray for us that we may be found among those who overcome.

Your Sister in Christ, JULIA L. LEWIS.

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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.

August 30, 1900—False statements concerning the General Overseer's party in Europe.

September 3, 1900—False statement, alleging that the General Overseer had purchased real estate in Lake Forest, Illinois.

Lies of the Chicago Inter Ocean Nailed Down.

September 2, 1900—A long sensational article containing many absolutely false statements concerning the illness of Mrs. J. C. Rieff, Toledo, Ohio.

September 4, 1900—False statement, alleging that the General Overseer had purchased Lake Forest real estate.

Lies of the Chicago Chronicle Nailed Down.

September 2, 1900—False statement, alleging that the General Overseer cannot bring lacemakers to America on account of the alien contract labor law.

September 3, 1900—False statement, alleging that the General Overseer purchased real estate in Lake Forest, Illinois.

Lies of the Chicago Journal Nailed Down.

August 30, 1900—False statements concerning the General Overseer and his party in London, England.

September 1, 1900—False statement, alleging that the General Overseer failed to secure employees for Zion Lace Industries.

September 3, 1900—False statement, alleging that the General Overseer purchased real estate in Lake Forest, Illinois.

Lies of the Chicago Tribune Nailed Down.

August 30, 1900—False statements concerning the General Overseer and his party in London.

September 1, 1900—False statement, an alleged cablegram from London, England, alleging that the General Overseer had failed to induce Nottingham lacemakers to come to America.

September 2, 1900—False statements concerning Zion in Toledo.

September 3, 1900—False statements, alleging that the General Overseer may have trouble in bringing lacemakers to America.

September 4, 1900—False statements concerning the General Overseer and his business transactions in London, England.

Lies of the Chicago American Nailed Down.

August 26, 1900—False statement, alleging that the General Overseer was once convicted of a crime in Australia and cannot return to this country.

September 1, 1900—False statement, alleging that the General Overseer failed to secure employees for Zion Lace Industries.

September 2, 1900—A full-page sensational article, hideously illustrated, containing many false statements concerning the General Overseer and Zion; also a sensational article alleging that the General Overseer had bought Lake Forest real estate.

September 6, 1900—A sensational article, purporting to give interviews by a number of Lake Forest people strongly opposing the General Overseer's falsely alleged real estate purchase in Lake Forest, Illinois.

Lies of the Chicago News Nailed Down.

August 30, 1900—Maliciously and wickedly false article concerning the Articles of Agreement of Zion Lace Industries.

August 31, 1900—A shameful and maliciously false statement concerning the Articles of Agreement of Zion Lace Industries, ending up with the absolutely groundless lie that members of the Christian Catholic Church are "slaving day and night in Chicago and elsewhere, many of them without sufficient food, in order that they may pay tithes to this pretender."

September 1, 1900—Foolishly false statement, alleging that the General Overseer had failed to secure employees for Zion Lace Industries.

September 1, 1900—A long list of maliciously false statements, alleging that the United States Government may exclude lacemakers coming from Nottingham, and the General Overseer himself from returning to America.

September 5, 1900—False statement, alleging that there is a growing defection in Zion.

Lies of Other City Papers Nailed Down.

Des Moines (Iowa) *Capital*, August 20, 1900—False statements, purporting to be a report of an address by Overseer Mason at Des Moines, Iowa.

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Davenport (Iowa) *Democrat*, August 21, 1900—Distorted statements concerning address of Overseer Mason at Des Moines, Iowa.

Columbus (Ohio) *Dispatch*, August 21, 1900—False statements, alleging that some of the members of the Christian Catholic Church in Mansfield, Ohio, had died of neglect.

New York (New York) *Tribune*, August 23, 1900—False statements concerning the death of Mrs. Lydia Newell, of Thropp, Pennsylvania.

Pittsburg (Pennsylvania) *Leader*, August 23, 1900—False statements concerning the death of Mrs. Lydia Newell, of Thropp, Pennsylvania.

Philadelphia (Pennsylvania) *North American*, August 23, 1900—False statements concerning the death of Mrs. Lydia Newell, of Thropp, Pensylvania.

Dayton (Ohio) *Herald*, August 24, 1900—False statements concerning Zion in Cincinnati, Ohio.

Mansfield (Ohio) *News*, August 24, 1900—False statements concerning the death of Mrs. Lydia Newell, of Thropp, Pennsylvania.

Scranton (Pennsylvania) *Tribune*, August 24, 1900—False statements concerning the death of Mrs. Lydia Newell, of Thropp, Pennsylvania.

Mansfield (Ohio) *Shield*, August 25, 1900—A wickedly false statement concerning the ministry of Elder Fockler in Mansfield, Ohio.

Victoria (British Columbia) *Colonist*, August 25, 1900—False statements concerning the ministry of Elder Eugene Brooks in Victoria.

Waukegan (Illinois) *Sun*, August 25, 1900—False statement, alleging that the General Overseer was once convicted of crime in Australia and cannot return to this country.

Toledo (Ohio) *Bee*, August 26, 1900—False statements, mixed with truth, purporting to be a report of a sermon by Elder J. C. Rieff.

Lafayette (Indiana) *Journal*, August 26, 1900—False statement, alleging that the General Overseer was once convicted of a crime in Australia.

New York (New York) *Sun*, August 26, 1900—False statements, alleging that the General Overseer was once convicted of a crime in Australia and cannot return to this country.

Mansfield (Ohio) *News*, August 27, 1900—False statements concerning LEAVES OF HEALING.

Mexico City (Mexico) *Herald*, August 27, 1900—False statement, alleging that the General Overseer "is worshiped as the Messiah by his followers."

Mansfield (Ohio) *News*, August 27, 1900—False statements concerning the visit of Elder Basinger to Mansfield, Ohio, on Lord's Day, August 26, 1900.

Mansfield (Ohio) *Shield*, August 27, 1900—False statement, alleging that the General Overseer was once convicted of crime in Australia and cannot return to this country.

New York (New York) *Times* (Paris Exposition Edition), August 28, 1900—False statements concerning the General Overseer's visit to Paris.

Waukegan (Illinois) *Sun*, August 29, 1900—False statements concerning Deacon Samuel Stevenson and Zion Lace Industries, in Nottingham, England.

Mansfield (Ohio) *News*, August 29, 1900—False statements concerning the death of an infant child at Fremont, Ohio.

Waukegan (Illinois) *Sun*, August 30, 1900—False statement concerning the General Overseer's party in London, England.

Mansfield (Ohio) *News*, August 30, 1900—False statements concerning a visit of a Mansfield police officer to Zion Home; also false statement alleging that the General Overseer cannot return to this country.

Pittsburg (Pennsylvania) *Post*, August 30, 1900—False statements concerning the General Overseer's party in London, England.

Kansas City (Missouri) *Journal*, August 31, 1900—False statements concerning the General Overseer's party in Europe.

London (England) *Daily Mail*, August 30, 1900—False statements concerning the General Overseer and party in London, England.

Toledo (Ohio) *Blade*, September 2, 1900—A long sensational article containing many bitterly malicious, false statements concerning the illness of Mrs. J. C. Reiff, of Toledo, Ohio.

New York (New York) *Herald*, September 2, 1900—A full-page article concerning the General Overseer and Zion. While the article is in the main true and fair, the last column especially contains many false statements.

Toledo (Ohio) *Times*, September 3, 1900—False statements concerning the illness of Mrs. J. C. Reiff, of Toledo, Ohio.

Toledo (Ohio) *Blade*, September 2, 1900—False statement concerning the illness of Mrs. J. C. Reiff, of Toledo, Ohio.

Mansfield (Ohio) *Shield*, September 4, 1900—False statements concerning the illness of Mrs. J. C. Reiff, of Toledo, Ohio.

Toledo (Ohio) *Blade*, September 4, 1900—False statements concerning the illness of Mrs. J. C. Reiff, of Toledo, Ohio.

Waukegan (Illinois) *Sun*, September 4, 1900—False statements, alleging that the General Overseer had purchased real estate in Lake Forest, Illinois.

Mansfield (Ohio) *News*, September 4, 1900—The usual long-winded, contemptibly false article concerning the visit of Zion Elders to Mansfield, Ohio.

Toledo (Ohio) *Blade*, September 5, 1900—False statement copied from the New York *Herald*.

Lies of the Country Press Nailed Down.

Belleville (Ohio) *Messenger*, August 17, 1900—False statements concerning LEAVES OF HEALING and the departure of the General Overseer for Europe.

Cambridge (Ohio) *Republican-Press*, August 23, 1900—False statements concerning the family affairs of Abraham L. Nielson.

Crestline (Ohio) *Advocate*, August 23, 1900—False statements concerning the actions of Elder Walton and Evangelist Moody in Mansfield, Ohio, on Lord's Day, August 19, 1900.

Lies of the Religious Press Nailed Down.

The Midland Methodist, Columbus, Ohio, August, 1900—Many maliciously false statements concerning the General Overseer and Zion.

Herald and Presbyter, Cincinnati, Ohio, August 29, 1900—False statement, alleging that the General Overseer's character is such that no evangelical paper in America would give him favorable notice.

The Free-Methodist, Chicago, Illinois, August 21, 1900—A long article filled with illogical conclusions, sophistry and wrestings of the Scripture, in an alleged attempt to contrast the teachings of Divine Healing by the General Overseer with the Scripture.

Vanguard, St. Louis, Missouri, August 30, 1900—An article signed by the assistant editor, Anna Abrams, containing false statements concerning the General Overseer, Zion and LEAVES OF HEALING.

The Ram's Horn, Chicago, Illinois, September 1, 1900—A contemptible lie, with absolutely no foundation in fact, alleging that the dissolution in Zion's ranks which started more than a year ago is now proceeding with accelerated pace. The "accelerated pace" turns out, at the close of the article, to be represented by one solitary alleged deserter.

The Gospel Messenger, Elgin, Illinois, September 8, 1900—False statements concerning the General Overseer's party in London, England.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Seven Thousand Seven Hundred and Eighty-Four Baptisms by Triune Immersion Since March 14, 1897.

Seven Thousand Seven Hundred and Eighty-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 June 14, 1900, by the General Overseer	4117		
Baptized by Elders and Evangelists	1272		
Total baptized in Central Zion Tabernacle			5389
Baptized in places outside of Chicago by the General Overseer		120	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons		1367	
Total baptized outside of Chicago			1487
Total baptized in three years and three months			6876

Baptized in Central Zion Tabernacle by the General Overseer:			
July, 1900, Vol. 7, No. 12, page 383	57		
July, 1900, Vol. 7, No. 13, pages 414, 415	165	222	
Baptized at Ben MacDhui, Montague, Michigan, by the General Overseer:			
June, 1900, Vol. 7, No. 10, page 320		8	
Baptized in Central Zion Tabernacle by Overseer Speicher	71		
Baptized in Central Zion Tabernacle by Overseer Piper	16		
Baptized in Central Zion Tabernacle by Elder Stith	28		
Baptized in Central Zion Tabernacle by Evangelist Fisher	13		
Baptized in Central Zion Tabernacle by Elder Graves	8		
Baptized in Central Zion Tabernacle by Elder Dinius	15		
Baptized in Central Zion Tabernacle by Elder Taylor	13		
Baptized in Central Zion Tabernacle by Elder Fockler	13		
Baptized in Central Zion Tabernacle by Elder Brasefield	15		
Baptized in Central Zion Tabernacle by Deacon Helm	20		
Baptized in Central Zion Tabernacle by Elder Pence	21		
Baptized in Central Zion Tabernacle by Overseer Mason	22	255	
Baptized in California by Elder Taylor		7	
Baptized in Connecticut by Deacon Ellsworth		1	
Baptized in Illinois by Elder McCreery		6	
Baptized in Indiana by Elder Hayden		13	
Baptized in Indiana by Elder Fletcher		1	
Baptized in Iowa by Elder Haight		12	
Baptized in Iowa by Elder Cabeen		24	
Baptized in Iowa by Deacon Paxton		1	
Baptized in Iowa by Overseer Mason		12	
Baptized in Kansas by Elder Reed		39	
Baptized in Michigan by Elder Adams		6	
Baptized in Michigan by Elder Stokes		22	
Baptized in Michigan by Elder Hayden		3	
Baptized in Michigan by Elder Bryant		10	
Baptized in Michigan by Elder Williams		25	
Baptized in Minnesota by Elder Sindall		3	
Baptized in Minnesota by Deacon Crane		7	
Baptized in Minnesota by Elder Excell		15	
Baptized in Minnesota by Elder Jenson		1	
Baptized in Nebraska by Elder Hoy		9	
Baptized in New Jersey by Elder Leonard		12	
Baptized in New Jersey by Elder Hammond		19	
Baptized in Ohio by Elder Bouck		14	
Baptized in Ohio by Elder Fockler		5	
Baptized in Ohio by Elder Moot		11	
Baptized in Ohio by Elder Reiff		3	
Baptized in Ohio by Elder McClurkin		11	
Baptized in Ohio by Elder Basinger		2	
Baptized in Pennsylvania by Elder Hammond		13	
Baptized in Texas by Elder Ryder		15	
Baptized in Washington by Elder Simmons		1	
Baptized in Washington by Elder Ernst		2	
Baptized in Wisconsin by Elder Bryant		9	
Baptized in Wisconsin by Deacon Stochholm		33	
Baptized in Wisconsin by Elder Kennedy		20	
Baptized in Australia by Overseer Wilhide		11	
Baptized in British Columbia by Elder Brooks		3	
Baptized in British Columbia by Elder Simmons		11	
Baptized in Canada by Deacon Hope		1	
Baptized in New Zealand by Deacon Roberts		5	431 908
Grand total baptized since March 14, 1897			7784

The following-named four believers were baptized at Ada, Ohio, Wednesday, August 29, 1900, by Elder S. Moot:

Harrison, Mrs. Alice E.....Ada, Ohio
Harrison, Charles A.....Ada, Ohio
Snyder, George W.....Mansfield, Ohio
Tipton, Mrs. Lucy F.....Ada, Ohio

The following-named twenty-one believers were baptized in Central Zion Tabernacle, Wednesday, September 5, 1900, by Elder A. F. Pence:

Abrams, Mrs. F. F.....Laurens, Iowa
Blonn, Mrs. Mary H.....1140 George Street, Chicago, Illinois
Burkhardt, Miss Mary.....220 Twenty-fourth Place, Chicago, Illinois
Exmoyer, Miss Sara.....Pottstown, Pennsylvania
Fish, Miss Josephine E.....Eau Claire, Wisconsin
Foster, Miss Cora.....1635 Michigan Avenue, Chicago, Illinois
Gillispie, Duncan.....Fort William, Ontario
Hayes, Mrs. Sara J.....Cincinnati, Ohio
Hayes, Miss Olive L.....Cincinnati, Ohio
Hedge, Mrs. Mary F.....Jamestown, Indiana
Hedge, William B.....Jamestown, Indiana
Jensen, Miss Christian.....1635 Michigan Avenue, Chicago, Illinois
Jensen, Johannes.....Zion Home, Chicago, Illinois
Kasch, Mrs. Ernestine.....361 Orchard Street, Chicago, Illinois
Kehler, Mrs. Dora.....Shelvin, Minnesota
Kieckbush, Miss Bertha.....Mukwonago, Wisconsin
Morrow, S. A.....Rayner, Texas
Nelson, Mrs. Katie.....14 East Sixteenth Street, Chicago, Illinois
Pierson, Elmer Alfred.....East Tawas, Michigan
Wyper, Miss Elizabeth.....Malta, Ohio
Wyper, Mrs. Margaret.....Malta, Ohio

The following-named twenty-two believers were baptized in Central Zion Tabernacle, Lord's Day, September 9, 1900, by Overseer G. L. Mason:

Adams, Joseph.....642 North Avers Street, Chicago, Illinois
Adams, Mrs. Joseph.....642 North Avers Street, Chicago, Illinois
Austin, Thomas.....Chattanooga, Tennessee
Borgwardt, Mrs. Mary.....93 Burling Street, Chicago, Illinois
Divelbiss, Miss Edith Lister.....34 Diversey Place, Chicago, Illinois
Furrier, Mrs. Addie.....Mason City, Illinois
Griffiths, Mrs. A. E.....Alliance, Ohio
Heath, Mrs. Lela.....5209 Lake Avenue, Chicago, Illinois
Jacobson, Mrs. Olephine.1038 North Forty-second Avenue, Chicago, Illinois
Johnson, Mrs. Eliza.....Keithsburg, Illinois
Lenge, Ferdinand.....3022 Haynes Court, Chicago, Illinois
Luce, Miss Ida.....8345 South Halsted Street, Chicago, Illinois
McClure, J. T.....4601 South Ashland Avenue, Chicago, Illinois
Mauser, Christ.....Mount Auburn, Iowa
Paulsen, Sven.....115 Pine Street, Chicago, Illinois
Paulsen, Mrs. Alma F.....115 Pine Street, Chicago, Illinois
Petrie, Miss Agnes.....436 Exchange Street, Kenosha, Wisconsin
Short, Mrs. Chrissie.....5209 Lake Avenue, Chicago, Illinois
Snyder, Miss Edith.....6318 Normal Avenue, Chicago, Illinois
Tallant, John Wesley.....Overbrook, Kansas
Twichel, Mrs. Almira.....18 East Sixteenth Street, Chicago, Illinois
Wolridge, Mrs. Esther.....832 West Sixty-fourth Street, Chicago, Illinois

The following-named twenty-five believers were baptized at Benton Harbor, Michigan, Lord's Day, August 26, 1900, by Elder E. Williams:

Allen, Miss Mary I.....205 Broadway, Benton Harbor, Michigan
Baushke, J. C.....Twelve Corners, Michigan
Baushke, Mrs. Alvena.....Twelve Corners, Michigan
Baushke, Master Bennie.....Twelve Corners, Michigan
Baushke, Master Levi L.....Twelve Corners, Michigan
Baushke, Miss Pearlie.....Twelve Corners, Michigan
Brune, Conrad H.....Coloma, Michigan
Dickerman, H. J.....Benton Harbor, Michigan
Herb, Miss Agnes.....Benton Harbor, Michigan
Herb, Master Arnold.....Benton Harbor, Michigan
Herb, Joseph.....Benton Harbor, Michigan
Herb, Miss Lydia.....Benton Harbor, Michigan
Herb, Miss Olga.....Benton Harbor, Michigan
Hiden, Charles.....Coloma, Michigan
Humphrey, Philip F.....Benton Harbor, Michigan
Humphrey, Mrs. Ida.....Benton Harbor, Michigan
Humphrey, Master George.....Benton Harbor, Michigan
Humphrey, Master Frank.....Benton Harbor, Michigan
Humphrey, Peter.....Benton Harbor, Michigan
Morrill, Miss Myrtle Mae.....Benton Harbor, Michigan
Peters, Mrs. William, Sr.....Benton Harbor, Michigan
Peters, William, Jr.....Benton Harbor, Michigan
Stoffer, J.....Coloma, Michigan
Stowe, Mrs. Mary.....Niles, Michigan
Waters, Master Walter Boyd.....Benton Harbor, Michigan

The following-named six believers were baptized at Sheldon Schoolhouse, Dodge City, Kansas, Lord's Day, September 2, 1900, by Elder D. A. Reed:

Devoe, Alva.....Dodge City, Kansas
Devoe, Mrs. Catharine.....Dodge City, Kansas
Padgett, Master John.....Dodge City, Kansas
Quick, Jacob S.....Spearville, Kansas
Reed, Master William D. A.....Dodge City, Kansas
Spratt, Mrs. Anna.....Dodge City, Kansas

The following-named believer was baptized at Great Bend, Kansas, Tuesday, July 31, 1900, by Elder D. A. Reed:

Holloway, Master Clarence.....Great Bend, Kansas

The following-named believer was baptized in Kishwaukee River, near Belvidere, Illinois, Wednesday, September 5, 1900, by Elder A. J. McCreery:

Johnson, Miss Ida.....Box 453, Belvidere, Illinois

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 22. CHICAGO, SEPTEMBER 22, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

GOD HEALS BABY BOY OF ECZEMA OF THE ENTIRE BODY.

SUFFER THE LITTLE CHILDREN TO COME UNTO ME.

Could Jesus have called the little ones to Him and blessed them, and left them suffering from disease?

Could that tender Heart, so full of Infinite compassion, have endured to see a helpless babe tortured by Satan?

Could those pure Hands, whose mighty touch had cleansed the leper of his foul affliction, be laid upon a child and not heal him?

No. That Blessing was for the spirits, souls and bodies of those children.

Those Hands, so lovingly imposed, destroyed every work of the Devil in the little ones.

It could not be otherwise, for He came to destroy the Devil's work.

That tender Voice still commands, "Suffer the little children to come unto Me."

That Heart has lost none of its Divine compassion.

Those Hands have lost none of their Healing Power.

That Blessing is still pronounced upon the little children.

He said, "Lo, I am with you alway."

Therefore He is still carrying on His mission, to destroy the works of the Devil. Then why disobey His command, "Suffer the little children to come unto Me"? Why seek after physicians whose accursed poisons kill the little ones, or render them invalids for life?

The fearful mortality among infants treated by drugs shows how murderous is so-called medical science. The extremely slight mortality among Zion babies shows the blessings which follow obedience to that command.



BABY FELIO.

You do not need to drag the little ones to Him, as you do to the doctor.

His command is not *bring*, but *suffer*—let them come—do not hinder them.

The child's heart, so full of the purest, strongest faith, turns instinctively to One who loves it.

Only tell them of Jesus and His love, and they will gladly come to Him.

This bright baby boy, so strong, so well, was healed by Jesus' power.

When very young, his tender skin was all but consumed by the scorching, defiling fire of eczema.

His sufferings were pitiful to see.

On his arms and head, it seemed as if the skin would be burned entirely away.

The little nails fell from his right hand. His entire body was a mass of sores. His

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mother trusted God for His healing. Elder (now Overseer) Speicher laid hands upon him and in the Name of Jesus, by the Power of the Holy Spirit, and in accordance with the Will of God the Heavenly Father, prayed for his healing.

Instantly the healing came.

The terrible sores dried up.

The fire left the skin.

The next morning his arms were perfectly well and his entire body was soon healthy.

His scalp, which had been the worst, was also quickly healed.

The disease never returned.

Thus Jesus blesses those who obey His commands.

The little one was afterward attacked by membranous croup, that dread malady which, humanly speaking, means almost certain death.

But that Divine power again brought the blessing and the babe was well.

Once more the Devil sought to kill him, and he seemed almost to have won the victory.

But Christ is Conqueror.

He again interposed His Divine Power and again the healing came.

In a very short time the boy was as well as ever.

Thus, freed from disease, he has become a strong, happy boy, giving promise of a splendid manhood.

Nurtured and instructed in a Zion home, his body need never be defiled with sorcerers' drugs, poisonous, filthy nicotine or damning alcoholic liquor.

Disease-producing swine's flesh, oysters and other unclean foods need never pass his lips.

The filthy book, the demoralizing picture, the lewd theater need never cast their smirch upon his mind, to drag him down to hell.

God's Word will be a light to his path, a lamp unto his feet.

Thus reared to manhood, he will become one of a new generation, strong in body, sound in mind, pure in soul, loving God and man in spirit, a mighty power in the bringing in of that blessed time when Jesus shall reign in the heart, in the home, in the Church and in the Nation.

May God grant that through this simple testimony many parents may be led to heed the Voice of Jesus, obey His command and "Suffer the little children to come unto Him."

A. W. N.

WRITTEN TESTIMONY OF MRS. H. FELIO TO THE HEALING OF HER SON.

40 WALNUT STREET, CHICAGO, August 24, 1900.

DEAR GENERAL OVERSEER:—I feel it my duty to tell what God has done for our baby, hoping this testimony will help mothers to place their children in God's hands instead of the doctors' for healing.

When he was six weeks old his whole body was covered with eczema.

He was almost a mass of sores from his head to his feet.

I do not think any one can imagine how bad he was unless they saw him when he was so bad.

Every morning when I would bathe him I would have to soak his clothes with warm water before I could get them loose from his body.

The nails came off all his fingers on the right hand. His scalp was nothing but a mass of corruption.

We took him to Zion Home.

Overseer Speicher prayed with him first, and told us to take him to Zion Tabernacle the next Sunday for Consecration.

The next morning after Dr. Speicher prayed with him I took the cloth from his little arms and the dry skin came off in large pieces. His arms were perfectly well, with the exception of one spot near his shoulder.

His body healed immediately. His head did not heal so quickly, but in a short time his head was well too.

Elder Viking also laid hands on him and prayed.

Now he is more than two years old and has not had a sign of the disease since.

I praise God for this wonderful healing.

Some people told me the sores would not leave until he had cut all his teeth.

Praise the Lord, it does not take God that long to heal a disease.

I thank you and the Elders who prayed for our baby.

He also had a severe attack of membranous croup, from which God graciously delivered him through the prayers of Elder Reed and your prayers.

The Devil again put a disease upon him last winter.

He was very sick for two weeks.

He would lie with his little eyes partly closed all the time, and did not eat a saucerful of food during the two weeks.

We did not have a doctor, so we did not know what the disease was.

We took him to Zion Home again and Overseer Speicher prayed with him.

In two days he was well and could eat a hearty meal.

I praise God I have been taught to trust God, not only for Salvation, but for Healing as well.

Our earnest prayer is that God will protect you during your visit to the Old World and permit you to live many years to come to preach this Gospel of Salvation, Healing and Holy Living.

Yours Faithfully in Jesus, (MRS.) H. FELIO.

DEACON DANIEL SLOAN'S OCTOBER ITINERARY.

VISITATION will be confined to points in Illinois, Wisconsin, Minnesota and Iowa. He will visit Branches and Gatherings of Zion, holding conferences and interviews and giving the Stereopticon Panorama of Zion and Exhibit of Zion City, to which the members and friends of Zion residing within a radius of twenty-five miles are urgently invited to join heartily and receive the inspiration which these meetings will impart.

The dates and places of visitation will be as follows:

September 24th and 25th, Sturgis, Michigan.
September 25th and 26th, Litchfield, Michigan.
September 27th and 28th, West Unity, Ohio.
September 29th and 30th, Valparaiso, Indiana.
October 4th, Adeline, Illinois.
October 5th, possibly DeKalb or Sycamore, Illinois.
October 6th and 7th, Belvidere, Illinois.
October 10th and 11th, Madison, Wisconsin.
October 12th and 13th, Elroy, Wisconsin.
October 14th and 15th, Galesville, Wisconsin.
October 16th to 18th, Alma, Wisconsin.
October 19th and 20th, Eau Claire, Wisconsin.
October 21st to 23d, Minneapolis, Minnesota.
October 23d and 24th, Royalton, Minnesota.
October 25th and 26th, Windom, Minnesota.
October 27th and 28th, Forest City, Iowa.
October 29th and 30th, Waterloo, Iowa.
October 31st and November 1st, Davenport, Iowa.

Unless called to join the General Overseer the 1st of November, visitations during November and December will be continued to other points in Iowa, Nebraska, Kansas and Missouri, closing the itinerary and visitation the last of December.

Beginning with April, missions to Zion will again possibly be taken up, visiting points in Ohio, Michigan, Wisconsin, Ontario, Minnesota and Iowa, and possibly in the East, including Massachusetts, Connecticut, New York, etc.

Elders, Evangelists, Deacons and Deaconesses, as well as Conductors of Zion Gatherings, should, together with every member and friend of Zion, *use Zion's Bible Class studies in their personal study of the Holy Scriptures*, and also in the family gathering as well as in Seventy work and cottage meetings. The scope of these lessons is covering *the teachings of God's Word concerning every relation of life, as well as blessed fellowship in spirit, soul and body with a Triune God.* To neglect this is to despise opportunities. To push it aside is to count something else more important. Not to meditate on God's Word day and night, as well as to *read it, grasping the sense and cultivating an understanding heart*, means you do not wish God's richest blessing upon you and the greatest success to come from your labors.

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A Family Blessed Through Zion Teaching.

Mr. and Mrs. R. L. Bryson, of Chickasha, Indian Territory, write our General Overseer telling of blessing received through Zion's Message. Mr. Bryson says:

I believe that a person who has had seventeen boils and carbuncles on his body in one year, knows how such disturbances look before coming to a head. He knows that such visitors cause several days of pain and suffering.

This was my condition a few years ago, when I had the best physicians in a city of 10,000 inhabitants.

A few days ago such a sore formed on my foot and gave me great pain, except when I sat with my foot on a chair.

One of Zion's faithful ones, my sister-in-law from Colorado, is visiting us. She with others prayed with us that God would heal my foot.

Within twenty-four hours the pain was almost gone, and in three days the foot was well.

The swelling went down, but did not come to a head or run any.

Praise God that He is healing in these latter days as in the days of old.

My general health is much better since I quit hog meat, medicines and everything else which God condemns.

The more I read my Bible, the more I believe the whole of it.

Reading LEAVES OF HEALING caused me to see that the Bible teaches Divine Healing for humanity in these days.

I shall ever bless an unseen Zion friend who sent me Zion Literature.

I am a missionary Baptist and my mind has been quieted by preachers who told me that Divine Healing Scripture applied to the days of the Early Church, which days have long since passed, and does not apply to God's suffering children of today.

I wish that everybody would take the whole Bible for what it says.

Sorry She Did Not Hear of Divine Healing and Believe It Sooner.

Mrs. R. L. Bryson writes:

When my babe was three weeks old, I very imprudently rode thirty miles in a lumber wagon, which injured me very much.

I kept getting worse for over a month, when we called in our best physician.

He pronounced my disease cystocele, and said that if a great deal of rest would not cure me I would have to undergo an operation.

We consulted other physicians, who said the same.

I was not to lift the weight of a flat-iron.

My bowels never moved naturally until I received the light on Divine Healing.

I had hemorrhoids, which caused me terrible pain.

I began reading LEAVES OF HEALING through curiosity. The first one I ever read I had the Witness that the word was from God; but I was not ready to give up.

We had a number of fine hogs, from which we made a great part of our living.

When a kind Zion gentleman sent us some literature, I said: "I wish he would keep the old stuff to himself."

But my husband was interested, so we read and believed.

Before I believed I was greatly helped by the prayers of Zion people.

I am in better health now than I ever expected to be.

I live on a farm and do the work of a farmer's wife.

I have had instantaneous healing for my babe when she had a hot fever and when she had a bad cough.

I have been greatly blessed spiritually by reading LEAVES OF HEALING.

I am sorry I did not hear of Divine Healing sooner and believe it.

And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.—Acts 5:38, 39.

This advice was given by Gamaliel, a doctor of the law, to the Jews when they took the early disciples and threw them into prison for preaching Christ as a Saviour and Healer. Then as now the priests began to fight Divine Healing when they saw that the people were healed.

The following letter from Alfred Stringer, 104 Higham Road, East Ham, London, England, tells something of

Zion-on-Wings in Great Britain.

DEAR SISTER IN CHRIST:—The box of Zion Literature received.

We will do our best to circulate it to the best advantage.

Mrs. Stringer and I went to Brighton and Hastings, where we distributed a quantity of literature and have sent a quantity to Liverpool and Gosport, Scotland and Wales, with the earnest prayers of Zion here following it.

We are receiving considerable testimony to the good received through reading Zion Literature.

God is graciously answering prayer in behalf of the sick. A little child of Brother Jackman, a member here, was taken with measles a few days ago, but was quickly healed in answer to prayer.

Many other testimonies which we have received are very encouraging.

The ministers here are getting quite uneasy about the visit of the General Overseer.

One of them said to one of our members, a few weeks ago, that he would not like to fight Dr. Dowie.

We are getting many letters concerning the General Overseer's visit to London. Many want to come from all parts to hear him.

We trust his visit will prove the building up of Zion in London and all Europe. We feel our need of a hall for meetings here with large accommodation.

Reader are you doing all you are able to do to carry this wonderful Message from Zion over the world? Zion Literature Mission asks your help.

Cut out or write the following form and send with your contribution:

.....1900.

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 the Week Ending September 15, 1900.

2497 Rolls to	Hotels of the World.
1616 Rolls to	United States.
Number of Rolls for the week	4,113
Number of Rolls reported to September 15, 1900	708,216

Healed After Twenty-Five Years' Suffering.

THOMASVILLE, ALABAMA, September 3, 1900.

REV. J. G. SPEICHER.

Dear Doctor Speicher:—My dear, good wife was healed of a chronic trouble, peculiar to her sex, after twenty-five years' suffering.

We thank God and praise His Holy Name for this great blessing.

We thank Dr. Dowie for his teaching through LEAVES OF HEALING. By it, in the Spirit's power, she was led into the light and marvelously healed and gloriously blessed in spirit, soul and body.

Yours very humbly and sincerely, J. F. BARBOUR.

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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.

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CHICAGO, ILLINOIS, SEPTEMBER 22, 1900.

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PUBLISHER'S NOTICE.

To Our Subscribers Whose Subscriptions Expire With the Present Volume.

Many of our subscribers' subscriptions expire with Volume VII, Number 26, October 20, 1900.

All subscriptions with 6-52 (Volume VI, Number 52) on the label we use to mail the paper expire with the above date.

We will consider it a great favor if those who desire the paper continued will renew their subscriptions previous to October 20th, as it will save us the time and labor of taking their names from the list and reëntering them.

Address all communications to

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1207 Michigan Avenue, Chicago, Illinois.

THE GENERAL OVERSEER'S ITINERARY.

BELOW is given the itinerary of the General Overseer of the Christian Catholic Church in Zion through Scotland and Ireland, during his holiday throughout September, 1900:

Depart from London Monday morning, September 3d, 10:40 A. M.

Arrive at Edinburgh, Scotland, September 3d, 8:28 P. M.

Remain in Edinburgh from September 3d to morning of September 10th, at The Royal Hotel.

September 10th, at Dundee, Scotland; Queen's Hotel.

September 11th, to Aberdeen, Scotland.

September 12th, at Aberdeen.

September 13th, to Braemar, Scotland.

September 14th, at Braemar.

September 15th, to Dunkeld, Birnamwood, Scotland.

September 16th, Sunday, at Dunkeld.

September 17th, to Inverness, Scotland; Palace Hotel.

September 18th, at Inverness.

September 19th, to Fort William, Scotland; Caledonian Hotel.

September 20th, to Oban, Scotland; Marine Hotel.

September 21st, at Oban.

September 22d, to Glasgow, Scotland.

September 23d, at Glasgow.

September 24th, direct steamer to Belfast, Ireland.

September 25th, at Belfast; Royal Avenue Hotel.

September 26th, at Portiesb, Northern Counties, Ireland.

September 27th, morning train to Derry, Ireland; Ulster Hotel.

September 28th, morning train to Belfast, Ireland.

September 29th, to Douglas, Ireland.

September 30th, at Douglas; Villiers Hotel.

October 1st, to Liverpool, England; Adelphi Hotel.

October 2d, at Liverpool.

October 3d, to London, England.

Permanent London address: 33 Roseberry Avenue, E. C., London, England.

NOTICE TO OFFICERS AND MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion to Mrs. Carl F. Stern, Room 309, Zion Home, 1201 Michigan Avenue, Chicago, Illinois.

Send as soon as possible after publication, and carefully mark *name and date of paper clipped from*, on each article.

God Sends the Rain in Answer to Prayer.

SPEARVILLE, KANSAS, September 11, 1900.

REV. WILLIAM HAMNER PIPER.

Dear Brother in Christ:—I hasten to tell you how graciously the Lord has answered your prayer and ours for the long-needed rain.

We asked for your prayers, with our little Gathering here, on Friday, the 7th, and the clouds began to gather over us on Sunday.

The rain came down in a gentle, steady fall about midnight, Sunday night, quietly filling and cooling the parched earth and allowing none to run off for several hours.

During the day on Monday it increased in force considerably and gave us an abundant fall of water, continuing steadily all day.

Praise God our Father, who has promised to supply all our needs out of His abundance, who does hear us when we ask aright.

We accept this blessing as a direct answer to prayer.

Praise the Lord for His goodness and for the prayer of faith offered by you, His honored servant.

Yours in Christian Love and Fellowship, L. AND M. MUDGETT.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, September 15, 1900, was conducted by Overseer Piper.

After the usual opening exercises, the States represented were enumerated and found to be thirteen in number, as follows:

Florida, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, New York, Ohio, South Dakota, Tennessee, Texas and Wisconsin.

The following foreign countries were represented:

Canada, China and Japan.

The meeting was then thrown open for testimony.

MRS. GEORGE L. MASON, Zion Home, said: "I praise the Lord for what He is doing in Zion for the children. There was a little girl crossing the street here on Michigan Avenue a few days ago. She was run over by two bicycles, one on top of the other. When the first bicycle was taken up, the man under it was badly injured and was carried away, while the little girl, although the machine which struck her was broken, jumped up and ran home. When asked about it, she told her mother that she was saved because she trusted the Lord, while the man was injured because he did not trust God."

AUGUST ERHARDT, Zion Home, said: "I thank God for LEAVES OF HEALING. I am sending the German edition to a friend of mine in Switzerland. He is delighted over it. He says they are watching the Zion movement closely over there with a keen interest. They feel sure it is God's movement. They would like ever so much to be able to attend one of those meetings reported in LEAVES OF HEALING.

"I thank God for all the blessings I have received in Zion. I never realized until lately how low down I was with my lungs. I feel much blessing every day, and thank God for Zion and its leaders and all the officers and all those who help to make this movement a glorious one for God."

MISS LOUISE ALBACH, Carbondale, Kansas, said: "Two years ago last June I first received a copy of LEAVES OF HEALING. As I read, I felt convinced that the Holy Spirit was in the writing, that Dr. Dowie was a man of God and his teachings in accordance with Scripture.

"I trusted God as my Healer. I was a helpless invalid at that time, and through the General Overseer's and my own prayers I was healed.

"I have reached out to take hold of God's promises. I believe God has raised Zion as a shining light, and I consider it a privilege to be in Zion. I purpose drawing nearer to God, to be of more use in the extension of His Kingdom.

"I need to learn the truth more fully and understand Scripture better in order to be able to do this. I cannot tell how greatly blessed I feel through being associated with Zion people."

MRS. EDITH N. THOMPSON, Parrott, Ohio, said: "I praise God for the wonderful blessing and healing which I have received.

"For almost eleven years I could walk but very little. I suffered from internal troubles and underwent three very serious operations, two at the hands of Dr. Allan Russell, of Springfield, Ohio, and the third one by Dr. Baldwin, of Columbus, Ohio.

"Through Elder Moot I was brought to the light and made to understand that Christ was the Healer. I was so glad to know One who was able to heal. I praise God for the several wonderful healings which I received, but praise Him still more for the spiritual blessings which I am receiving daily and hourly."

MRS. LYDIA SHERLAND, Lapaz, Indiana, said: "I praise God for what He has done for me. Three years ago the 13th of last June I came here in a very critical condition, given up to die by the doctors. The Little White Dove had visited my home. I read it earnestly and was glad to receive the truth and to understand for myself those sermons, about which I had heard so much. While I read, I read my Bible at the same time and found that Zion's teaching was in accordance with Scripture. I was then wonderfully delivered through the General Overseer's prayers.

"I am glad to be back for a stay in Zion Home. I can truly say that God has kept me these three years, and also my family and my home. He has kept us from all doctors and medicines. I was tested on this point. When I went home after being healed, I had quite a little drug store. Some of the medicines I had been using regularly for five years, but to the glory of God I can say that I collected the whole lot together and dumped it away. I praise God for all His blessings."

MRS. M. MOULTON, 1628 Michigan Avenue, Chicago, Illinois, said: "I could not begin to tell of all that God has done for us.

"About two weeks ago baby, two years old, fell down a staircase on broken glass. She received a great gash on her head near the temple. The blood was gushing out. In a few moments after I took her up my clothes were covered with blood.

"There were a good many strangers witnessing this. They wondered what I was going to do. I just said, Father in Heaven, for Jesus' sake, heal her.' Then somebody said that there was a meeting at Zion Tabernacle across the street. I took the child over there as she was. A Deacon came up and laid hands on the child; just at the moment he prayed the blood stopped and the child stopped crying.

"After I went back home, Elder Brasefield came to inquire after the child. Somebody had telephoned to Zion Home for an Elder. I showed her to him. She was playing and laughing again as well as ever.

"This showed to the strangers around what Zion was doing. They were surprised and asked whether it was all done for nothing. They agreed that it was wonderful, after all."

O. M. WILSON, Mount Forest, Michigan, said: "I praise the Lord for what He has done for me since I have been in Zion. I feel happier and younger and feel that God is blessing me spiritually and physically. I came here to be taught and to learn more of God and Zion. I love to hear Zion people speak of their healings, and I praise God for all the blessed things which I see going on.

"God has shown me the right Way, and I am making every wrong right and paying up old scores. I do not understand exactly why the people outside curse the Zion people. If a man is so much converted that he pays back old scores, I think it would be reason for the wicked to rejoice at getting their money back."

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ZION'S WITNESS AGAINST THOSE WHO DESTROY THE TEMPLE OF GOD.

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DEVILED HAM AND CANCER BACON.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

PLATO, the philosopher, nearly twenty-three centuries ago, in his "Republic," pictured an ideal community, many features of which will have realization in Zion City.

In Book II Plato portrays an ideal City, where the people live simply and temperately and where there are *no swineherds*. He describes, also, a corrupt city given up to luxury and vice, where there are many swineherds, and therefore much need of physicians.

Plato was right. The more hog, the more sickness. Eat enough of Swift's ham and one invites swift cancer. Let the Christian fill up with Armour's pork and he will lose the armor of righteousness. Delight in deviled ham and get a deviled heart.

The more hog there is eaten in a city, the more hoggishness there will be in the citizens. Harlots and whoremongers hanker for spiced ham. There are good people also who relish the delicatessen pig's feet which have served as extra sewers for the scrofulous body of the hog. But such people, while virtuous, are invincibly ignorant. They should study in Leaves of Healing, Volume VII, Number 15, J. H. Kellogg's masterly pen-picture of what the microscope reveals in the carcass of a hog, or read Dr. Dowie's tract, "Swine's Flesh as a Disease-Producer." They would never care to attend another Presbyterian ham sociable.

Hog cholera exists continually in one place or another among the 69,000,000 swine in the United States, despite the efforts of wise hog doctors to have all pigdom inoculated with a mild form of the cholera so as to prevent a severe attack. Through Indiana and some other States, men are urging a new treatment for hog cholera, namely, to feed all the swine with the flesh of hogs that have died of cholera, and thus to produce a race of hogs that are "immune" from cholera!

If the farmers' young shoats are not eating well and seem pensive and indisposed, they are sold and hurried off to Chicago. They arrive in the presence of the pig-sticker just in time to escape dying a natural death.

This is what the farmers tell us.

Piggie died of a cut throat. A day later he would have died of cholera.

His neat little ham is cut round and trim and wrapped in yellow cloth. In bright letters it is marked "Picnic Ham" and is bought by the festive Epworth Leaguers. At risk of scrofula, cancer, tapeworm and trichinosis they munch the cholera ham and repeat their little jokes about Dr. Dowie's Quixotic crusade against pork (Ecclesiastes 7:6).

Feminine gum-chewers (sorry specimens, for the most part) should reflect that much of their satisfaction comes from the cholera swine or other diseased hogs. The hog's stomach, strong enough to digest a rattlesnake, is very rich in pepsin, and the stomachs are all sold to make pepsin gum. All the refining and manipulating leaves it at best only a filthy product of the filthy hog, of which God said long ago: "Their flesh ye shall not eat, their carcasses ye shall not touch, for they are unclean unto you." (Deuteronomy 14:8.)

The uncleanness of swine's flesh is not a Jewish notion. Hundreds of years before there were any Jews, in the time of Noah, there were clean and unclean animals. Yes, thousands of years before, soon after the creation, the distinction appeared. "God saw everything that He had made, and, behold, it was very good." But the defiler came and man sinned, and the vegetable and animal kingdoms were corrupted. Because of sin, the ground was cursed. It brought forth thorns and thistles. And some of the animals which had been very good became very bad. Since then the whole creation has been groaning and travailing in pain because of man's sin (Romans 8:19-22).

The hog was filthy not because God forbade the Jews to eat it, but God forbade the Jews to eat it because it had been filthy ever since Satan defiled it through man's sin. And Christ's coming has in no respect cleansed swine's flesh. The few passages in the New Testament which on the surface, and apart from the connection, would seem to allow everything to be eaten, are carefully considered and rightly explained in Leaves of Healing, Volume VII, Number 6.

The heathen heart has ever doted chiefly on the hog. The scoundrel worshiped by the ancients as Jupiter was said to have been suckled by a sow.

In the secret midnight demon-worship of the Greeks, that prototype of Freemasonry, the mysteries of Eleusis, into which most of the men were initiated, the hog was sacrificed. It was offered up in worship to Ceres and to Hercules and to the evil spirits called Lares, which pretended to be the ancestors of each Roman family. The dirty swine was the chief offering in the dirty worship of Venus, the goddess of lust.

Confucius, the incarnation of self-righteousness and materialism, is ever worshiped with an offering of a whole hog. And pork is never absent in the sacrifices made to the selfish, lying and treacherous heroes in the Taoist and Buddhist pantheons. The departed are worshiped and appeased with hog, and the living are entertained with hog. In China the three essential things to provide for a guest are tobacco, whisky and pork.

Devil-worship and eating swine's flesh are ever closely joined. They shall share a common doom. "A people that provoketh Me to My face continually, . . . which sit among the graves, and lodge in the secret places; which eat swine's flesh, and broth of abominable things is in their vessels." (Isaiah 65:2-7.)

In Isaiah 66:16-18, the demon-worship and the unclean eating are again linked together. And it is expressly said that, in the time when God shall gather all nations and tongues, and they shall come and see His glory, surely the very times in which we live, that then those who practice a false worship and who eat swine's flesh, "they shall come to an end together, saith the Lord."

Substitutes for Lard are discussed in a valuable article by Overseer J. G. Speicher, M. D., in The Coming City, August 22, 1900.

Some of the great packers of pork are charged with stealing rivers of water from the City of Chicago through use of illicit water mains. It is not surprising. The pork business is demoralizing. The feeding of swine is used by our Saviour as a symbol of the lowest moral and spiritual degradation (Luke 15:15).

The farmer who fears to eat pork himself, yet who raises it and sells it for others to eat, should spell his name Hog (1 Timothy 6:10).

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By Rev. O. L. TINDALL, M. A., B. D., Principal Ministerial Department.

WE ARE glad to record the opening of Zion Junior Schools in the various Tabernacles in the city and one at Zion Home, also the Kindergarten.

Parents in Zion are showing their appreciation of these opportunities to educate their children away from the evil associations in the public schools.

The small extra expense of twenty-five cents a week for tuition should not be thought of in comparison with the great advantage of having their children taught in a godly way. This little burden may be felt by some.

The suggestion made by Overseer Speicher on Sabbath morning is worthy of record. We should help such to bear their burden. Especially did he appeal to the bachelors—men and women—and to those who have no children of their own; many who ought to have.

A very important branch has been added to Zion Schools in the formation of a class for training kindergarten teachers. Miss Florence Waddington will have charge of the class.

Miss Waddington has had much training and experience along this line of teaching. It is intended to assist mothers in training their children at home.

Zion loves the children and means to keep the vows made when the little ones are consecrated on each third Sabbath of the month. Zion means to be a true godfather, so-called, to bring them up in the nurture and admonition of the Lord.

May every father and mother in Zion see that their children are in the Zion Schools. Why should the Devil have the first and best years of a man or woman to make his vile impressions on their plastic natures?

A new Home for girl students has been secured at 1411 Michigan Avenue. Prof. and Mrs. Brasefield will have charge of this Home. It will accommodate a goodly number of students, and assure to them a good Christian home life while they are pursuing their studies.

Zion is offering exceptionally fine opportunities to our young people to get an education. The terms are remarkably low when we consider the accommodations, in a large city and on one of its finest boulevards.

Four dollars a week covers all the expenses of board, room, fuel, lights and tuition, to say nothing of the religious privilege which they enjoy. The students are trained in religious work, which develops the highest religious character.

May the world speedily learn this eternal truth: that education as well as every other so-called development or civilization is only a refined or whitewashed curse unless it is founded in true righteousness.

When will our educators and "reformers" learn that the nation or school or man who forgets God shall be turned into hell?

The Lord is providing for the needs of Zion Schools. He has sent us a number of new teachers as we have needed them.

Evangelist Fisher will have the class in Church History this year.

New students are coming in from various parts of the country. The Voice to Zion is going out through the whole earth, and it is being heard and heeded.

We were happy to note this as we were away from headquarters for a few weeks, visiting some places in Missouri and Kansas. We were glad to see some of our old friends come into Zion and to bring some into Zion College.

Many business men are watching with great interest Zion's financial movements. Some of them who are not members of the Christian Catholic Church in Zion express their confidence in them and their intention to invest money where they get a good return for their investment and where thieves are not employed to steal.

The ministers are most afraid of Zion. They seem to think their craft is in danger. Pulpits were denied us where we used to preach when we were a Methodist, and where some of the leading members strongly insisted on the minister giving us the use of the church.

When that was denied, they secured a schoolhouse near by. The next day one of the wealthiest members and his wife signed applications for membership in the Christian Catholic Church in Zion. As he did so he said he had been reading Leaves of Healing a few months and had lost all interest in the Methodist Church. He said that he had no use for them. They had let him do as he liked.

Zion said to him, "You must quit that smoking." Zion knocked the cigar out of his mouth and smashed his idol, Mah-hah-bone, he being a Mason, and condemned his pigs, he being a farmer.

What a blessing to be able to reach out a helping hand to the afflicted ones.

May Zion College keep true her text, as our beloved General Overseer gave it to us in the beginning as the object of this school, to

TEACH MEN HOW TO PRAY.

God Fulfils His Promise: "Before They Call, I Will Answer."

Oregon, Illinois, September 8, 1900.

Overseer Speicher,

Dear Brother in Christ:—I wrote to you last week requesting prayer.

I was very sick.
The Lord answered. I am better.
I felt better right away when I wrote the request for prayer.
I thank you for your prayers. I thank God.
Your Sister in Christ, (Mrs.) Annie J. Bailey.

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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 EVERLASTING GOSPEL DECLARED.

Report of Meeting held in Zion Tabernacle No. 1, Lord's Day Afternoon, November 11, 1894. Sermon: A Spirit of Infirmity.

THIS week we publish a sermon delivered by John Alex. Dowie nearly six years ago, in the Little Wooden Hut, Zion Tabernacle No. 1.

This sermon was delivered when, after years of persistent effort, God's Messenger had caught Chicago's unwilling ear. The awful, black winter of 1893, when Zion reached her low-water mark, had been followed by the floodtide of the spring of 1894.

A glorious summer followed. The people poured into Zion Tabernacle in thousands.

Sinners repented, confessed and found pardon. The sick came on crutches, in braces, in wheel-chairs and on cots, and, through the simple prayer, "In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father," were healed.

They left their crutches, braces and cots to be hung on the walls of Zion as "trophies captured from the enemy."

Then the doctors and the apostate ministers began to see that their craft was in danger of being set at naught. Their slaves, the modern scribes of the daily press, began their futile attacks.

At the time when this sermon was delivered, the diabolical machinery which ground out the persecutions of 1895 had been set in motion.

But through it all Zion grew strong, so that when the persecution came, Zion not only survived, but came through refined and purified, prepared for the glorious work which has followed. This sermon is a teaching sermon. May the Holy Spirit open many hearts throughout the world to the lesson it brings, as He did those hearts into which it first came, back in the Little Wooden Hut, six years ago

It should be remembered that the General Overseer has not revised this sermon



Zion Tabernacle No. 1, Lord's Day Afternoon, November 11, 1894.

The meeting was opened by singing Hymn Number 151:

Come, we that love the Lord,
And let your joys be known,
Join in a song with sweet accord
And thus surround the throne.

CHORUS—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful City of God.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, O Lord, my Strength and my Redeemer.

TEXT.

Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?

That is the question of our Lord Jesus.

Let us take ourselves back to the time of the story.

In one of the synagogues, possibly in Capernaum, our Lord Jesus Christ was teaching on the Sabbath Day. While He was teaching a woman was sitting in front of Him who was bowed down in such a way that she could not lift herself up.

She had been in that condition for eighteen years.

While the Lord was speaking her heart went out to Him. She saw that He looked into her heart, for

"The Lord Seeth Not as Man Seeth."

"Man looketh on the outward appearance, but the Lord looketh on the heart." "As a man thinketh in his heart, so is he."

The Lord, looking upon her heart, saw that she had faith to be healed. She was a daughter of Abraham, in the best sense faithful, and yet bowed together and unable to lift herself up.

No one knew what the trouble was. Perhaps she did not know herself. A great many people do not know what their sickness is.

Many people tell me the best they know when I ask them what their sickness is. But it is very evident that they are entirely wrong. A man comes to me and tells me that he is paralyzed. Often it is not paralysis that is the trouble at all. The trouble with that man may be that he is a stinkpot. A stinkpot is a man or woman who stinks from the use of filthy tobacco.

If a woman is married to a stinkpot, when the morning comes and he has gone to work, O how glad she is to go to

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the window and say, "Thank God, he's gone. We can clear the house now."

The Enormous Expenditure for Nicotine Poison.

Not less than $5,000,000 worth of tobacco is smoked and chewed in Chicago every year. In the United States not less than $700,000,000 worth is used.

That means that men are spending $700,000,000 to defile their bodies and to create paralysis, ulceration of the stomach and bowels, cancer, amaurosis and heart disease.

People come to me and say, "O Doctor, I don't know how my trouble came."

I can tell them how it came. It came through the defilement of their bodies.

How can you, my brethren, for one single moment imagine you are Christians and defile your bodies like that?

No Christian man dare defile his body. Your bodies are the Temples of the Holy Spirit, and it is written: "If any man destroyeth the Temple of God, him shall God destroy."

God is leaving you to the consequences of your defilement. You are reaping it in diseased brains. You are reaping it in diseased eyes. You are reaping it in diseased nerves, in disease of every kind, because you will indulge in that accursed filthy thing.

You cannot pray over it. I defy you to. There is no man who can bring up his tobacco here today and kneel down and say, "O God, help me smoke and chew for Thy glory. I desire to set a good example in whatever I do, to do all for Thy glory. Help me to set a good example that my wife may smoke and chew, my daughter may smoke and chew, and that the baby may suck tobacco as quickly as it can."

You liar, you hypocrite, you never prayed over your tobacco, and you cannot pray over it.

Terrible Slavery to Nicotine Poison.

You call yourselves free American citizens and are slaves to a cigar, a plug of tobacco. I would rather be a slave to a Chinaman. I would rather be a slave to an African.

It is a terrible thing to be a slave to a piece of tobacco. You not only serve your master and pay money, but you take him and chew him and squirt him out. You are a slave to a master who compels you to eat his nastiness.

You call yourselves free men! You are not free. You are slaves, and are mean, dirty slaves at that. Put that in your pipe and smoke it. (Laughter.)

A man said to me one day, "Doctor, I don't understand it. My wife used to love me very much. Now everything has gone wrong at home."

I said, "Does she kiss you now?"

"No."

"Who would kiss you, you stinkpot? What woman ever born would like to kiss your dirty lips? Throw your tobacco in the fire. Change your clothes."

I told him, "I believe you are a liar. Did you smoke when engaged to your wife?"

"No, sir."

"Did you promise her not to smoke?"

"Yes, sir."

"And you did not keep that promise. Go and apologize and ask her to forgive you."

Some of you had better take the same advice.

But to return to the story of our text.

Back of This Woman's Trouble Was Sin.

This woman was not sick at all. She was doubled up, but was not sick.

Many people are doubled up who are not sick.

And He was teaching in one of the synagogues on the Sabbath Day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, He called her, and said to her, Woman, thou art loosed from thine infirmity.

Not an infirmity, but a devil, a "spirit of infirmity."

I do not know what this woman's sin was. The Word does not tell us. What we are told is a very interesting thing: that she had a "spirit of infirmity"; that there was a devil binding her for eighteen years.

Jesus saw that. Nobody else saw that the Devil was binding her.

There are two forms of misery: the one is possession by the Devil, and the other is oppression by the Devil.

All sicknesses are oppressions by the Devil. There are some which are possessions as well as oppressions. They are not really sicknesses at all. They are possessions.

Let me sketch the scene in the synagogue. Christ called to this woman. We do not know how long she had been listening to Him. Perhaps she had heard Him many times. He called her up, and in the presence of all the people, apparently, put forth His hands and laid them upon her and said, "Woman, thou art loosed from thine infirmity."

In a moment she was straightened from her bowed condition. She leaped and praised God. All the people in the synagogue began to weep and laugh and pray and praise God. There was a great ado in the synagogue.

Jealous Wrath of a Jewish Rabbi.

But the old Rabbi was sitting there. He was a mean old Rabbi. He was very jealous of Jesus and of Jesus' influence among the people. When he saw this excitement over the woman, he rose up in his wrath and said, "Stop, sit down. Do not praise God like that. Do not make a noise. Sit down."

The people listened for a moment. The Rabbi said:

There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the Sabbath.

The people were all chilled. They thought that they had been doing something wrong.

But Christ arose, and I see Him as He steps forward. On the broad brow of that Rabbi, just where he has the phylactery bound, Jesus brands him. He says, "Thou hypocrite." He branded him with these two words and they have never died. "THOU HYPOCRITE."

"Doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?"

There was no better day for such a deed of mercy than the Sabbath of God.

The people burst out into their hallelujahs, and that old Rabbi sat there grinding his teeth and thinking of the letter he would send down to Jerusalem. That letter was a nail in Christ's cross.

He would write, "There is no dealing with this Prophet of Nazareth. All the people are following Him, and in my own synagogue the other day He actually called me a hypocrite."

It was true. That was the best of it.

There are some religious papers in dreadful trouble about Zion. One thing they are troubled about is this display of crutches and braces. They are very much troubled that we should have such things actually hung up in the House of God. They are dreadfully troubled that the people should be healed and saved. They are anxious that we should be stopped from doing it.

All I have to say is, "Thou hypocrite."

Is there any better purpose to which the House of God should be placed than that man should be set free from sin and sickness? Is there any better place to hang these things which have been taken away from poor sick children and men and women than the House of God, surrounding the motto giving glory to the Christ who did it?

Thou hypocrite!

Perhaps the trouble is that they could not get crutches or races in their churches to hang up. There never was anybody healed there.

The Most Bitter Enemies of Christ are in the Apostate Churches.

Christ's principal difficulty was not with the world. It was not with Pilate. It was not with Herod. It was not with the mass of the people. The high priests, the scribes, the lawyers and other high dignitaries of the Church were the most bitter enemies of Jesus.

Christ said: "Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered."

My brother, back of your nasty smoking, back of your nasty drinking, back of your greed, back of your damning lust; my sister, back of your sins there lies the fact that the whole air is in the possession of the Devil.

There are many children born into this world with devils in them. The Devil got into them, because the Devil was in you.

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their father, the Devil was in you, their mother, at the time of their conception. Before they were born you cursed these children with your damning sin. You yielded to the Devil and the children were born with the Devil in them. They owe it to you that the Devil is in them.

A Child Demon-Possessed Through His Mother's Sin.

In a certain city where we once held a mission there came to us a weeping woman, penitent for her sins. She sought mercy and found it.

The moment she found mercy, mother like, she turned to me and said, "O Doctor, pray for my little baby boy. He is such a lovely boy. He's only three years old, but he's even now so wicked. I don't know what to do with him. He is cruel; heartless. He does not seem to be insane either, for he is remarkably quick and speaks well for his years. He is remarkably healthy. But he will catch flies and delight to tear their wings out and see their little bodies writhing. He will pursue a kitten and break its legs. He has broken the legs of many little kittens. He will attack his little baby sister. Even when she is in my arms he will suddenly come up and strike her face with his clenched fist. The other day he got a pair of scissors and tried to dig out one of her eyes. Doctor, what shall I do? Pray for my baby boy."

I said, "Bring me that child. I should like to see him. Bring him tomorrow."

She brought him to the vestry of the church where I was holding the mission.

I remember, now, my first impression of that child. The little fellow was the picture of childish beauty. She had him nicely dressed.

The Mother Rebuked.

The boy trotted in as merrily as any child. Then when he got close to me he stood and looked at me. He put his little legs astride and looked at me and laughed. His little golden curls and bright blue eyes made a handsome picture as he stood there and looked at me.

I watched him. He and I looked at each other. He was taking a good look at me and I was taking a good look at him. In a moment the most roguish, sly and wicked look came into that child's face. He was considering, I could see, how he could get at me. His mother warned me about it.

I said, "Sit down, little dear." He would not sit down. She began to force him to sit down.

I said, "No. You sit down yourself. Let the child do what he likes in this room. I wish to see what the child will do."

I went on talking with her, a general talk, keeping my eye upon the little fellow, who every now and then would look around to see if I were watching, and I was.

Presently I got much interested in something she said, stood up for a moment and turned my back to reach a book or tract.

In a moment I repented, because I had the hardest kick upon the calf of my leg I had suffered in many days. Then he jumped back and laughed loudly. He had done it. It was no laughing matter to me. But I did not let him see I was hurt very much.

His mother flew at him. "O, you wicked boy," she said.

I said, "Don't touch him. Don't slap him. It is you, not he, who should get that slap. Let me take that child outside. I want to talk to you."

I took the child outside. He was very submissive by that time. He did not understand not being slapped. He did not understand my talking to his mother like that. I gave him in care of somebody in the church.

Then I looked at the mother. She said, "What do you mean, Doctor."

"I meant all I said, madam. It is you who ought to be punished, not the child. Madam, that child has a devil."

"I know it, Doctor. O, how can it be?"

"I will tell you, madam, how it is." I said, "Madam, that child is a murderer, born with the spirit of a murderer, and unless God takes that evil spirit out of him he will die on the gallows. But you ought to be hanged for him."

The Mother Confesses Her Sin.

Then I asked her, "Did not you try to murder that child before he was born?"

She fell back on the chair. It was as if she had been on the Judgment Seat of God.

She said, "I did, but I did not succeed."

I said, "How long did you hate that child? How long did you want to kill that child?"

"From the moment of his conception," she said. "From that moment I wanted to kill him. I was sorry I had him."

"Madam," I said, "the damning, murderous spirit which was in your heart went into him. He will want to kill you before he is through."

It is no mystery. It is open as a book. You have children who are full of lust? The damning lust was in your own heart. The Devil is there because you put the Devil there. Men, you are responsible for many of these things in children.

Women, you are responsible. Your accursed vanity made you lace tightly and deform your child. You are murderesses.

A Woman Who Destroys Her Unborn Child is a Murderess.

A woman came to me the other day and said, "Doctor, did you say that a woman who killed her unborn children was a murderess?"

"Yes, madam."

"Did you say that the blood was on her hands and on her heart?"

I said, "Yes."

"O," she said, "the blood is on my hands, on my heart, and I profess to be a Christian. I did not want children and I succeeded in murdering my children before they were born. I wanted money, I wanted to go with my husband to theaters. I went with him and I got money. Now my husband is dead and the money is gone. I have no children. I am a widow, alone and poor, and the blood is on my hands and my heart. How can it be washed away?"

I said, "Nothing but the Blood of Jesus can wash that blood away."

That opens up the whole question. Some of you men here are not sick. You have a devil. That devil has entire possession of you. If you do not take care, that devil will make you a liar, a thief, a betrayer and a murderer.

The devil of greed got into Judas Iscariot and made him a thief, a liar, a betrayer and a murderer.

The Devil of Fear Leads Many Down to Hell.

The spirit of the Devil gets into many Christians. They are threatened with the loss of their positions if they do their duty, and they are afraid to do right. They are afraid of their wives, of their husbands, of their friends. They are afraid of what men will say. They are afraid to come to Zion Tabernacle for fear they will be laughed at.

Some people are so fearful of ridicule, so fearful of scorn and contempt, that, rather than be laughed at, they will go to hell.

They will let people laugh them out of honesty; they will let people laugh them out of virtue; they will let people laugh them out of heaven.

Some of you men are afraid to say "No" when offered a glass of wine for fear you will be laughed at. You men who laugh at a young fellow because he will not drink wine, may laugh that young man into a gambler's hell, you may laugh that young man into a drunkard's grave. But you cannot laugh him out again.

You mocking devil! You who have the power of wit and use it for the purpose of driving men and women to sin, the Devil has you.

The devil of fear is in many Christians today. Let that devil get in and he will make you a liar and unfaithful to your God. The Apostle Peter was a very brave man, as brave as many of us in many ways. When Jesus said He was going to Jerusalem to die, Peter said something like this: "Let that be far from Thee, Lord. I have two swords. You can bank on Peter. If any one wants to hurt Jesus of Nazareth, let them look out for Peter. They have got to reckon with Peter. Peter will fight until he dies for You. Do not be afraid. They are not going to kill You. Peter will take care of that."

That was the Devil of Presumption.

The Devil of Presumption.

A great many, many people are very presumptuous. They intend to do everything. They say, "Get thee behind me, Satan." They tell you they conquer Satan in that way.

I tell them to their teeth they lie. Do you think that Satan will get behind you for your telling him? Satan will not get behind you for your telling him. The only being on this earth who could say, "Get thee behind Me, Satan," and be obeyed,

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was the Lord Jesus Christ. It is only the Lord Jesus Christ who can put Satan behind us. When Satan is in my way, strolling along my path, I do not say, "Get thee behind me, Satan." I say, "My God and Father in Heaven, for Jesus' sake, by Thy Spirit come down and put Satan behind me. Sweep that man out of my path." That man has to get out. If he does not, God can make short work of him.

Peter said he intended to do great things when he got to Jerusalem. What did he do? When he got into the garden and they came to arrest Jesus, he was very brave for a moment and cut off a man's ear. He cut off the only thing that man could hear the Gospel with.

A great many people are very ready to cut off other people's ears. I know some ministers in this city who would like to cut off all your ears. They do their very best to cut off your ears. I know many papers which would do the same thing.

That is not the way to serve God. God is not served in that way.

After Peter had made a big stroke and saw his Lord was arrested and bound and carried off, he did what every coward does. He did what every presumptuous man does. When the hour of danger came, he was afraid. He got the devil of fear in him.

His love brought him back into the place where Jesus was. He went to look at Jesus. He loved the Lord. But he was a presumptuous coward.

He looked into His face. How he felt to see that Face crowned with thorns! He saw His back beaten, saw Him stripped of His garment, saw them mock Him and put the purple robe on Him. He heard them cry, "Hail, King of the Jews."

Awful Sin of a Presumptuous Coward.

By this time a girl came along and said, "You are Peter, are you not, a Galilean?"

"O no," said Peter, "it is a case of mistaken identity. I do not know Him."

He became a liar. First presumption, then fear, then lying.

Another came along and said, "You are Peter. I have seen you with Him often." "No, that is a mistake. I do not know Him at all."

Somebody else came along and said, "You are Peter, one of His apostles?"

Then he began with oaths and curses to say he did not know Christ.

His sin began with presumption, then fear came into his heart, then he lied, then he blasphemed, then he denied his Master to His face. There were all these devils in Peter, and one moment after, outside in the silence, he heard a cock crowing.

He turned. How the Lord looked at him and he looked at the Lord. Then he remembered the words the Lord had said, "Simon, Simon, behold Satan asked to have you, that he might sift you as wheat: but I have made supplication for thee, that thy faith fail not."

As the Lord looked at him, he remembered the words the Lord had said: "Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest Me." One look from those eyes, and Peter's heart was broken. He went out and wept bitterly. He wept that he had been so presumptuous, that he had been such a coward, that he had been such a liar. He wept with a broken heart.

The Lord forgave him. When the Lord rose from the dead and asked him, "Simon, son of John, lovest thou Me?" Peter knew that the Lord had forgiven him. But O, how hard it was to have his love doubted!

Twenty-five years after, that same old devil got into Peter. Peter went to Antioch to see the Apostle Paul. The apostle had received him nicely and Peter sat down with him and was eating with the Gentiles, until some people came up from Jerusalem. Then Peter had an engagement that morning down the street and could not breakfast with Paul. Next day he had another engagement.

Paul began to say, "Peter, what is this? How is it that you do not eat with the Gentile Christians?"

Peter said, "These people from Jerusalem are circumcised Christians, and when I get back to Jerusalem I am afraid I may have trouble."

Twenty-five years afterwards "the fear of man that bringeth a snare" had gotten Peter into sin. Paul said of this matter:

But when Cephas (Peter) came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Cephas before them all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?

Paul said he was a coward and sinful and wicked and had no right to separate himself from any of his brethren.

Peter, as he had twenty-five years before, broke down and repented. The last words he wrote about Paul as he was about to die are recorded. He speaks of Paul as "our beloved brother Paul."

Every One of Us Has to be On His Guard.

The Devil will get into us if he can, and will stay there if he can.

Ask God to so fill you with the Holy Spirit that there shall be no room for the Devil.

Diseases and all kinds of infirmities and all kinds of evil are the work of the Devil.

It is Satan who binds you, my brother, not God.

God never fashioned these bodies for disease and death and hell. Disease, like sin, is the work of the Devil. But I am so glad to tell you that the Lord Jesus Christ is not absent.

I am so glad the Lord Jesus Christ has not lost His power.

I am so glad that He who said, "Lo, I am with you alway," is with us here.

I am so glad to tell you that He who said, "All authority hath been given unto Me in Heaven and on earth," has all authority still.

I am so glad to tell you that Christ is just the same today: the Saviour, the Healer, the Cleanser and the Keeper.

He is calling you today to your knees in Repentance.

He is willing to say, "Be loosed from thine infirmities."

There is no Devil who can hurt you when He speaks. Pray.

After prayer and the doxology, 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.

ANNOUNCEMENT OF ZION JUNIOR SCHOOLS.

THE outlook for the Zion Schools is very encouraging. Central, North Side, West Side and South Side Schools were opened on September 17, 1900.

The course of study pursued in these schools will at once appeal to all who cherish the whole truth to lend a helping hand. The support of Zion is not merely requested, but it is expected. It is as much the duty of God's people to see that their children are properly trained and educated as it is that we look after any other part of His service.

The Elders-in-Charge at their different places outside of Chicago are hereby requested to report at once the prospects for the organization of Zion Schools in each of their charges.

A tuition will be charged for families, as follows per week: One pupil, 25 cents; two, 50 cents; three, 65 cents; four, 80 cents; five, 90 cents.

Send in your reports promptly to Supt. John H. Sayrs, 1201 Michigan Avenue, Chicago, Illinois.

Parents must also report promptly to their Elders-in-Charge, that time may be given to fit up rooms, arrange for teachers, etc.

A Kindergarten Department will at once be arranged for in Central School and wherever sufficient numbers call for it.

All desiring the advantage of the Kindergarten Department are urged to promptly report same to the Superintendent.

All Elders are requested to accompany their requests for schools by a tabulated list of pupils, in order to expedite the work.

JOHN H. SAYRS,
Superintendent Zion Junior Schools.

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ZION COLLEGE LECTURES ON PRAYER.

A Series Delivered Before the Students of Zion College by the President, Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion.

THE world today has learned that there is something far beyond the ordinary in the words and works of God's Messenger to Zion, John Alexander Dowie.

As this realization comes to the public, the first question always is, "How does he do it? What is the secret of his power?"

Those who know the General Overseer and have heard and heeded his teaching know that the power belongs to God. But the General Overseer is wonderfully used by God, as an instrument, on account of his mighty power in Prayer, taught him by the Holy Spirit.

Hence it was with the greatest joy that the students of Zion College received the announcement that the General Overseer would deliver a Series of Lectures on the subject of Prayer.

It was an inestimable privilege to learn how to pray from a man whose whole life had become a mighty power for God through Prayer. But joyful as the anticipation was, it was more than justified by the realization.

Many members of the Christian Catholic Church also attended these Lectures and were amazed, from week to week, by the great depth and scope of the subject as it was opened up by the man of God.

Since the delivery of these Lectures, there has been a loud appeal, from many sides, to have them published.

The General Overseer was reluctant, as he felt that in the great pressure of his other duties he had not been able to give the Lectures as he might have done with more time at his disposal. He also felt that he should revise them before their publication, and this he could not find time to do.

At length, however, the appeal for them being urged, he consented that they should be sent forth, without his revision, during his absence in Europe and the Holy Land.

Accordingly this wonderful teaching will be printed, almost as it came from his lips, from time to time, in LEAVES OF HEALING.

In preparing these Lectures for the press, we have eliminated some allusions to topics of the time and place and have written in some headlines.

We have also cut out opening and closing exercises and arranged the matter consecutively without regard to number and date of Lectures.

We pray that God will bless these wonderful truths to all who read in even greater measure than He did to those who heard.

A. W. N.

JESUS THE INTERCESSOR.

Before I go back to the beginning of Prayer, I wish to deal briefly with an important point:

I wish to speak to you concerning the mediatorial work of Jesus.

By the consideration of this point, through the interpreting power of the Holy Spirit, we shall be in a better spiritual condition to understand the unspeakable messages of His grace, and to discern, amid the dimness of the historic records, the great underlying beginning of the revelation as regards fallen angels and fallen men.

I am perfectly well aware that in connection with this subject of Prayer we shall be at a great disadvantage, no matter how large our knowledge may be of the subject, unless we get the practical, conscious aid at every step of the Holy Spirit; the distinct personal Spirit. He is that Spirit of whom Jesus always spoke, not as an abstract potentiality, but as a distinct Person, always speaking of Him in the masculine, He.

Christ's teaching in regard to the Holy Spirit may be thus summarized: "When He, the Spirit of Truth, is come, He shall guide you into all the Truth. He will show you things to come. He will reveal the things which are passed. He will take the things of the past and make them plain in this present time, and He will lead you into depths into which I cannot take you now, for you are not able to bear many things which I would tell you."

I am profoundly convinced, more profoundly than I can express, that we are upon the eve of a revelation of God, through Prayer, very much more wonderful than the Church has had.

That revelation will be not merely in the realm of the physicial being, not merely in the realm of our psychical nature, important as that is, and not merely in the realm of our spiritual being, supremely important as that is, but in all three realms, going forward in an orderly manner. It will be a revelation which will expand our spiritual nature until we shall, by a larger comprehension of God, and representation of God, be enabled in our spirits, souls and bodies to realize that which has been, with scarce an exception, a mere word to Christians. I refer to the expression, "indwelt by God."

To that end, therefore, I call your attention to several important things in connection with Prayer.

The Unspeakable Importance of Little Things.

Some of them are apparently very simple. But it is the simple things, the things which might seem too small to talk about, which are essential.

There is such a straining after profundity. Men strive so hard after sublimity. There is such a yearning after expansiveness that the sublimity of simplicity is entirely lost sight of.

The great trouble with a great many people who talk about Prayer is that they imagine they have to go to some stupendous height; that they have to go down into some unfathomed depth; that they have to go away out to the borders of all created things and stand upon the verge of the vast unknown.

While they are pursuing this philosophic talk, they are entirely missing that which is at their very hands.

They are not receptive. They are in pursuit of something instead of receiving the thing which God is just holding out to them. By means of what God will reveal we can come into perfect union with Him in Prayer. No other means will avail us anything

Jesus' Personal Habits in Prayer.

The first point we will consider in connection with Jesus the Mediator with God is, His own personal habits of Prayer.

It is not given us to know very much of His childhood or of His upbringing, except that He grew in favor, that He was submissive, as the Gospel according to Luke expresses it.

He was the Son of God, and He knew it. He was subject unto those who, according to the law of God, were responsible for Him before God. Joseph was His foster-father, and Mary His real mother; mother of the Son of God. He grew in favor

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with God and man, because He increased in wisdom and stature.

You will hear a great deal of nonsensical talk, beloved students, as you go along through life, which places love where it does not belong. You will be told that love, which worketh no ill to his neighbor, would cause you to refrain from being severe at times.

That is a wrong conception of what working ill is. The first thing in the Divine life is wisdom, not love. It is Infinite Love which has made wisdom first.

Love without wisdom is a most disastrous thing.

Wisdom, Knowledge and Faith are the first three gifts of the Holy Spirit as recorded in First Corinthians, twelfth chapter.

It is only the Word of Wisdom and Knowledge and Faith which can enable us by Divine Hope to live a life of Divine Love.

Love without knowledge, love without wisdom, love without faith, and love without hope is a most terrible thing.

Take a simple illustration. A mother has an intense love for her child. It is a surpassing love. She would die for that child. She loves and adores the little one so much that she is a perpetual worshiper at the shrine of her baby. It is not long before the little monster knows that she is a devotee at his shrine and that he holds her, body, soul and spirit, an absolute slave. It is a misapplication of the word love.

This increasing wisdom is the principal thing in Jesus Christ's life. He never spoke after the manner of men. It was that which made Him so wonderful. His Name is called Wonderful. There were no mistakes in Jesus' life. There was a Divine Wisdom.

The Silent Years in Jesus' Life Were Full of Prayer.

Therefore, in Prayer, you may depend upon it, He prayed in a wise way. You do not read of His being renowned during His earthly life up to the age of thirty years. There is no record of any special answers to Prayer, but His life was full of them.

When Joseph died, probably about the time of the birth of the last child, Jesus, who had helped along all the time, as next to the father, the head of the family, undertook the care of James and Joses, and Simeon and Judas, and three sisters, and helped mother Mary to provide for them.

There is no path for prayer which seems to be harder for humanity to tread than daily Prayer in the little things which go to provide the boots and stockings and clothing and education and guidance for the little feet in the everyday life.

So many everyday duties wear out. Men do not enter into them with Divine Joy. They do not do them with the Divine Wisdom of our Lord. They do not have the Divine self-repression which made Him for thirty years simply a village carpenter, or the son of a village carpenter.

He lived out His life upon what men would call a low plane, an ignoble plane of doing little things; but in Prayer to His Father in Heaven, getting the daily strength and waiting His time.

One of the greatest things in Jesus' life was His biding His time.

His brothers, when they saw His wonderful work, tried to push Him forward. They wanted to get some glory out of it, but He said, "My time is not yet come, but your time is alway ready."

The great thing in connection with Prayer, and everything else, is to study wisely the right time.

There are some people who are so perpetually making formal prayers that when the time comes for an exercise of faith in God to give them strength to walk in a certain path of wisdom, they are not ready for it. They cannot do it. They are not quiet enough. They fancy that Christian life consists in one perpetual chatter, in one perpetual song, in one perpetual public prayer. They forget that to labor where God has put them is to pray.

To Labor is to Pray.

Labor for God.

I pray, Thy Kingdom come. Then I go on and help along the Kingdom.

I pray every day, but I pray by attending strictly to the business which I have in hand. If it is preaching, I preach. If it is teaching, I teach. If it is writing, I write. If it is business, I am in business.

The wisdom which was in Christ made Him a submissive child. It made Him a willing and obedient child. It made Him wise enough at the age of twelve to talk with the wise doctors, and then to obey mother and gather up sticks or hoe in the garden, or help father Joseph, as soon as He became strong enough to handle an adz or push a plane, to make some rough tables for the country folks.

It is great wisdom for you to efface yourself, to forget yourself, and to be willing to wait and learn and never move forward until you know where and how to go.

"Learn to Labor and to Wait."

Wait until God has made it clear. Wait, like the engineer on the locomotive, until you can pull the throttle open, because the time has come, and the lights all down the line show "Line clear." Before you can get to that point, you must get wisdom.

God will not clear the line for you and keep the whole line ahead. Everybody does not drive the Pennsylvania Limited. There are many men who have to do switching in the yards. Many have to run the slow suburban trains and stop at every station, sometimes less than a mile apart.

The man who does that properly is sure to get on. The officials have their eye upon him. He advances until at last they put him on the engine which hauls the Pennsylvania Limited.

There are some apprentices, however, who want to run the Pennsylvania Limited, and they cannot do it.

If I can only get you young men and maidens to understand that wisdom calls for self-effacement and self-repression, then you will realize that there is no better preparation for Prayer. There was none in Jesus' life better than the self-effacement and self-repression of the first thirty years of His life.

Then the line was clear. Then He went ahead. There were thirty years wisely spent behind the three years of His ministry. The three years which followed were the most wonderful three years this world has ever seen. It took thirty years to prepare for them, but they were so splendidly lived that they are living still. They will never die.

It is important to note that our great Intercessor increased in Wisdom.

The Seven Pillars in the House of Wisdom.

Wisdom is the principal thing. Wisdom has builded her house. She has Seven Pillars; and if you look into the Epistle of James you will find these Seven Pillars.

"The Wisdom that is from above is first pure." That is the central Pillar.

It is "then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." These are the six other Pillars.

Christ grew in wisdom.

The Word does not say anything about love. It does not say anything about faith. It does not say anything about hope. It does not say anything about knowledge. He

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advanced in wisdom and stature, and in favor with God and men.

Beloved friends, if you are ever to be of very much use in the world, you must not forget that. There are a great many people who say, "I do not care about the favor of man at all, I want the favor of God."

The Favor of Good Men is Worth Having.

The favor of God is the first thing. It is the great thing, and you may well put it first; but the man who does not have the favor of his fellowmen is a fool. He shows that he does not have Divine Wisdom.

I love the favor of my fellowmen when they are good men; when they are wise men; when they are Christian men and women.

I covet their favor and their love and their esteem, their coöperation and their friendship, their counsel and their help. Yet I suppose I am as independent a man as any man alive.

I can dispense even with the favor of good men, if I have the favor of God, but I cannot do my work for humanity unless I get the favor of men.

You must win men. You must win men in Prayer. You must first win God's favor in Prayer. That favor coming upon you must make you a winner of men.

But you cannot go about it in the world's way.

How often I have been told that if I spoke in the way I was speaking I would drive people from me; that I would never win anything or anybody, and that the result of such preaching as mine would be that people could not be won to God; they would be driven from God.

Love of God Measured by Hatred of Sin.

I looked at the proposition. I made up my mind as I looked at God's Word that I would follow Jesus very closely. I saw how He had the favor of His Father. I saw first of all that He loved righteousness, and that parallel with His love for righteousness there was a hatred of wickedness.

A Chinese proverb says that you can measure the height of a tower by the length of its shadow. So you can measure the intensity of a man's love for God by his hatred of wickedness.

So I was told, "You cannot do it. You cannot succeed. If you had only continued to preach as you began, you might have succeeded. The people came around you. They loved you. They admired you and spoke nicely about you."

"Yes," I would say, "but look what a windbag I was."

I would say, "Look at these nice sermons which make people admire me and invite me to tea and dinner and supper, and ask me to make speeches. What on earth are they doing? I am blowing soap bubbles, and the people are going to hell. I intend to stop blowing bubbles and to load up with buckshot and hit something." That is why I changed my style of preaching.

I was once one of the sweetest preachers who ever lived. (Laughter.) I could talk the sweetest talk that anybody ever heard. As far as mere human feelings are concerned, I would rather do that way now. It is easier to give people molasses than it is to give them sulphur.

But I prayed that I might learn from Jesus' wisdom. I noticed that in the very beginning of His ministry He was preceded by one whom God had appointed, who was a veritable whirlwind of tempest; a burning and a shining fire; a man who stirred the whole nation. When He followed him, was He less than John the Baptist? Was He less a fire?

He was a Consuming Fire.

Divine Wisdom will make you at the proper time a consuming fire. There are some people who forget the time.

Do not imitate anybody. Let God enable you to work out your own individuality. Do not be a poor imitation of anybody else.

Take from me all the Divine thought which is good, but let it pass through you and be expressed by you, and lived by you up to the measure of your capacity. But do not attempt to be what you are not.

Begin by Taking the Lowest Place.

Students, do not imagine yourselves to be something that you are not. Always take at the beginning the lowest place. You can never take a place too low, for the Lord gives that beautiful teaching in the parable of the wedding feast. If the master of the feast sees fit to say, "Come up higher," and calls for you to go and take the highest place, then go and take it.

I have learned from Jesus to take the lowest place. When I began my work for the Lord, it was as a little child amongst the ragamuffins in Edinburgh. I divided with them my candy and coaxed them to come and sign the temperance pledge against alcohol and tobacco.

As General Overseer of this Church, I tell you frankly, the man or woman who wants to take the high place, I will put into the lowest place.

If you look into these three years of Christ's ministry you will find that there are many indications that He went apart and prayed.

There are indications that He spent all nights in Prayer alone.

There are indications that He went to the top of a mountain when His disciples went down to the sea to go across to the other side.

If you would be powerful in intercession, you must not be a mere public praying man or woman.

Silent Prayer Better Than Public Prayer.

I do not take much stock in mere public praying men and women, whose prayers are always best when they are in prayer-meetings. I take much more stock in the prayers of those who pray when nobody hears but God, who pray simply and quietly.

It is my duty to pray and to let my voice be heard and lead the Service of Prayer in the House of God. I have been willing to sit still and let some one else do it.

I was not at all willing to be a minister. God made me one. I had considerable contempt for parsons. I thought they were the most useless set upon God Almighty's earth. They talked a great deal and never did anything. I did not see much in them, and never wanted to be one of them. In fact, I do not believe I am one of them now. (Laughter.)

I believe I have carried the thought into my work that Jesus uttered before He entered upon His ministry, when He said, "Wist ye not that I must be about my Father's business?"

To be in my Father's House means to be at my Father's business. I am in business for God. I take in all the wisdom and all the knowledge of everything in God's world that I can, material and immaterial, to get the capacity to think and to conquer.

You do not know the moment when lightning calculation may be a great blessing to you. Be a quick calculator; quick to see the proportion of things, so that when you are meeting an army you really contemplate winning the fight.

Students, be wise. Do not think that you are losing time when you are training, when you are acquiring knowledge; even when you are acquiring knowledge which does not seem to you to be much in your spiritual life. Trust your professors. Trust the path we are asking you to tread. This was

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the path of Christ's wisdom. It made Him the Intercessor. That is what made Him in favor with men.

You Will be in Favor With Men When You Tell Them the Truth.

But if you are only fooling them, if you are only giving them molasses, they will get through with you soon or late. They will not have any use for you. If you go to them with a heart full of love, they will listen to you, and they will follow you.

Today, I say without pride, there is no man upon this Continent who has a more devoted Church with him than John Alex. Dowie. (Amen.)

I won that by telling you the truth, did I not?

Voices—"Yes."

President Dowie—I say to you, be wise in obeying God. Do not be afraid when the time comes to speak out. It was wisdom that made Christ in favor with men as well as with God, because the common people always heard Him gladly.

The Holy Spirit is talking all the time when Jesus speaks. Make no mistake about that. It is in the Spirit that He spoke. Listen to the Spirit, and remember that it is not always time for fishing on the sea. God graciously gives us a time when we can sit quietly by the seashore and hear the waters lap and see ourselves among these apostles who were mending their nets.

There is a time to mend your net and to be still.

Do not forget that while fishing and toiling are very important, mending the net is also of great importance.

Remember There is a Time For Rest.

Admiral Dewey fired on the Spanish fleet for an hour. Then he sent up a signal for the whole of the American fleet to stop firing.

He then did two things: First, he told them to cool their guns. That is a good thing. You cannot keep up firing all the time. You have to cool your guns. Let your strength be renewed.

The next thing he did was to order them to breakfast.

After they had cooled their guns and brought up more ammunition from the hold, they went in and settled the rest of the Spanish fleet.

Be wise. The great Eternal Intercessor, who is today the Man Christ Jesus, has taught us by His own life how to pray. The dominant thought in this Lecture is His self-effacement and self-suppression and waiting, and being ready to obey orders.

The man who will win, is the man who does not think himself sufficient for it.

Your sufficiency is in God.

That is the thought, get the wisdom which will enable us to be able to obey orders and to stay where we are put, and to go where we are sent.

THE BEGINNING OF THE REGRETTABLE NECESSITY OF PRAYER

Sin is the transgression of law; not of the law, but of law.

The law had been declared: "Thou shalt not eat," and, deceived by Satan embodied in the serpent, man fell.

There is some instruction upon this subject in the Book of Enoch. As we have it it is very imperfect, and probably in a great many passages wholly spurious; but the fact that that book contains in exact language the very words which are quoted from it in the Epistle of Jude, speaking of Enoch the seventh from Adam, makes me to have a good deal of respect for the book after all.

There are some proper objections to it. Its expressions do not all of them agree with the accepted theology.

A great deal of Christian literature has been put aside by the churches because it did not coincide with the accepted theology.

It is in consequence of that fact that Divine Healing has been set aside, and set aside most strongly by the most doctrinal churches.

A great many things in connection with true theology have been lost because of the apostate churches of Greece and Rome, and of apostate doctrines, and of non-progressive minds.

They have been unwilling to receive the truth and to go forward to live out their lives for God.

The great offense to these men is that they themselves are conscious that they are being left behind. They are being stranded. The tide has gone out and left their vessels in the mud, never to come back.

Theologians have always evaded that which lay deeper than the question of original sin.

I have believed all my life, and I believe it now as a teacher, that where we should begin is away back where the first fall took place, namely, when Satan fell.

I have often asked myself, when I realized the malice, the diabolical malice of so many in this city and throughout the world, "Why is it such murderous malice should exist in human hearts?"

Then I have said, "Because of the possession by evil spirits."

Adam Not the First Inhabitant of the Earth.

When Adam was placed at the head of this beautiful reconstructed world, reorganized, purified and made a glorious dwelling place, the command was given that he should be fruitful and multiply and replenish the earth.

Replenish Means, Literally, to Fill Again.

I hold, therefore, that God had taken this desert and waste and chaotic earth and reconstructed it and placed man upon it in lieu of somebody else who had been driven from it.

The words: "Be fruitful, and multiply, and replenish the earth," were subsequently given to Noah. They were exactly the same words as were given to Adam.

A former race had perished. It had been destroyed by God, and the whole construction of this earth totally changed. The very zone in which it moved in the heavens was changed.

We are not in the orbit around the sun in which this earth moved when it was first constructed for man. It was changed by God when sin came.

I think that it is not difficult to find that the earth changed its axis as it changed its position in the heavens.

Today you can find in the frozen regions of the north, the bodies of creatures which lived upon vegetation.

The great pachydermatous mammalia of this post-Pliocene era are to be found in those frozen regions. These great thick-skinned animals lived before the flood upon rank vegetation which grew at a great rate.

There are creatures there which have been preserved all through these ages in solid ice.

Satan and His Hosts Were the Pre-Adamite Race.

Where did Satan and those who fell with him live when they were cast out of the heavens? Some other beings lived on this earth before Adam; before our race.

There was a pre-Adamite race. I believe that the creatures who were in this world then rebelled against God and were cast out.

My own deep conviction is that these creatures were no less than and no other than Satan and his hosts. Bodily, they were destroyed.

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They were not destroyed spiritually, because spirits who come from God cannot die. God, who is the Father of all spirits, is their Father.

Unless you are to believe that spontaneous life, the self-generated life, is possible, then you must believe that Satan is a spirit. He must be from God, the Father of spirits.

My impression is that Satan died as to the body; that the whole of that race died; but when they died as to the body, the spirit lived. They were cast down, and have continuously filled hell, the abode of disembodied spirits.

Satan and his hosts had rebelled against God, and this rebellion caused the Fire of God to come. That fire destroyed their bodies from the earth and cast their spirits into hell.

The Devil and His Hosts Have Been Striving Ever Since to Get Back to Earth Again.

Disembodied, these rebellious spirits have been ever since then trying to get embodiment in the bodies of men. The devils have been successful in their attempts and have in all ages gotten into the bodies of men.

I have good intimation that Satan first of all got into a beast—a serpent. He could never have done anything at all, if he had not gotten into that serpent. It would not have been possible for the Devil to have gotten at man unless he could have approached him through some being.

It is evident that the serpent had at that time some powers of expression. Scripture tells us it was the most subtle beast of the field.

Animals can be taught to speak. I was by a wall in Melbourne one day, when I heard a voice say, "What are you doing there?"

I looked around and said, "Who is talking?"

"I am talking. Get out quick." I will not repeat the language, the shower of oaths which came upon my devoted head. I looked around and I saw a parrot, swearing at me like a trooper.

I could hardly believe my eyes, that it really was a parrot. That parrot had been taught to swear by a very bad man.

I have been speculating about the serpent a little, and my impression is that the serpent had some powers of speech. It may not have been the language which Adam and Eve used, but there are many beasts today which have ways in which they can communicate with man. They understand what words are.

My impression is that this serpent had a mode of communication. I have considered that point a great deal. I have considered it in view of the fact that it is very apparent that all creatures have some modes of communication.

A study of the monkey tribe shows that they have a good many well-defined expressions. It is, of course, a very feeble range of thought and ideas.

Some people would say that monkeys represented the primitive condition of man. I do not believe that. I have never believed that man was evolved from a monkey, though I have believed that man might degenerate into a monkey very easily. (Laughter.)

I see some men who have degenerated so that I think it would insult the monkey to compare them.

Through the serpent, then, which probably had the power of speech, the disembodied spirits strove to reënter the earth by possessing the bodies of men.

What has this to do with Prayer?

Our Warfare is, Therefore, Against Wicked Spirits, Seeking for Embodiment.

Our warfare is not against flesh and blood.

These spirits are so eager for embodiment that, as in the case of the pigs at Gadara, the legion of devils in the man spoke to the Lord and asked Him not to command them to depart into the abyss, but to suffer them to go into the swine.

Jesus said, "Go!" to show His contempt for swine's flesh, and His abhorrence of it.

They went and entered into the swine.

There is a substantiation of the fact that they entered into the animals at the Lord's command, in that those animals perished.

I do not believe the devils perished. I have always thought that the devils have taken possession of and have been in the pig ever since.

What seems to me to be the fundamental thing in connection with Prayer is that, from the very beginning, the regrettable necessity for Prayer arises from the fact that first of all, before man was made, Satan fell, was disembodied and with his hosts thrown into hell. All our misery comes from the reëmbodiment of Satan in the serpent. Then the whole brood of hell seems to have been let loose to reëmbody itself in humanity.

The longer you meditate upon this line of thought the more will you feel that in it lies the true secret to the understanding of man's present condition.

Sin is Not the Spontaneous Action of Man.

If sin had been the spontaneous action of man, not inspired by a diabolical and evil power, then you could consider the whole question of sin apart from any other being.

But that is not philosophical in the best sense of that word, and it is not true theology.

There is much to be said for humanity. It is not fair, it is not right, it is wicked, to leave out of account causes.

I have been driven to a good deal of very practical thinking in the last few days along this line.

I do not know that I have ever felt more intensely sorry for sinners than I have for the last few weeks, when coming closely into contact with them in these big fights (referring to West Side and Hammond, Indiana, riots).

I have been convinced more and more that there is no possibility of accounting for the present conditions, except on the ground of demoniacal possession.

The whole question of the fall of angels must be pursued a little further before we touch the fall of man.

I suppose you are all familiar with the general talk regarding animals. You hear men say, "I believe the Devil is in that horse." They say the same of other animals.

It is difficult to put into words which are incapable of misconstruction what I am going to say, but I will say it boldly.

I may say, therefore, with confidence that

I Am Speaking to You by Revelation.

That is a very serious thing.

I am perfectly well aware that the claim to revelation has been made in all ages by impostors; that it is the favorite mode of impostors to demand adhesion because of what they say on the ground of revelation.

I speak, therefore, with a good deal of hesitancy when I use the word.

I speak to you certain things by Divine permission. There are things which I can only speak by revelation. But you must test that revelation.

I give to you what I claim for myself and what I concede to my brother Elders, a perfect right to test every allegation of revelation by the Word of God. Do not take anything that is contrary to the Word of God.

Anything contrary to the Word of God cannot be a Divine revelation. But unless we are to say that revelation ceased altogether with the closing of the sacred canon, then we must

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admit that the Gift of Prophecy must continue throughout the ages.

I find myself face to face with this problem when I am speaking upon this subject, because most of what I really know concerning it has been by revelation.

It has not been by reading the Word. After I had read the Word, I got to know all that the Word contained, and I had to ask God to lead me further, and to show me things which did not seem to be fully unveiled.

Before I go further, let me say upon what grounds the claim of revelation may rest, so that you may judge what I say presently by that consideration.

If our Lord's words are to be understood in their plain, literal meaning, and if they are not to be confined to what is generally called the apostolic age, then we must believe that these words of Jesus: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth," have an application to this age as well as to the age in which they were spoken.

If you say No, then you limit the revelation of God to a particular period, and you do so without any Divine authority.

You ask me concerning the expression at the end of the Book of Revelation: "If any man shall add unto them (these words), God shall add unto him the plagues which are written in this book: and 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." This expression I heartily agree with, but I limit it to that book itself.

The warning put there at the end of the Book of Revelation refers to that particular book, and does not refer to the whole of the Bible.

"Oh," says some one, "but it is put at the end of the Bible."

As a matter of fact, every scholar knows that the Revelation to St. John was not the last book written in the Bible. Nearly all scholars admit that the Gospel according to St. John was probably the last book of the New Testament to be written.

In days to come, if His people are wise and good, and pure and true, and love to be led aright, God will give revelations in this Church. One can see that a great deal was lost in the early part of this century.

I believe that when a man goes to God in Prayer, he gets a revelation of God's mind, especially in times of crisis.

What is the use of praying at all, if there is not a revelation in a measure? If you want a revelation you go to God and say, "Oh God, I am ignorant. Reveal to me the path of duty."

These revelations are direct inspirations of the Holy Spirit.

The Great Need of Revelation in Prayer Today.

If there ever was a time in the history of this earth when there was needed some clear revelation in Prayer, it is now.

We have been stumbling in the dark because of ignorance upon a great many matters. Therefore God has revealed to me clearly what I have already told you.

It was by revelation that I learned the whole great purpose of Prayer, namely: that man shall be an abode for the Father, and for the Son, and for the Holy Spirit.

By revelation, therefore, I declare to you that there is no possibility of there ever being a conflict while two conditions exist: either while the Temple of the Spirit is swept and garnished and empty, or the unclean spirit coming out of a man, and the Holy Spirit not coming into the man.

Many Christians have no indwelling power of the Holy Spirit. There are vast numbers of Christians who know no more about the Holy Spirit as an indwelling power than if He had never existed

Some of them are intellectual giants; magnificent theologians; they are very fine scholars. But as for the indwelling power of the Holy Spirit, they know nothing about it. The Holy Spirit dwells with many sincere Christians, but He is not in them, any more than He was in the first apostles when they were not yet indwelt. Jesus said to them, "He abideth with you, and shall be in you."

It is one thing for me to dwell in the same house with you, and it is another thing for me to dwell inside of you.

I dwell with some of you in Zion Home, but I do not dwell in you. If I dwelt inside of you, you would be nearly two hundred pounds heavier. You would be about fifty-two years older. You would have many qualities and traits which you do not now possess.

It is not a lack of Christianity for a man to say that God does not dwell in him. There were Christians before ever the Holy Spirit came. They loved the Lord Jesus Christ and served Him. They were apostles. God the Holy Spirit dwelt with them, but until He dwelt in them they were a very weak and inefficient company. Until He dwelt in them, they did not always obey God.

Prayer for Self Alone Has No Power with God.

There are a great many people whose only opinion of Prayer is praying for themselves.

A lady told me the other day that she had been praying all night for herself.

I never spent twenty-four hours on my knees in praying for my carcass in all my life. I do not believe that I am worthy of praying over for twenty-four hours.

I said to that lady, "If you had prayed but one single prayer, and asked God to show you what the hindrance was which prevented the answer to Prayer, instead of calling out to God, 'Give, give, give,' there might have been an answer.

"What do you give to God? Do you not know the reason why God is not giving anything? You are not giving anything to God. You never give anything that costs anything. You take good care that what you do give is the crumbs that fall from your table."

Some people are very much afraid of getting hurt. It would be a great deal better if they had the bravery of the common soldier in the army, who faces his enemy as he goes up San Juan hill.

Where is your courage, you who are slinking behind breastworks?

You do not need to pray. The longer you pray, the less you will get.

There is no question about God's willingness to hear and answer Prayer. The only thing that hinders the communion of His grace is your miserable narrowness, your contemptible suspicions, your disgusting judging of others.

A great many of you cannot pray because you are perpetually considering somebody else.

"What is this man doing?"

"What is this woman doing?"

What on earth have you to do with them? What have such questions to do with this Christian movement? Fall into line. Do the thing which is before you to do. Do not bother about the other fellow at all.

You are not in control. You are not responsible. You are only responsible for your own work. Say the kind, loving word which will help somebody. But do not discuss and decide and judge about the action of others. You will get into trouble all the time.

Now I will go back to my point. You may not see the connection, but I see it, if you do not.

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The connection is very clear to my mind. It is simply that if you are to understand what I say to you by revelation, you must be very receptive. You must not reject anything until God makes it perfectly plain to you that you should reject it.

I think you have a right to accept what I have to say until God shows you otherwise; until God makes it clear to you by revelation through His Word that it is contrary to His Word.

The practical point is this, and I believe I say it by revelation:

There are Five Gates by Which the Devil is Ever Seeking to Enter and to Possess You.

He may have already entered in. Although you are children of God, yet he may be possessing himself of some part of your nature, because you have opened these Gates.

These Gates are the simple Five Senses.

Behind all these five physical senses there are five corresponding spiritual senses.

Man has a spiritual eye; a spiritual ear; a spiritual taste; a spiritual smell, and a spiritual touch.

The uncleanness which got into woman by means of the Devil, who sought to repossess this earth by first of all possessing woman, came by his directing her through all these senses. His first attempt to enter was by the Gate of the eye. His tempting voice said, probably, "Come forward. Behold the Tree of the Knowledge of good and evil. Consider its beautiful fruit. Look! Look! It is the forbidden tree, but it cannot do you any harm. Look!"

That is the first step of a young man when he goes to the Devil. The Devil says to him: "Come. Look! Come down to this dime museum and look. Come and see the sights of the town. Come and look. You do not need to sin. You can go into the harlot's house and look. You will see beautiful women. Look! Come to the gambler's den. You do not need to gamble. Look at the flowing cards.

"Come to the place where they drink the wine, where the voluptuous harlots are. Come behind the scenes and look. See the actresses and the actors. Look on the forbidden fruit. Of course you cannot touch it, but just look. Look and die."

Look and Die!

There are books into which the Devil would tempt you to look. Then he gets into your heart and memory that which God himself can scarcely get out.

The Devil started with the eye. The Devil starts with the eye today.

Many a man has gone to hell by looking at a naked statue carved in marble, let alone a living woman or a living man.

The damning passion of that infernal look!

The whole heathen world sank into deeper and deeper depravity when art and sculpture had reached their highest cultivation. They portrayed gods and goddesses so filthy that it is improper to permit the people who visit Pompeii and Herculaneum to see the things which were presented to the eyes of the common passers-by in the early centuries.

Law properly forbids the indecent picture, but law does not punish, except in rare cases. This city is filled with the impurity which comes from these things.

A woman once said to me, "Doctor, I was pure until a Christian woman opened a locket and showed me something. Then the Devil took possession of me. I had never had such unholy thoughts before, and I fell."

If you are to rise, you must look at Him and keep your eyes fixed upon Him who alone can make you live.

You must have your eyes fixed upon the Tree of Life.

You must have your eyes fixed upon Him who is Life. You must look to Jesus.

If you keep looking at the perplexed problems of good and evil, and perpetually endeavoring to solve them for yourself—I am speaking especially to you who are young—you will go to the Devil through your eyes.

After Eve had taken a look and was led on by the Devil, her eyes were filled with diabolical lust. There came into her heart, oh such a desire to taste that forbidden fruit.

The Devil's Entry Into Man Through the Ear-Gate.

It was the ear-gate which had been opened and had been the means by which the eye looked. The ear-gate was opened still more, and there came in the seductive word, "Hath God said?"

The Devil is possessing men in the same crafty manner today: "Hath God said?"

He is the same Devil. The same infernal power is seducing, using demoniac powers to whisper in your ear again, "Hath God said?"

If you listen, if you hesitate, if you doubt for a moment, you will fall and the powers of hell will possess you.

Instead of being an inspired vessel, you will presently find it has gotten into your heart. The demon power is there talking in a seductive fashion, coöperating with the other demoniac powers outside.

You cannot hear the Voice of God, because there is in your heart that other voice.

You have opened your ear.

Eve, you opened your ear. You opened your eye. You let that voice enter into you, that unholy voice which was so fascinating and so wonderfully enthralling.

You take the poppy or the deadly nightshade to smell its odor. The Devil will make you believe that that horrid nightshade, or that deadly poppy, has all the sweetness of the spices of Araby. He will make you taste. You will taste the damning thing which will lead you to hell.

In our study of Prayer, and in the regrettable necessity for Prayer, we have to

Ask God to Take Possession and to Stand Sentinel at Every Gate.

If the suggestion of an evil thought comes to you by any one, mark that man or that woman. Report it to your professor in a moment, if there be one in this College who is guilty of an evil suggestion, or the showing of an evil picture, or anything of that kind. Report it in a moment. Get her out. She is a devil. Get him out. He is a devil. He will make a hell of paradise and destroy this College, perhaps.

Remember that there is no love in concealing. You are the worst enemy of this College if you conceal the fact.

If there is a woman in this College who speaks impure words, who looks impure things, who suggests impure actions, the Devil has got in.

The Devil entered in through these Five Gates.

He possesses humanity today through these Five Gates.

Let the Holy Spirit of God take entire possession of all Five Senses.

Let the spiritual sense come into play so that our eyes shall discern him that serveth God and him that serveth Him not; that our ears shall discern the true nature of truth or falsehood; that our tongue shall be quick to taste, and that our spiritual touch shall be acute.

As you get more and more pure, God takes possession of you. Then you will be quick to hear and quick to see and quick to understand the spiritual taste of a thing; to understand the spiritual touch of a thing. Then by all the avenues you shall be able to keep out the Devil.

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When God the Holy Spirit Has Full Possession, the Devil Cannot Enter.

Let God take possession and dispossess. Let Him keep possession. Coöperating with God under His Divine direction, keep under your own bodies and bring them into subjection. If you are given to appetite, "put a knife to your throat," as the proverb says. The meaning is, restrain your desires. A glutton will be a drunkard, an adulterer, and a thief.

The Divine revelation bids me say to you, "Be made to be a dwelling place for God, that God may be able to flow out of you in the Five Rivers of Paradise."

When the day comes when men are as pure as God would have them, then they will lift up holy hands without wrath or doubting. The touch of these hands will be the power of God. The look of their eyes, and the utterance of their lips will speak purity.

Why do men and women fight Zion today?

Said a woman the other day, "Dr. Dowie made my husband so mad that he killed all his pigs, and I could not get any ham."

Now she wants to kill me because she cannot eat that dirty food.

What is crying out? Her disgusting appetite for the dirty food.

Says another: "Hang him!"

What is the matter?

"Oh, he called me a stinkpot, and I hate him. I would like to kill him."

The Devil is in possession of that man's taste and smellgates.

For what are these apostate churches fighting?

For the retention of things which are destroying them; for the retention of bad literature; for the retention of bad pictures.

We have struck everything evil as far as we know it, and therefore every power in hell is against us.

Who will win, God or the Devil, in this big fight?

Voices—"God."

President Dowie—If you are to take any part in it, you must at the very beginning, in knowing how to pray the Prayer of Faith, get the Devil out of you.

Be God's Babes, in Purity and Humility.

If you will only be pure in heart and be God's babies, and be willing to realize that you are God's babies, then God can do something with you.

I have had some ministers come to me who are not willing to be babies. They are not willing to be children; not willing even to be instructed at all. They want to start in full-fledged.

They think they can leap full-armored, like Minerva, from the brain of Jupiter.

Did God ever give to the world men who leaped full-armored from the brain of any god?

We are here tried and taught and disciplined, and come up little children, and then we can be strong. Be simple now. Be wise. Be instructed. The revelation which I have given you is enough to think about.

Receive the instruction and obey it.

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.

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REV. F. A. GRAVES, SUPERINTENDENT.

REPENT, for the Kingdom of Heaven is at hand.

THESE are the words of Jesus as He began His public ministry. They were also the words which John the Baptist used when he began his preaching.

Last week we studied the first thirty years of Jesus' life on earth, which are called silent years.

This week we will look at His first year of public life, which is called Year of Obscurity. That means that He was not well known among the people. We have a record of very little that occurred in Jesus' first year of public work. But the events, so far as known, are of great importance:

His Baptism.

His Temptation in the Wilderness.

His First Followers chosen.

His First Miracle at Cana of Galilee—turning water into wine.

His First Visit to Capernaum.

His First Cleansing of the Temple at Jerusalem.

His First Interview with Nicodemus.

You notice that the first thing that Jesus did when He began His work of preaching the Gospel was to present Himself for Baptism.

Therefore, it is very evident that He was not baptized when a baby. Neither should any one else be.

Jesus nowhere taught it, and the Bible does not teach Infant Baptism.

Do you remember our "G" Gem: "Go ye therefore, and make disciples of all the Nations, baptizing them into the Name of the Father, and of the Son and of the Holy Spirit"?

You see we must make disciples first, not baptize first; and you know we cannot make a disciple of a baby. A disciple of Christ is a learner of Christ, and a baby does not know anything about learning of Christ.

So it is very wrong to baptize them before they are old enough to understand and accept Jesus into their hearts.

People are not baptized to make them Christians, but because they are Christians.

Again, Peter, on the Day of Pentecost, when asked by the people, "What shall we do?" replied: "Repent and be baptized every one of you."

So you see Repentance must come before Baptism.

I have given you quite a little sermon on Baptism, which I hope you will remember.

I desire to give you an alphabet which I hope will make you search your Bibles.

Try to find every quotation, and in a week or two I will publish the answers. I hope you will have found them all.

A— was a man who said, "and I did eat."
B— said, "Whose damsel is this?" "And she lay at his feet."
C— was afraid and said, "What is it, Lord?"
D— wrote, "and verily thou shalt be fed."
E— said, "Teach us what we shall say."
F— trembled, and answered, "Go thy way."
G— said, "Depart not hence, I pray thee."
H— gave commandment, "Fast ye for me."
I— told his friends to "Take a lump of figs."
J— said, "Is there any taste in the white of an egg?"
K—'s father wrote, "As infants who never saw light."
L— said, "Thy servant hath found grace in Thy sight."
M— said, "The Master is come, and calleth for thee."
N— asked the question, "How can these things be?"
O— wrote of Edom: "Thou art greatly despised."
P— said, "Until the day dawn and the daystar arise."
Q— sent his greeting to a sister in Christ.
R— "came to hearken" "When she knew Peter's voice."
S— told his armor-bearer, "Draw thy sword."
T— said, believing, "My Lord, and my God."
U— said to David, "I will not do this thing."
V— made a feast in the home of a king.
W— was a drink at a wedding feast made.
"'Except ye be converted," by whom was it said?
"Ye are the light of the world," saith the Word.
Z— said, "Because ye have forsaken the Lord.".

PUBLISHER'S NOTICE.

AT THE moment when the General Overseer was offering the Prayer of Consecration of Zion Temple Site, when all the assembled thousands stood in the attitude of reverent devotion, a photograph was taken by Zion's Photographer, Mr. George R. Lawrence. This photograph was made with the largest camera ever constructed, upon one of the largest pates ever used for photographic purposes.

The photograph itself is twenty-five inches wide and ninety-five inches long. From this a halftone engraving is now being made, the largest in the world, being the same size as the photograph.

Pictures from this halftone will be printed in Zion Printing Works upon heavy enameled paper, and will be sold for twenty-five cents each, or mailed for twenty-five cents plus five cents for postage.

Every member of Zion should have one of these wonderful pictures and buy several to send to his friends.

The picture is full of spiritual power.

Send all orders to ZION PUBLISHING HOUSE,
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NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

LET THEM bring their witnesses, that they may be justified: or let them hear, and say, It is truth.—Isaiah 43:9.

ALL over the lands the witnesses are being brought forth. They are testifying "It is truth" to the teaching of Zion that God is still the Healer of His people.

They say "It is truth" that Jesus Christ, His Son, suffered the death of the cross, bearing in His body our sins and our sicknesses.

They have proved it, for He has carried their sins and borne their sicknesses.

By His atoning blood they were cleansed and healed and are kept.

Zion's mail is heavy every day with letters which tell the glad news.

Below, we give a number of these.

May God bless them to all who read, wherever the Little White Dove carries its wonderful Message.

Healed of Diseases of Fifty Years' Standing.

HOLGATE, OHIO, September 10, 1900.

REV. WILLIAM HAMNER PIPER.

Dear Overseer:—I was converted when I was twelve years old and joined the Methodist Church, of which I was a member for fifty-two years. It was a pretty good Church when I joined it, but it died out.

I was a great sufferer from constipation for fifty years.

I also had indigestion, nervousness, neuralgia, ulcerated piles, female weakness and erysipelas.

Some one who believed in Divine Healing gave me a copy of LEAVES OF HEALING. I read it and began to believe in Divine Healing.

But I still thought that God afflicted us to bring us nearer to Himself. I promised Him that if He would heal me I would strive to do better work for Him.

But as I read on in LEAVES OF HEALING, I became convinced that Divine Healing was for me as well as for those whose testimonies I read.

Then the Devil afflicted me with eczema until I was nearly crazy.

In spite of my friends' advice to the contrary, I went to Findlay, Ohio, the next day, to see the General Overseer.

He prayed for me and I was healed of all these diseases.

I thank God and give Him all the glory.

He has healed me since of a badly sprained wrist and burns, for which I praise His Name.

In 1898 my husband and I came to the All-Night Meeting, and I was baptized by Triune Immersion and became a member of the Christian Catholic Church in Zion.

My husband has been healed through the General Overseer's prayers.

Your Sister in Christ, (MRS.) SARAH J. RENNECKER.

Wonderfully Blessed and Healed in Zion.

BOISE CITY, IDAHO, September 12, 1900.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—I have waited thus long to prove my healing to be permanent.

I came to Zion the last of May, 1896.

I could not receive any benefit from your prayers until my heart was right with God.

After six weeks of trying to compromise with God, I wrote to you to pray for me that my stubborn heart might be subdued.

The answer came immediately and the healing followed.

I had received an injury to my right arm by a runaway horse, that resulted in necrosis of the bone.

I consulted eight doctors: Dr. Bradford, of Cincinnati; Perrault, of San Francisco; Collister and Spaulding, of Boise; Dr. May, Dr. Morris and another of Lawrence, Kansas, and one of Chicago, whose name I cannot now recall.

I paid out nearly $2,000, suffered untold agony, and gradually grew worse.

I went to Chicago to have my arm either resected or amputated.

A friend persuaded me to "try Dr. Dowie."

I went to Zion Home without any faith in prayer of any one.

I was desperate after suffering four years.

I had lost faith in medicine and in God.

I saw the wonderful cures in Zion, became interested, then converted to the doctrine. Finally I was healed and blessed in a degree far beyond my wildest hopes.

Life has been one continued joy since.

Such healings as I have experienced since!

My right leg began growing hard around the bone, and friends begged me to consult a doctor.

One doctor shook his head and said there was nothing known to science that would cure it.

The other doctor told my friends that it was cancer of the bone. I did not consult them for advice, only for the satisfaction of my friends.

But the leg is well.

I have had other slight ailments and received healing every time.

I taught the largest school, without assistance, in this county

I was on my feet all day, many days scarcely sitting down all day.

I necessarily had much writing to do and used the arm which was healed without medicine.

I have a friend who trusted God and has been wonderfully healed of a tumor and hemorrhage.

The gifts of God are without repentance.

Praise His Name.

May He keep and bless and save you for Christ's sake.

Very respectfully, (MRS.) C. A. MANN.

Husband and Children Healed Through Prayer.

TUPELO, MISSISSIPPI, September 11, 1900.

REV. WILLIAM H. PIPER.

Dear Overseer:—We received our dear General Overseer's letter before he left Chicago for Europe, stating that my husband had been received into fellowship in the Christian Catholic Church in Zion.

I was greatly rejoiced when he came out of the Baptist Church.

God most graciously healed him three times, each spell being harder than the one before.

Within the past six weeks, my children have suffered terribly from sickness brought on by disobedience on our part.

We telegraphed to Zion, but our children got no better.

They were suffering from chills and fever, having a chill every day and fever nearly all day.

Grandmother Ledbetter was with us and was also very sick

She had read LEAVES OF HEALING, but her faith was not strong enough for her to be healed, she said.

She wanted medicine and a doctor, and we yielded and got her both.

Our children were not healed until we came out for God and refused to give medicine, regardless of people's feelings. Then they were quickly healed in answer to the prayer of the Conductor of our Gathering of the Friends of Zion, Brother L. G. Beggan.

We desire to bring our children to grow up under the blessed influence of Zion City.

We are praying for our General Overseer and for his safe return.

We pray for Zion in Mansfield.

With prayers for you and all Zion in Chicago, I remain

Yours in Christ, (MRS.) ANNIE LEDBETTER.

God Delivers From Violent Pain.

DEERFIELD, NEW YORK, September 10, 1900.

REV. JOHN G. SPEICHER.

Dear Brother in Christ Jesus:—On the morning of September 8th I sent a telegram to you, requesting prayer for Mrs. Hartness, who during the night had suffered a violent pain in her head, and to some extent in neck, back and other parts of body.

We had prayed, but seemed to get but little relief.

After my writing the telegram to you, she became easier and rapidly improved. Before noon she was up and comfortable.

We acknowledge God's help and thank Him for His goodness to us.

We thank you for praying for us.

Sincerely yours, ADONI J. HARTNESS.

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ZION'S BIBLE CLASS.

CONDUCDTED BY DEACON DANIEL SLOAN.

SUGGESTIVE NOTES FOR THE USE OF ZION'S BIBLE CLASS OUTLINES

Be Alive to Your Opportunities for God. *Through a Diligent Study and use of Zion's Bible Class Lessons* and the fitness they will give toward a greater familiarity with the Holy Scripures and a clearer insight into God's truth, you will be prepared and furnished into every good work.

They will equip you for **teaching** those who will know God in power and blessing; for **reproving** those who trifle with God's mercies and despise His grace; for **correcting** those who have ignorant and false views of God and His relations to His people; and for **instructing** in righteousness those who are teachable and who would escape the corruption in the world through lust, who desire to live godly in Christ Jesus, and be blessed with all spiritual blessing in the world that now is as well as that which is to come.

This will include long life, happy heartedness and *clearer insight into the purpose of life in all its relations*, contributing to prosperity and financial success, as well as soul-saving usefulness.

Dig Deep Into God's Word. On the surface of the Bible you will find the letter which killeth, and associated with it is *the physical strata*. This deals with narratives, incidents, records, customs, places and people. One may know all these things and be able to repeat from memory much Scripture, even knowing the Bible by heart, as some say, and yet be ignorant of God in the might of His salvation.

Underneath and associated with this is *the intellectual study of the Bible*. This leads one into mental pursuits and pleasures, where literary and ethical subjects, together with maxims and examples for this life, may, no doubt, give delight to many. Yet this may prevent one having fellowship with God in spirit.

The Spirit of God guides into all truth, leading one directly to Christ as Lord and Saviour, as well as Teacher and Leader.

This last strata brings one to fine gold and that which is sweeter than honey in the honeycomb. Get this spiritual insight and understanding of Jesus Christ our Lord, who is the Way, the Truth and the Life.

Through your study of God's Word, do not let the physical and psychical so attract and occupy you that you cannot see *this under-vein in which God is ever real to you. It makes His will plain* concerning every duty and relation in life. Keep on *digging deep in study, ever comparing spiritual things with spiritual.* Then you will know the mind of the Lord, and will never walk in darkness, but will *have the Light of Life.*

The Seed is the Word of God and the Field is the World. Therefore go ye and preach the Gospel to every creature; which means that people must be touched at home centers. Divide your town into two or more divisions, *your city into smaller sections by streets*, your township into districts by roads, and then begin and systematically follow up a house-to-house visitation with short calls. *Give a small Zion tract or a copy of* LEAVES OF HEALING *or* A VOICE FROM ZION.

Do not argue or controvert with people, but in cheerfulness of spirit and glow of countenance extend the literature with supplication in spirit and a "God bless you." Where your peace is returned, *note all such places, together with the names of the parties.*

Continue then in thus so doing, and you will not have gone over a very large or compact area by such thorough and systematic work until you have found material enough near at hand for *an occasional Cottage Prayer Meeting in some home which may open to you.*

Then you will follow this up in due time with a Zion Bible Class Gathering in a home centrally located. This Gathering will be continued regularly each week with great blessing and profit to all who attend. If it is persevered in, it will ultimately grow into a strong Zion Assembly, and eventually become a Branch Church, with an Elder-in-Charge.

Every member, however, must set aside a time for doing this preliminary work. Where there are only a few members in a place, the division of the territory must be planned in conference with the Conductor of the Gathering or the Elder-in-Charge, or whoever else may be appointed by the General Overseer at Headquarters as the representative to thus have charge of Zion's affairs. An understanding will then enable every one to set about this work in an orderly way, reaching every home as speedily as possible, without two or more persons working in conflict or covering the same territory.

This is Christ's method of evangelization as outlined in the Gospels, and will win victory for God every time, in every place and by every person who is deeply consecrated to Him in discipleship.

The day has come when this must be done. Those who refuse to do it are cursed with a curse, for God says: "Woe unto those who are at ease in Zion."

How a Zion Bible Class Lesson is Prepared May Interest You.

Aside from years of close study of the Bible and special capacity and gift from God for teaching, comes first *the choosing of subjects within the scope of Scripture truth.* Then comes their development and logical arrangement in outline, with the Scripture bearing upon the same which appears in the unfolding of a subject.

All the Scripture thus suggested is arranged in order by clipping and pasting, so that all verses pertaining to a given lesson fall under the eye at once.

It is then carefully weighed and the emphasis given it is considered. Thoughtfully the questions are prepared, bringing out and enforcing the phases or special truth of the subject, which, when done, complete the manuscript.

After this the lesson's outline is dictated and typewritten. The copy is then gone over carefully, modified or strengthened for greater force or clearness. It is then handed to the printer.

After being put in type, it is again considered carefully for final form or correction. All of this for a single week's outlines requires hours of time under prayer, preparation and Divine guidance. It is done that *the thousands who each week read, and we believe increasingly study these lessons*, may receive the greatest possible blessing from God through the power of His Word and thus extend the Kingdom of God in these days of the Restoration of His Church to its primitive power and usefulness. God is raising up a people and has commanded that the **Truth** be known, for He says: "Say unto Zion, thou art My 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 worldly 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.**

MIDWEEK BIBLE CLASS LESSON, OCTOBER 3d or 4th.

God's Thoughts of Some Men.

1. *He let down a ladder for Jacob to get in closer touch with heaven.*—Gen. 28:10-15.
   How far is heaven from the man true to God?
   What is it to draw near to God?
   What always comes with a sense of God's presence?
2. *He came and escorted Enoch home to heaven.*—Gen. 5:21-24.
   What must we do before God walks with us?
   Who will go with our Lord when He comes?
   Where are we to be taken at the Rapture?
3. *He came down and had a visit with Abraham.*—Gen. 18:1-8.
   What does God do with all His friends?
   How do we prove our friendship with God?
   What does the Lord talk with His friends about?
4. *He sent a carriage to take Elijah home.*—2 Kings 2:9-11.
   How does God feel toward us at the close of a weary day's work?
   What kind of a fight had Elijah been having?
   How well was God pleased with it?
5. *He sent the hosts of heaven to bring Elisha.*—2 Kings 6:13-18.
   How many unseen spirits await God's bidding?
   Who is it that is compassed about with a great cloud of witnesses?
   Who can be against those whom God is for?
6. *He caused Simeon to live until Jesus came.*—Luke 2:25-35.
   Who will live until Jesus comes again?
   How do those who will live receive this knowledge?
   Will they be foolish or wise virgins?
7. *He closed the mouths of lions for Daniel.*—Daniel 6:15-23.
   Is it harder to close than to open a lion's mouth?
   Who was it that plotted against the just of that day?
   Why was it the lions could not hurt Daniel?
8. *He made the fiery furnace a place of habitation for the Hebrews.*—Daniel 3:19-27.
   What promise is given to those who pass through the fire?
   What is the abomination yet to come to the earth?
   Is devil-worship yet to try to claim universal sway?

The Lord Our God is a Servant-Honoring God.

SUNDAY BIBLE CLASS LESSON, OCTOBER 7th.

What One Man of God Can Do.

1. *One man recovered a people from vain worship.*—1 Kings 18:21-40.
   Is not the praying of most people a farce now as then?
   Must not prayer to be answered be to a Triune God?
   Must not the miraculous enter into all true prayer?
2. *One man saved God's world-leaders from extinction.*—Gen. 50:14-26.
   Who can foresee the events of a lifetime, much less an age?
   Does not the rejected one often become the Saviour?
   What does God mean us to do to our household foes?
3. *One man saved a family from destruction.*—Gen. 18:16-33.
   Are there few or many to be saved?
   Who does the world mock as judgment approaches?
   What is always a righteous man's prayer?
4. *One man saved a kingdom from idolatry.*—Daniel 6:10-28.
   Will christianized nations again lapse into idolatry?
   Does the Devil want to rob God of praise due Him?
   What will God yet do to beget faith in people?
5. *One man reclaimed God's Israel from backsliding.*—Acts 3:12-26.
   Is one man to speak God's Message to nations?
   What is to be the Message he heralds forth?
   In the times of restitution, who speaks again?
6. *One man preserved a shipload from perishing.*—Acts 27:22-41.
   Who creates the storms which destroy at sea?
   What good can one do when under public censure?
   What example should one set amidst confusion?
7. *One man saved a world from bondage to sin, death and hell.*—Romans 5:1-16.
   How many men did it take to lead the world into sin?
   Who is able to save the world without the loss of one?
   Why is it that God has set His heart upon saving the world?

God's Holy People are a Daring 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.**

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VACCINATION SPREADS DISEASE.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

PREJUDICED people will dispute the terrible facts published against vaccination in last week's LEAVES OF HEALING.

Fair-minded men and women who have any doubts left should go to the John Crerar Reference Library, 87 Wabash Avenue, and to the Newberry Library, Chicago, where they may examine the books and other sources of information quoted in the preceding or present issue of LEAVES OF HEALING. "Prove all things." (1 Thessalonians 5:21.)

VACCINATION GANGRENE.—In "Researches on Vaccination," by Joseph Jones, M. D., a believer in vaccination, there is much evidence that during the Civil War vaccination of the Confederate soldiers was followed in many cases by prolonged and often fatal attacks of hospital gangrene, syphilitic sores, swelling of glands, chronic abscesses and erysipelas. He gives the usual excuses for these bad effects of vaccination—"bad vaccine matter," "imperfect performance of vaccination," "weakness of patient," etc.

SYPHILIS AFTER VACCINATION.—In 1881, at Algiers, fifty-eight British soldiers had to retire from service, having been infected with syphilis immediately after vaccination with matter from the arm of a Spanish girl, who soon after died with syphilis. The details of this and of many similar evil results of vaccination are given in the *Westminister Review*, January, 1889.

In Dr. Makuna's "Transactions of the Vaccination Inquiry" (1883), more than 200 medical witnesses, whose names are given, testify that boils, erythema, eczema and other skin diseases, erysipelas, inflammation and syphilis are excited or communicated by vaccination.

"RATHER HAVE SMALLPOX."—In Ionia County, Michigan, Sebewa Township, there was smallpox in 1894. The health officer, C. L. Holliday, makes the following admissions in the "Report of the Michigan State Board of Health," 1895, page 395:

> Many persons who were vaccinated are suffering from running sores on their arms. More than fifty per cent have suffered seriously. Two are liable to suffer amputation and one lies at the point of death from blood-poisoning. And there is a very strong feeling against any further vaccination. Parties whose families have been vaccinated have told me they had rather have the smallpox.

"A CENTURY OF VACCINATION" (Philadelphia, 1899) is a valuable book by W. Scott Tebb, M. D. Dr. Tebb is an M. A. of Cam bridge. From him we learn that enlarged glands, convulsions, vaccinia eruptions over the whole body, ulcerated throats, loss of hair, leprosy, tuberculosis, sloughing ulcers and lockjaw have resulted from vaccination.

THE VACCINATIONISTS say that vaccination is a perfect preventive of smallpox during life. But Dr. Maclean in the *Medical Observer* (quoted by Dr. W. S. Tebb) cites 535 cases of smallpox after vaccination. The vaccinationists say that if some do have smallpox after vaccination, it is never fatal. But Dr. Maclean cites ninety-seven deaths from smallpox after vaccination.

VACCINATION NO PROTECTION.—In 1871 the House of Commons appointed a commission to investigate vaccination. Fourteen of the fifteen members were partisans of vaccination. They made a glowing report of the safety of the public from smallpox, as there had been eighteen years of almost universal vaccination. The report was hardly published before there broke out the worst smallpox epidemic of this century in England, when 44,000 persons died of the disease!—William Tebb in *Westminster Review*, February, 1889.

"VACCINATION A DELUSION, Its Penal Enforcement a Crime," is the title of a strong chapter in the "Wonderful Century" (New York, 1898), a book by the noted scientist Alfred Russell Wallace. He says that enforced vaccination is "a gross interference with personal liberty and the sanctity of the home; an attempt to cheat outraged nature and to avoid a zymotic disease without getting rid of the foul conditions that produce or propagate it; a practice utterly opposed to the whole teaching of sanitary science."

SAFE WITHOUT VACCINATION.—In Leicester, a great city of England, since 1872, the vaccination law has been systematically evaded. The opposition to it has steadily increased year by year. The people were "unprotected" and the doctors have long predicted a great epidemic of smallpox. It has not come. The deaths from smallpox have decreased along with the decrease in the number of vaccinated persons.

ENGLAND'S ESCAPE from "cowpox by act of Parliament" was made in 1898. Since then any parent or guardian may apply to the magistrate and state his conscientious objection to vaccination, and he is then free from any danger of fine for refusing to let the vaccinator wound his child.

The magistrates have granted exemption to multitudes of people, and the number of unvaccinated children has risen from twenty per cent to more than fifty per cent of the population.

VACCINATION IS NOT COMPULSORY in most of the United States. Not even a Federal officer may seize a citizen on land or sea and forcibly compel him to be vaccinated.

In the report of the National Board of Health, we read that Surgeon-General Wyman, of the Marine Hospital Service, in 1899 issued an order to all the Marine Hospital officers to vaccinate, as far as possible, the officers and crews of all vessels at all ports on the great lakes and the Atlantic coast. "*While the vaccination cannot be made compulsory*, you will use every endeavor to persuade the officers and crews to submit to vaccination."

VACCINATION IN SCHOOLS.—While there is no law compelling vaccination, there are laws in some States through which unvaccinated children may be debarred from public schools where the boards of health bring pressure to bear on the school authorities.

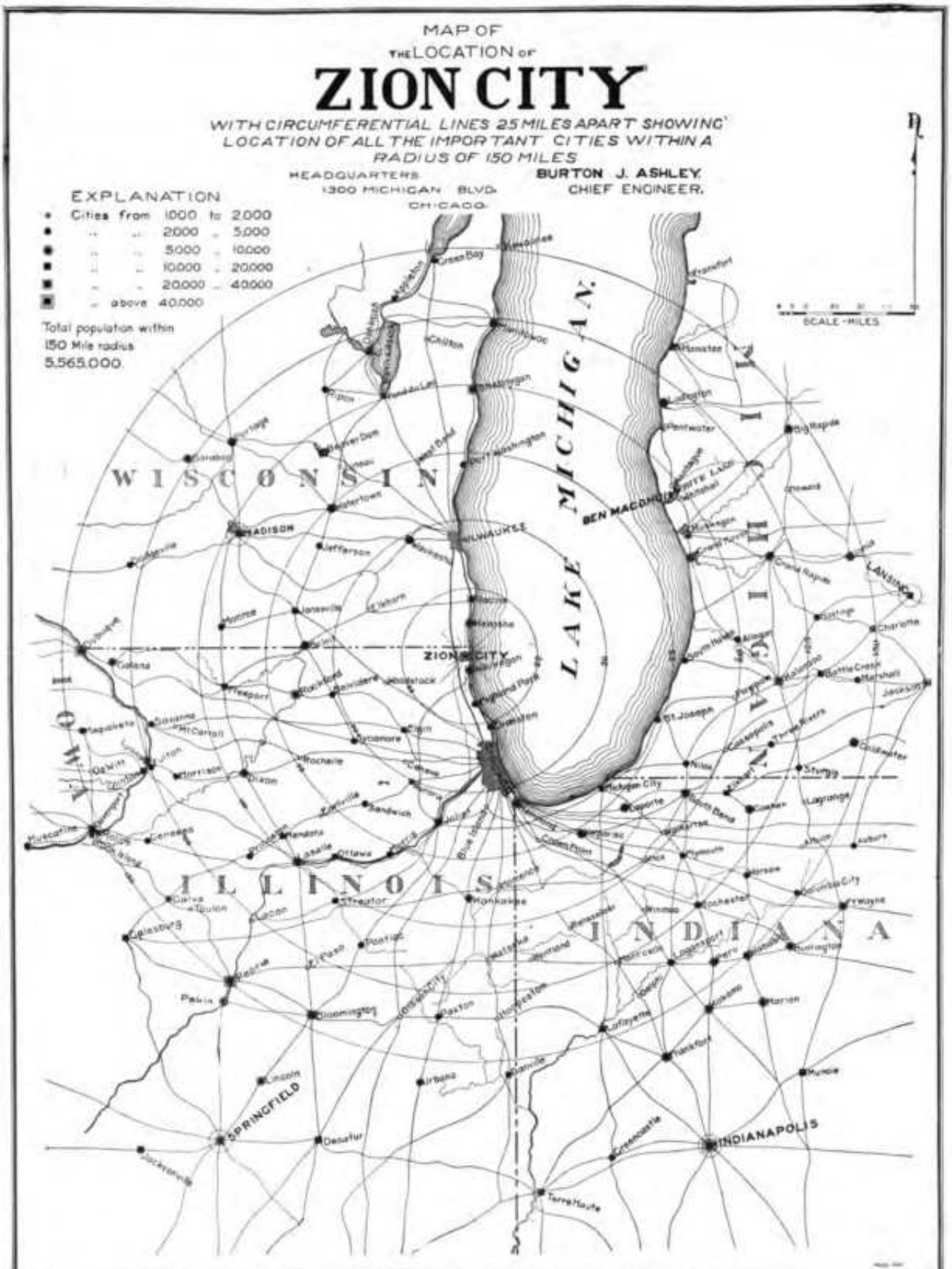
For example, the Revised Statutes of Illinois, 1882, give officers of towns the power to make and enforce any rules and regulations tending to check the spread of contagious disease.

But this is clearly against the constitutional rights of citizens. They should be protected in their persons and religious beliefs, and in their rights to have any one, or all, or none of the many kinds of medical treatments offered in the market.

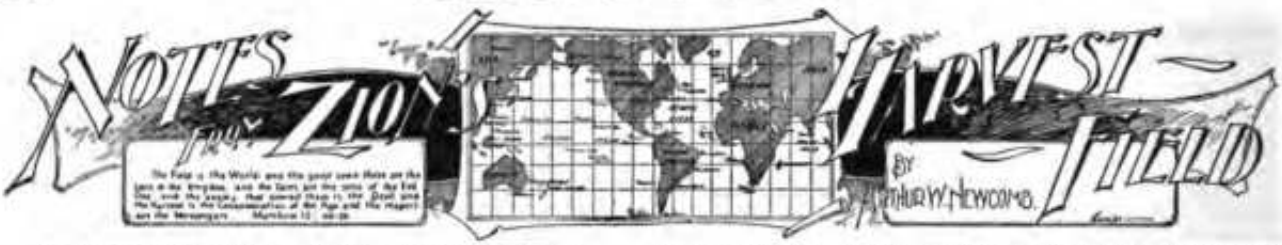
SUPREME COURT decisions on vaccination will be quoted at some length in LEAVES OF HEALING soon.

Vaccination legislation has failed in England and will fail here.

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MOB BREAKS FORTH AGAIN AT MANSFIELD.

Elder Basinger and Messrs. Leiby and Calver, Members of Zion, Mobbed and Driven Out of the City. The Country Incensed at the Outrage.

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

ANOTHER dark chapter has been added to the already black record of the officials and citizens of the City of Mansfield, Ohio.

Again the demon-possessed mob has arisen and, disregarding all law, all justice, all right, all manly feeling, has attacked and damaged a private dwelling where a religious meeting was being held.

Again a law-abiding Christian minister has been attacked, pelted with missiles, wounded, and shipped out of the city.

This time, to make the outrage still more brutal, two tax-paying citizens of Mansfield, members of the Christian Catholic Church in Zion, godly, upright men, were forcibly dragged from the bosoms of their families and sent out of the city, with threats of worse treatment, and even death, if they returned.

Do the truly liberty-loving citizens of America wish the history of the United States for the last year of the Nineteenth Century to read like the report of this affair given below?

Will they really stand and dumbly witness falsely-called "authorities" incite a mob to violence against good citizens?

There are indications that the Nation is arousing from its lethargy on this vital matter.

Mob law successful in Mansfield means mob law striving for supremacy in every city in the Union.

Will the real authorities stamp out the sparks at Mansfield before they shall kindle a conflagration which shall involve the entire Nation in anarchy, arson, plunder and bloodshed?

The Akron mob was but a straw showing the direction of the wind.

Among the best indications that thinking people are at last arousing to a sense of the danger which threatens America's free institutions, is an editorial paragraph in the Chicago *Chronicle* for Tuesday morning, September 18th.

The paragraph is to the point, well put and true. We reprint it with pleasure:

PUT DOWN THE MOB.

The continuance of mob rule in the town of Mansfield, Ohio, has now assumed the proportions of a national scandal.

If the authorities of the State are either unable or unwilling to protect citizens, it is time to call upon the Federal Government under the constitutional provision which guarantees to the States a republican form of government and which provides that the citizens may not be deprived of life, liberty or property without due process of law. There is neither government nor law in Mansfield, Ohio.

Residents of other States have been mobbed and expelled from the town repeatedly within the last few weeks. Last Sunday several taxpayers and residents of the city itself were taken from their homes by a mob and driven out of town, being menaced with tar and feathers and even death if they return. The authorities—if it be not ridiculous to speak of "authorities" in such a lawless place—interpose no objection to these proceedings. On the contrary, they connive at them. The town is completely under mob domination.

The personality of the men who have been mobbed has nothing to do with the case. It does not matter whether they are believers in Dowieism or not. Dowieism is not contrary to the law, and even if it were illegal the law, not the mob, would be competent to punish it.

Any man who does not violate the laws of Ohio or the ordinances of Mansfield is entitled to remain in that place as long as he pleases, and if the disciples of Dowie can be driven out there is no reason why the Methodists, the Presbyterians, the Roman Catholics, the Baptists or the Episcopalians may not, in their turn, be expelled by mobs to whom their doctrines are displeasing.

There is no limit to mob rule once it is established. The very people who are now mobbing the Dowieites may themselves be mobbed should a more numerous mob take it into its head to undertake the job. Mob rule is a matter of brute force pure and simple, and the idea that it is a reformative agent in any particular is dangerous humbug.

Law and order should be restored in Mansfield though the proceeding should require the services of the entire State Militia. If the Governor be too cowardly or too subservient to do his duty—and he is probably both—the President should intervene to save his native State from the shame and peril of mob rule.

The present situation cannot endure.

The facts in the case are outlined by telegrams and a letter given below.

By way of introduction and explanation, it may be said that certain legal action was taken on Saturday, September 15, 1900, which made it impossible for the Mansfield officials to carry out their usual cowardly and illegal programme of practically kidnapping and abducting Zion's Elder who was sent to lead the meeting of the Branch of the Christian Catholic Church in Zion in Mansfield.

Elder Basinger, in charge of Zion's work in Bluffton, Ohio, returned to Mansfield, as ordered, on Lord's Day morning, September 16, 1900.

It is the positive opinion of those best informed that Mayor Huntington Brown and his Masonic henchmen, foiled by law in their usual procedure, called forth the mob to do what they could not. If they had been determined that no mob should gather, the mob would never have heard of the legal proceedings.

The mob did its work under the very eyes of Mayor Brown and the police, who gave "protection" only to the extent of being on hand, late in the game, scarcely more than spectators.

The following are the telegrams sent by Elder Basinger and Attorney Douglass, and Overseer Piper's reply thereto:

CRESTLINE, OHIO, September 16, 1900.

REV. W. HAMNER PIPER,
Zion Tabernacle, 1621 Michigan Avenue, Chicago.
At Crestline.
Leiby, Calver and myself driven out by mob, estimated at three thousand.
Myself slightly hurt.
No police protection until too severe.
Dangerous.
Advise us quickly. EPHRAIM BASINGER.

MANSFIELD, OHIO, September 16, 1900.

WILLIAM HAMNER PIPER,
1201 Michigan Avenue, Chicago.
Mob of probably two thousand gathered at Leiby home.
Forcibly sent Basinger, Calver and Leiby out of town.
So threatening, can't get full information. Wire later.
A. A. DOUGLASS.

ZION, CHICAGO, September 16, 1900.

REV. EPHRAIM BASINGER, Crestline, Ohio.
All Zion rejoices in good fight of faith of yourself, Leiby and Calver.
Go to Bluffton.
Leiby and Calver to Mansfield.
Tell them to take no legal action whatever until directed by me.
Write me full particulars.
God will conquer in Mansfield. WILLIAM HAMNER PIPER.

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While at Crestline, Elder Basinger wrote the following report to Overseer Piper:

CRESTLINE, OHIO, September 16, 1900.

REV. W. HAMNER PIPER.

Dear Overseer:—I will now, by the Grace of God, write you more fully concerning the fiery trial that Zion has again gone through in Mansfield.

Members and Friends of Zion began to gather this morning at 9 o'clock, at Brother Leiby's house.

At 10 o'clock I found our people happy and rejoicing.

I took charge of the meeting right away and went on till about 11 o'clock, when stones and missiles were being thrown against the house and against the windows

The crowd began to increase in number.

Severe threats were made amidst yelling and screaming.

Finally the meeting was broken up.

At about 11:30 the mob came in, but was kept from me for a little while.

No police were to be seen. We telephoned to the police, but to no effect.

Finally Attorney Seward appeared and lent me a helping hand, agreeing to take me out into the country in a rig.

The rig was twice brought up by Brother A. Balliet and was forced away by the mob.

At this time about five hundred had gathered.

The cries were, "Give us the Elder."

I started for the rig, waiting for me before the door, with Attorney Seward, but could not go out. It was forced away.

Then we were forced to East Second Street, then north on Bentley Street, then west on East Park to the Court House.

There the police officers tried to rescue me by taking me to the county jail, but the mob would not allow them.

I had to go to the depot, according to mob law.

Here two of Zion's faithful sisters who were walking on my right side helping to protect me were torn away from me.

Attorney Seward on my left stuck to me until we reached the depot.

When we got to the depot I was taken to the Chicago and Erie waiting room and "protected" by the police. They guarded the doors and windows.

I was nearly two blocks away from Leiby's home before the police were seen to come to my rescue.

Further along more police appeared.

Mayor Brown walked by my right side on Diamond Street to the depot.

Fruit, dung and brickbats were hurled at me on Diamond Street.

A piece of brick hit me on the side of the head, cut a hole through my hat and hurt me for a little while.

But God is giving me the victory.

Soon after I was at the depot the police officers provided a way on the Pittsburg and Fort Wayne express train for Crestline.

While at the depot I noticed the mob going back. They soon brought in Brother Leiby and Brother Calver.

They broke two doors in at Leiby's home; then, of course, he was in the hands of the mob.

By the request of Mrs. Leiby, Brother Calver accompanied him.

No police were seen until the brothers were brought to the depot.

The mob made two desperate attempts to take them to the gas house, and might have succeeded but for the better class of citizens, who fought nobly against it.

They were hurried down to the depot where I was.

There we were met by several news reporters.

About 1:30 we were placed on a Pittsburg and Fort Wayne express train bound for Chicago.

We got off at Crestline, and are now waiting in the Continental Hotel for further advice from Overseer Piper.

We are all happy and rejoicing and praising the Lord.

On Wednesday, September 19, 1900, Overseer Piper sent the following lengthy telegram to Governor George K. Nash, of the State of Ohio:

CHICAGO, ILLINOIS, September 19, 1900.

TO HIS EXCELLENCY, GOVERNOR GEORGE K. NASH,
Columbus, Ohio.

Your Excellency will kindly permit me to review matters which have been recently transpiring in Mansfield, Ohio.

First of all, let me say that I am Overseer-at-Large of the Christian Catholic Church, whose Headquarters are in Chicago, whose General Overseer is the Rev. John Alex. Dowie, who is temporarily in Europe.

The Christian Catholic Church stands for the primitive Gospel of Salvation, Healing and Holy Living, through faith in Jesus Christ the Son of God.

For about a year the Rev. Cyrus B. Fockler was the Elder-in-Charge of the Branch of our Church in Mansfield.

Sometime during the summer a little baby died, for whose healing Elder Fockler was said to have prayed. He had not prayed for its healing. The fact of his not having prayed had no effect upon the baser element in Mansfield.

On the morning of July 21st Elder Fockler, having been threatened by a mob, appealed to Mayor Brown, of Mansfield, for protection.

Early in the afternoon he was taken out of Hotel Vonhof, the police offering no resistance until the situation became exceedingly desperate, when many of the police officers fought most nobly and bravely for his rescue.

I have it on substantial authority that Mayor Brown, while observing a game of baseball, was notified by one of their leading business men that the mob was in progress. The man besought the Mayor to come and stop it, but the Mayor only laughed.

This infuriated mob took possession of Elder Fockler, rushed him through the streets of Mansfield for more than a mile to the Gas Works, and tried to cover him with tar.

Every stitch of his clothing was torn off him except his shoes and stockings. In this naked condition he was compelled to pass through the streets of Mansfield in broad daylight, to the jail, wounded and suffering. To avoid further fury of the mob he was taken out of town in Mayor Brown's private conveyance.

On the night of the 30th of July, while the Revs. Stevens, Fisher, McClurkin and McFarlane were conducting services in the private home of a widow, member of the Christian Catholic Church, another mob assembled and began to attack the house. It was not until the Elders gave way to police authority, allowing police to enter, that the mob gained accession to the house.

They then burried off to the Lean Harrow Works the Revs. Fisher and McClurkin, both College graduates, gentlemen of high repute. They stripped them naked, painted them from head to foot, and afterwards emptied a bucket of paint over the head of Rev. Fisher.

In this painted condition, without any clothing, they were marched back to police headquarters and handed over to the Mayor and other officers. Not the slightest effort was made on the part of the officials to arrest even the men who turned them over.

The morning after these last Elders were mobbed, they were compelled by Mayor Brown and other officers to leave the city. A large throng of people assembled at the station. Mayor Brown addressed the mob at the station on that morning, calling them law-abiding citizens and promising them that he would send out, in future, any Zion Elders who should come to hold services.

On the 5th of August, I myself, accompanied by the Revs. McClurkin, Fisher and McFarlane, went to Mansfield to minister to our people there. We were twice that day prevented from landing from the train by the Sheriff, Chief of Police and half a dozen other officers. A mob of three thousand or more awaited our coming.

On August 12th Revs. Moot and Dinius were sent to Mansfield. They were arrested soon after reaching the city, taken into custody and driven under police escort to Crestline, some miles away.

The following day they went back and were treated in the same way.

On August 19th Revs. Walton and Moody went to Mansfield to hold services. They were arrested as soon as they reached the city, taken to jail and sent out on the next westbound train.

On August 26th, September 2d and 9th Elder Basinger went to Mansfield to hold services, and was arrested each time and sent out of the city in the way the others had been.

I thought we had suffered this sort of thing long enough, and had prepared ready for presentation to the courts a *habeas corpus* writ and injunction papers.

Elder Basinger was in Mansfield on the 15th inst. all day. Citizens knew of it, no demonstration whatever was made and the Mayor did not arrest.

On Sunday, September 16th, while conducting services in the private home of one of our members, the house was surrounded and stones thrown through the windows. Elder Basinger was finally taken into custody, escorted by Attorney Seward. Missiles of various kinds were thrown at him, his head was severely cut and he was rushed to the train by the mob and officers and lodged in the depot.

Soon thereafter, a large portion of the mob started back to the home where services had been held, smashed in two doors and took captive Enoch Leiby and Frank Calver, roughly handling them. They rushed them off to the depot, where all three were put on a special express train and ordered by the mob never to return.

The last two men have been honorable citizens of Mansfield, against whose character there is no charge, and who, so far as I know, have never broken a law of the State or an ordinance of the city.

When the mob that painted Revs. Fisher and McClurkin was at its height, a wicked young attorney, leader of the mob, yelled out to the mob

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to be careful not to murder the men, but to remember their promise to Mayor Brown.

Your Excellency has been appealed to time and again in this matter without any avail. The entire set of officials who have had any authority in this matter have connived at the whole affair.

I quote from a recent editorial in the Chicago *Record* where, in speaking of the Akron, Ohio, mob, it says:

"If Ohio is to be cursed with any more such affairs, it will be due to the indifference shown by the respectable and law-abiding citizens, who condoned the proceedings that recently occurred at Mansfield."

I further respectfully refer you to an ably written editorial in yesterday morning's issue of the Chicago *Chronicle*, in which public sentiment of the country was voiced in an expression that "law and order should be restored though the proceedings should require the service of the entire State Militia."

We, as an organization, are law-abiding citizens. We never will break a good law, and we never shall submit to mobocracy. We shall never submit to be governed either by mob rule or lawless officials.

Mansfield authorities have violated the Constitution of the United States and the laws of the State of Ohio every time they have taken our Elders into custody and sent them out of the city.

Our members in Mansfield have suffered untold persecution. They have been deprived by the lawless acts of the officials of the emblems of the broken Body and shed Blood of our Lord, which Sacrament it is our custom to administer on the first Lord's Day of each month.

I ask, your Excellency, is the right of free speech and civil and religious liberty a mere boast in the State of Ohio, or does it really exist?

Life has been endangered, the homes of two respectable citizens have been wrecked; one the home of a poor widow, for which no reparation has been offered by Mansfield citizens or officers.

The sacred principles for which the Pilgrim Fathers suffered, Roger Williams toiled, William Penn sacrificed, Lord Baltimore labored, James Oglethorpe strove—in short, the sacred principles which lie at the very foundation of our government—have been for the past two months trampled under foot by the irresponsible rabble of Mansfield and by lawless officials.

As Daniel Webster, the great constitutional expounder, said, the whole justification for government is concentrated in the one word—Protection.

If protection cannot be furnished to life and property in Ohio, there is no excuse for any State Government.

I am sending you this lengthy telegram tonight to lay before you the full state of affairs, and to give you ample opportunity to act in your official capacity for the coming Lord's Day.

Permit me in this connection to call your attention to the law in the State of Ohio, upon this subject:

"In 1 Bates' Ohio Annotated Statutes (2d Ed.), page 1720, Section 3034: The active militia shall be known as the 'Ohio National Guard' and may be ordered into active service by the Governor to aid the civil officers to suppress or prevent riot or insurrection, or to repel or prevent invasion; and they shall in all cases be called into service before the unorganized militia."

I call your attention to note that it is not necessary for you, as Chief Executive of the State, to wait to call out the militia until compelled to do so by legal authorities. That, to say the least, would be a very stupid law, because when local authorities act as they have in Mansfield, a whole generation of men might be murdered, and still officials might not ask for the militia to be called out.

You will kindly note that in Section 3034, which I have just quoted, the Governor may call out militia in order to suppress or *prevent riot*.

We have scores of officers and thousands of lay members who are willing to die, if necessary, for the cause of Christ.

We shall never cease to demand our right to proclaim the Gospel of Jesus Christ to the members of our Church in Mansfield.

If the people do not wish to come to hear, it is their privilege to stay away.

At least two officers of the Church will be in Mansfield next Lord's Day to conduct services. I am giving you ample opportunity to have sufficient militia there on Saturday to preserve law and order on Lord's Day, the 23d inst. Not only the best citizens of all Ohio but of the civilized world will hold you responsible for any outrages that may be perpetrated upon these ministers of the Gospel, should you fail to protect them with all the powers that lie back of you as the Chief Executive of the State.

As a citizen of the United States, I appeal to you for protection to our ministers and members, who are also citizens of the United States, on next Lord's Day.

I further believe it will be necessary in order to put down the awful spirit of lawlessness which has been reigning in Mansfield for these two months, that you keep the militia there for some days, really over Lord's Day, the 30th inst.

It is certainly beyond any question that the situation in Mansfield now imperatively demands that you should call out the militia, to furnish protection to life, liberty and property in that city.

I shall expect you to do me the honor of giving me an early reply.

I am, Sir, Most Respectfully Yours,

WILLIAM HAMNER PIPER,
Overseer-at-Large of the Christian Catholic Church.

CHICAGO.

An audience of over two thousand people gathered at Central Zion Tabernacle on Lord's Day afternoon, September 16th.

Overseer Piper spoke earnestly on the text, "Seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you."

As is always the case with a true Zion sermon, it went straight to the point and dealt with the intensely practical affairs of life.

The people listened with an eager interest, and at the close arose with prayerful determination to seek first God's Kingdom, believing the promise made by His Son that all these things should be added unto them.

While in the midst of his address, Overseer Piper received the telegrams from Crestline and Mansfield, Ohio, conveying the news of the outrage at Mansfield. A murmur of indignation swept over the audience as the Overseer read the dispatches.

After a few forceful remarks placing the blame for the riot where it belonged—upon the Mansfield city officials—Overseer Piper asked all the ordained officers who were ready to go to Mansfield on Monday, if ordered, to arise.

Instantly every officer in the Tabernacle was upon his feet.

"Every member of the Church who is ready to go, if ordered, stand," called Overseer Piper.

Nearly every member of the Church present eagerly stood upon his feet.

The Overseer then asked, "Shall Zion retreat?"

"No!" was the unanimous response of the audience.

There was a ring in the voices which told that every member of Zion would stand by the General Overseer and the Overseers in the Mansfield matter to the last dollar of their means, to the last drop of their blood.

Then the heads of all were bowed and briefly, but very earnestly, prayer was offered, asking God to heal Elder Basinger, who had been slightly wounded; to bless, protect and keep faithful all Zion in Mansfield and to give Zion final victory over all the power of the enemy.

There was a most fervent Amen from thousands of hearts.

Missions in Illinois.

Meetings held by Overseer George L. Mason.

Following his successful mission to various Gatherings of the Friends of Zion in Iowa, Overseer Mason conducted a series of special meetings with a number of the Gatherings in Illinois.

As in Iowa, he found a plentiful harvest awaiting God's laborers.

He writes of his mission as follows:

In Geneseo a small but faithful Gathering has been working under the leadership of Mrs. W. G. Luther. I held one afternoon and one evening meeting in the Salvation Army Hall; also two parlor meetings. Eight were baptized in a large pond.

In Ottawa two parlor meetings were held, and one evening I spoke in the Town Hall on the South Side to a very attentive company, who had been quite uninformed as to the real nature of the Christian Catholic movement. Regular meetings are to be held in the home of Mrs. Ward, 225 Campbell Street.

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Streator has a number of friends of Zion on whom I called. They are not yet organized.

The Pontiac Gathering, through circulation of LEAVES OF HEALING, has grown rapidly under the leadership of Brother O. W. Farley and Mrs. Farley. They worship in a hall. Friends came in from other towns and were refreshed in spirit and body. Sixteen were baptized in the river before many quiet spectators—the first observance of Triune Immersion in the city.

In Odell I held a cottage meeting, and three friends of Zion promised to begin a regular meeting at the home of Mrs. Sarah Marsh.

In Dwight a goodly company of the members and friends gathered to meet me one afternoon. The irrepressible Brother Seeger is leader of the Gathering.

Both Pontiac and Dwight have lately been favored with Deacon Sloan's Zion City Lecture and exhibition of pictures.

All these towns are cursed with preachers who are either active Baal-worshipers in the lodges or are afraid of losing their bread and butter if they condemn secretism and tobacco. These men give quiet orders to their people to boycott the Zion meetings. The Zion people are staunch and faithful.

They need your constant prayers. Let the people in each of these Gatherings mention by name in prayer the Zion Gatherings in other towns.

The Christian Catholic work is one, and must in no case become merely local.

Brethren, pray for us in Chicago, and for the European party, and for the workers in China and Australia.

Windom, Minnesota.

Deacon Orren C. Kibbey, in Charge.

Zion in this part of Minnesota has had its persecution, beginning with the occasion when Elder (then Evangelist) F. A. Graves was threatened with death, arrested and placed in jail because he assisted a Zion family to kill and bury their hogs.

Elder Graves had not visited this, his old home county, since that time until the much more pleasant mission concerning which he writes below.

Elder J. G. Excell, in charge of the Branch at St. Paul, Minnesota, accompanied Elder Graves on this mission.

Elder Graves writes:

Again in the beautiful State of Minnesota we have had the privilege of preaching the Full Gospel.

Elder Excell and I were sent to Windom, first to unite in marriage a Zion couple whom I baptized a year ago, Mr. Walter Greenfield and Miss Jennie Johnson.

Then we held four public meetings in the little Zion Tabernacle.

Zion members came from the surrounding country. Two came eighty-six miles, and were baptized by Triune Immersion.

Some came from Worthington and some from Triumph.

The meetings were not largely attended, but most of those who attended seemed very desirous of hearing the truth.

May God hasten the time when Zion shall rule in Minnesota.

Deacon Kibbey, who is in charge of the Windom work, was not at home during the meetings, being in Chicago at the time.

Victoria, British Columbia.

Rev. Eugene Brooks, Elder-in-Charge. Evangelist Sara-Leggett Brooks, Assisting.

Elder Brooks has sent us the following bright and interesting report of Zion's conflict with Satanic powers in British Columbia:

In obedience to our Lord's command, we have been "going into the streets and lanes of the city" and compelling them to come in. We have been, by His Holy Spirit's power, making disciples.

We hold four street meetings weekly. These, with Zion Tabernacle services, give us nine services a week. We also conduct missions in various places outside of Victoria.

A few weeks ago we went to Nanaimo, British Columbia, and held a five days' mission. While the immediate results were not great, the seed sown has borne fruit. A letter from there says: "We trust you will soon visit us again. Your last sermon decided several and they desire to be baptized."

While there, Mrs. Brooks and I sold Zion Literature from door to door with good success.

While in this laudable calling, the Presbyterian minister ran us down in his buggy, and lectured us about what we had said to one of his members and also on the street about preachers.

I was told that in one of our street meetings there we had five preachers.

We made the Devil mad and he wrote about us.

This advertised us so that in one way or another I may say, "nearly all in Asia heard the Word."

Not only in Nanaimo has the Devil been aroused.

Here in Victoria the Devil of Secretism is thoroughly mad.

We have just returned from a street meeting where we preached, alone, surrounded by a mob of several hundred, who would have done violence but for the timely interference of the police.

It began two weeks ago when we gave "Our Objections to Secretism" on the street.

But God is blessing.

At our street meeting yesterday (Sunday) evening, while we were hurling the judgments of the first chapter of Isaiah at sin and Satan, a woman ran out of the crowd and called for us to pray for her. She had come from a neighboring town to bring her niece for an operation, but, like the woman of Canaan, she was in greater need.

Nor is the Devil asleep in Chinatown.

For a year we have prayed God to help us reach the five thousand Chinese here.

A few months ago the Lord sent us a young Chinese brother—Ernest Lowe. He needed sifting, and we had to wait until now.

A few weeks ago we began street meetings in Chinatown with our Brother Lowe as interpreter.

He also speaks, and from what he tells me afterwards he gives it to them pretty straight.

God has most signally blessed him.

The first meeting we held was on Friday evening.

Early Sunday morning the Chinese minister for the English Church came to our Tabernacle and asked our Brother Lowe to ask me not to preach Divine Healing any more in Chinatown.

He said the Chinese were not able to understand it, and it only caused trouble. He asked me just to preach Salvation—they understood that.

We learned that some of these Chinese Christians had gone to him and said, "Why you not pleach Gospel same like these men? Him pleach Gospel much power. Him like oiled machine—him move, him do something. You no pleach power."

When this ecclesiastical limb of Divine Law tried to explain it away, the simple-hearted Celestial responded, "Yes, but me look in Bible and him say just same like them say."

This, of course, gave this Chinese Demetrius some concern for his shrines. Hence these tears and this visit.

How I wish we had some of Zion's Literature in Chinese! Pray for us that we may reach these Chinese.

Almost invariably God's great grace follows close upon the heels of the Devil's great disgrace.

Right after the Devil had made so much noise our good Father came as silently as the dews of Hermon and wonderfully healed the sprained arm of Brother and Sister Rogers' little girl.

Our brother told, Wednesday afternoon, what a time they had the Sunday before in dressing the little one, owing to the intense pain.

They brought her to church. I prayed with her.

When I went to pray she began to cry and draw back, fearing I would touch her sore arm.

As I prayed I slid my hands down on the sprained wrist, took it from the sling and let it hang down.

When she got out of the door she wanted it put back in the sling, fearing it might begin to pain again. But her father told her it would be all right now, and put the cloth in his pocket.

At supper she was pretty hungry and forgot her wrist. She grasped her chair with both hands and to her surprise it did not hurt.

Then she said, "See! I can use my sore hand."

It was not two hours from the time of prayer until she was using that sprained wrist without pain.

These things do not "happen so." To our God be all the glory.

A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you*, do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT HIS APPEARING.

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Seven Thousand Eight Hundred and Sixty-Four Baptisms by Triune Immersion Since March 14, 1897.

Seven Thousand Eight 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 September 14, 1900, by the General Overseer	4339	
Baptized by Elders and Evangelists	1534	
Total Baptized in Central Zion Tabernacle		5873
Baptized in places outside of Chicago by the General Overseer	128	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1863	
Total Baptized outside of Chicago		1991
Total baptized in three years and six months		7864

The following-named seven believers were baptized in Central Zion Tabernacle, Wednesday, September 12, 1900, by Elder F. A. Graves:

Amend, Master Fred ..... 2147 Clarendon Avenue, Chicago, Illinois
Anderson, Mrs. S. J. ..... Des Moines, Iowa
Anderson, Miss Mabel ..... Des Moines, Iowa
Buxton, Miss Clara ..... 838 West Thirteenth Street, Chicago, Illinois
Detlef, Mrs. Lena ..... 179 West Seventeenth Street, Chicago, Illinois
Jackson, Miss Clara Bell Lillian .. 37 East Sixteenth Street, Chicago, Illinois
Wilcox, Mrs. Emma ..... Phoenix, Arizona

The following-named sixteen believers were baptized in the Vermillion River at Pontiac, Illinois, Lord's Day, September 2, 1900, by Overseer George L. Mason:

Bare, Mrs. J. H. ..... Bloomington, Illinois
Farley, O. W. ..... Pontiac, Illinois
Farley, Mrs. Lizzie ..... Pontiac, Illinois
Fowler, Miss Lucy ..... Pontiac, Illinois
Fry, Daisy D ..... Graymont, Illinois
McCormack, Mrs. Hattie ..... Pontiac, Illinois
Porter, W. P. ..... Pontiac, Illinois
Porter, Mrs. M. ..... Pontiac, Illinois
Sebert, George W. ..... Pontiac, Illinois
Shulenberger, Anna ..... Pontiac, Illinois
Strech, John ..... Graymont, Illinois
Taylor, George E ..... Pontiac, Illinois
Taylor, John A. ..... Pontiac, Illinois
Taylor, John C. ..... Pontiac, Illinois
Tuttle, L. H. ..... Graymont, Illinois
Tuttle, Celia ..... Graymont, Illinois

The following-named eleven believers were baptized at Davenport, Iowa, Monday, August 27, 1900, by Overseer George L. Mason:

Goeke, David ..... Davenport, Iowa
Goeke, Mrs. Eva ..... Davenport, Iowa
Graham, Mrs. Lunetta ..... Davenport, Iowa
Heck, Josiah G. ..... 2842 Upland Place, Moline, Illinois
Huntley, DeWitt C. ..... 728 West Fifteenth Street, Davenport, Iowa
Huntley, Dora H. ..... 728 West Fifteenth Street, Davenport, Iowa
Huntley, Mrs. Hattie E. ..... 728 West Fifteenth Street, Davenport, Iowa
Huntley, Katherine S. ..... 728 West Fifteenth Street, Davenport, Iowa
Leinbaugh, Mrs. Katherine ..... Davenport, Iowa
Monroe, Mrs. Alice ..... Davenport, Iowa
Voeliner, Mrs. Johanna ..... Davenport, Iowa

The following-named seven believers were baptized at Van Wert, Iowa, Friday, August 24, 1900, by Overseer George L. Mason:

Ames, Miss Emily ..... Beaconsfield, Iowa
Dibble, Mrs. Elizabeth ..... Van Wert, Iowa
Johnson, David M. ..... Van Wert, Iowa
McCullough, Mrs. W. ..... Van Wert, Iowa
Spencer, Mrs. Lucinda ..... Van Wert, Iowa
Tuttle, Alvah ..... Van Wert, Iowa
Tuttle, Mrs. Lucinda ..... Van Wert, Iowa

The following-named eight believers were baptized at Willows, California, Lord's Day, September 9, 1900, by Elder W. D. Taylor:

Gupton, Ann Elisa ..... Willows, California
Horner, Ada ..... Willows, California
Kendrick, Charles A. ..... Germantown, California
Kendrick, James K ..... Germantown, California
Kendrick, Mrs. Lizzie ..... Germantown, California
Mead, Laura Jane ..... Willows, California
Quint, Malvina Mildred ..... Princeton, California
Quint, William Fredrick ..... Princeton, California

The following-named six believers were baptized at New Whatcom, Washington, Wednesday, August 29, 1900, by Elder R. M. Simmons:

Finney, Mrs. Anna ..... Delta, Washington
Finney, Miss Anna ..... Delta, Washington
Finney, Miss Edith S. ..... Delta, Washington
Oertli, Henry ..... 1535 Central Avenue N. W., New Whatcom, Washington
Stadelman, Mrs. Julia A. ..... 1765 C Street, New Whatcom, Washington
Stewart, William ..... Abny Hotel, New Whatcom, Washington

The following-named five believers were baptized at Cleveland, Ohio, Tuesday, September 11, 1900, by Elder R. N. Bouck:

Fleming, Miss Katie ..... 29 Guernsey Street, Cleveland, Ohio
Hershiser, Mrs. Nettie P. ..... 424 Sibley Street, Cleveland, Ohio
Hershiser, Beulah ..... 424 Sibley Street, Cleveland, Ohio
Kibler, Mrs. Carrie ..... 25 Fulton Street, Cleveland, Ohio
Nelson, Mrs. Hannah ..... 11 Knowlton Street, Cleveland, Ohio

The following-named four believers were baptized in the Des Moines River at Petersburg, Minnesota, on Lord's Day, September 9, 1900, by Deacon J. W. Crane:

Richardson, Gershom J. ..... Sherburn, Minnesota
Richardson, Mrs. Ida E. ..... Sherburn, Minnesota
Sorensen, Christ L. ..... Petersburg, Minnesota
Sorensen, Mrs. Minnie E. ..... Petersburg, Minnesota

The following-named four believers were baptized at New Whatcom, Washington, Friday, August 31, 1900, by Elder R. M. Simmons:

Handy, George W. ..... Lynden, Washington
Handy, Mrs. Jennie E. ..... Lynden, Washington
Handy, Miss Orel B. ..... Lynden, Washington
Henderson, Mrs. Christina ..... Badger, Washington

The following-named four believers were baptized at Madison, Wisconsin, Lord's Day, August 19, 1900, by Deacon John Cory:

Cory, Mrs. Anna L. ..... 324 East Johnson Street, Madison, Wisconsin
Cook, John Strong ..... Burke, Wisconsin
Cook, Mrs. Amelia F. ..... Burke, Wisconsin
Hargrave, Mrs. Nettie ..... 725 University Avenue, Madison, Wisconsin

The following-named three believers were baptized at Omro, Wisconsin, Thursday, September 13, 1900, by Elder E. B. Kennedy:

Bennett, Mrs. Martha ..... Omro, Wisconsin
Locke, Miss Ida E. ..... Winneconne, Wisconsin
Tucker, Stephen W. ..... Winneconne, Wisconsin

The following-named two believers were baptized in the Des Moines River at Windom, Minnesota, on Saturday, September 8, 1900, by Elder John G. Excell:

Evans, Miss Ellen ..... Le Sueur, Minnesota
Evans, Evan Milton ..... Le Sueur, Minnesota

The following-named two believers were baptized at New Whatcom, Washington, Friday, September 7, 1900, by Elder R. M. Simmons:

Anderson, Charley ..... Badger, Washington
Henderson, Nels ..... Badger, Washington

The following-named believer was baptized at Cleveland, Ohio, Friday, September 7, 1900, Elder R. N. Bouck:

Culver, Miss Jennie ..... 56 East End Avenue, Cleveland, Ohio

The following-named believer was baptized at Elm Valley, Michigan, Lord's Day, September 9, 1900, by Elder H. D. Brasefield:

Phillipy, Miss Nellie ..... Elm Valley, Michigan

Perfectly Healed at the Time of Prayer.

412 SOUTH STREET,
SPRINGFIELD, MISSOURI, September 4, 1900.

REV. WILLIAM HAMNER PIPER.

Dear Brother in Christ:—Your letter received, stating that you had prayed earnestly for my healing.

On Thursday night at 9:30 o'clock I knew that you or some one else was praying for me.

I felt the warm glow and new life coming into my body.

I know that my Father in Heaven gave me perfect healing, bless His Name forever.

There are three or four of us members of the Christian Catholic Church. We have a Bible Class. I told them about my healing.

I went to the Salvation Army meeting and testified what the Lord Lad done for me.

God blessed me in my testimony.

I do thank my Father in Heaven and give Him the glory for my healing.

I thank and praise Him tonight for raising up such a man as Dr. Dowie, to give the world light on this glorious Full Gospel and building up Zion throughout the world.

I thank you very kindly for praying the prayer of faith for me. God bless you. Yours in Christ, C. CHAMBERS.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

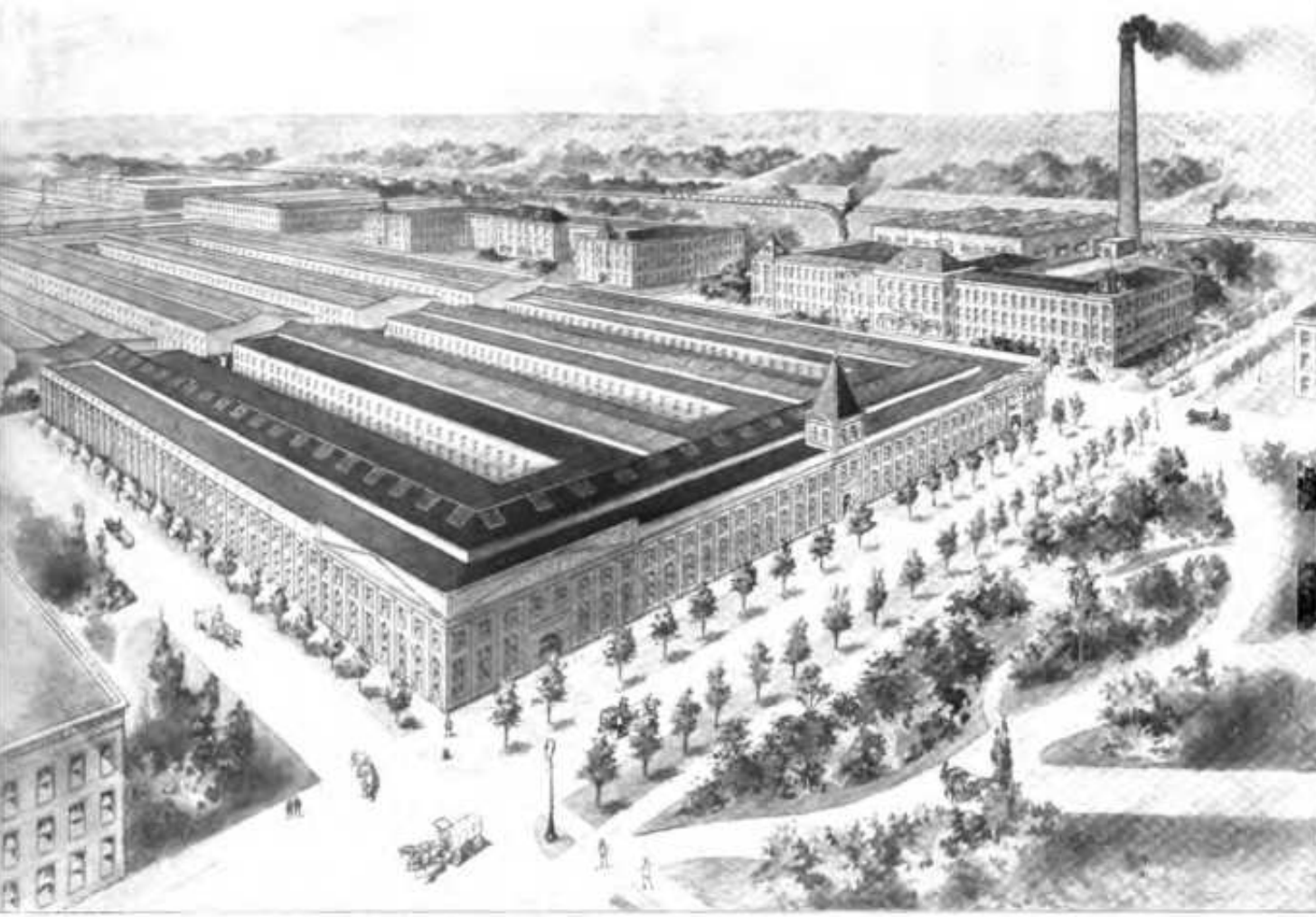
I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 23. CHICAGO, SEPTEMBER 29, 1900. PRICE FIVE CENTS.



ZION LACE INDUSTRIES BUILDINGS, AS PROJECTED.

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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.

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All communications upon business must be addressed to

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1207 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, SEPTEMBER 29, 1900.

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PUBLISHER'S NOTICE.

AT THE moment when the General Overseer was offering the Prayer of Consecration of Zion Temple Site, when all the assembled thousands stood in the attitude of reverent devotion, a photograph was taken by Zion's Photographer, Mr. George R. Lawrence. This photograph was made with the largest camera ever constructed, upon one of the largest plates ever used for photographic purposes.

The photograph itself is twenty-five inches wide and ninety-five inches long. From this a halftone engraving has been made, the largest in the world, being the same size as the photograph.

Pictures from this halftone have been printed in Zion Printing Works upon heavy enameled paper, and will be sold for twenty-five cents each, or mailed for twenty-five cents plus five cents for postage.

Every member of Zion should have one of these wonderful pictures and buy several to send to his friends.

The picture is full of spiritual power.

Send all orders to ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago.

THE GENERAL OVERSEER'S ITINERARY.

BELOW is given the itinerary of the General Overseer of the Christian Catholic Church in Zion through Scotland and Ireland, during his holiday throughout September, 1900:

Depart from London, Monday morning, September 3d 10:40 A. M.

Arrive at Edinburgh, Scotland, September 3d, 8:28 P. M.

Remain in Edinburgh from September 3d to morning of September 10th, at The Royal Hotel.

September 10th, at Dundee, Scotland; Queen's Hotel.
September 11th, to Aberdeen, Scotland.
September 12th, at Aberdeen.
September 13th, to Braemar, Scotland.
September 14th, at Braemar.
September 15th, to Dunkeld, Birnamwood, Scotland.
September 16th, Sunday, at Dunkeld.
September 17th, to Inverness, Scotland; Palace Hotel.
September 18th, at Inverness.
September 19th, to Fort William, Scotland; Caledonian Hotel.
September 20th, to Oban, Scotland; Marine Hotel.
September 21st, at Oban.
September 22d, to Glasgow, Scotland.
September 23d, at Glasgow.
September 24th, direct steamer to Belfast, Ireland.
September 25th, at Belfast; Royal Avenue Hotel.
September 26th, at Portrush, Northern Counties, Ireland.
September 27th, morning train to Derry, Ireland; Ulster Hotel.
September 28th, morning train to Belfast, Ireland.
September 29th, to Douglas, Ireland.
September 30th, at Douglas; Villiers Hotel.
October 1st, to Liverpool, England; Adelphi Hotel.
October 2d, at Liverpool.
October 3d, to London, England.

Permanent London address: 33 Roseberry Avenue, E. C., London, England.

PUBLISHER'S NOTICE.

To Our Subscribers Whose Subscriptions Expire With the Present Volume.

Many of our subscribers' subscriptions expire with Volume VII, Number 26, October 20, 1900.

All subscriptions with 6-52 (Volume VI, Number 52) on the label we use to mail the paper expire with the above date.

We will consider it a great favor if those who desire the paper continued will renew their subscriptions previous to October 20th, as it will save us the time and labor of taking their names from the list and reëntering them.

Address all communications to

MANAGER OF ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, Illinois.

NOTICE TO OFFICERS AND MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion to Mrs. Carl F. Stern, Room 309, Zion Home, 1201 Michigan Avenue, Chicago, Illinois.

Send as soon as possible after publication, and carefully mark *name and date of paper clipped from*, on each article.

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FROM HEAVEN did the Lord behold the earth;
To hear the sighing of the prisoners;
To loose those that are appointed to death.—Psalm 102:19, 20.

ZION'S Message goes forth to tell the nations that God does not put sickness or disease upon the people. It tells them that He came in the Person of His Son, our Lord Jesus Christ, to bring life and health to all who will repent of sin and come to Him for Salvation and Healing.

How many today are sighing upon beds of sickness, unable to fill their places in life! They have powers which God gave them to use in the extension of His Kingdom. The multitudes whom they could help into the Kingdom are perishing around them, while they themselves are bound and appointed unto death.

To how many such bedsides the Little White Dove has gone with its Message of Jesus the Healer! And how many sick ones have touched the hem of His garment and been made every whit whole!

But many have not heard this Message, and we need your help, dear reader, to send it out, especially into foreign lands.

In a letter from Wisconsin, enclosing an offering to the Literature Mission, the writer says:

This little offering has been on my mind for quite a long time.

It does seem that Satan holds one back when one does not Go Forward when God commands.

May God bless Zion and all her institutions, and especially LEAVES OF HEALING.

When any of our readers feel prompted to help Zion Literature Mission, they may be sure that the call is from God, and probably an answer to prayer. Some of these answers have been quite marked.

May the Beautiful Emerald Isle Accept the Full Gospel.

A writer in Ireland says:

I esteem it a very high honor, as well as a very great responsibility, to be entrusted with the scattering of these precious LEAVES.

Will you pray that God will guide me in the work and that truth-seekers will come and ask me for the literature? Many have come.

I pray that God may bless you all abundantly in Dr. Dowie's absence, and make him more than ever a blessing to the world.

I am praying every day for the coming of the King. I pray that I may live to see the day.

Will you pray for a lady who has been an invalid forty years? She is reading LEAVES OF HEALING.

Another writer in Ireland says:

I have received many parcels of Zion's LEAVES OF HEALING and other papers to distribute.

I have sent them out to many friends, that they may be the means of doing good to others.

There was one place to which many had gone, but not by post, and I thought the man of the house was angry at me, so I considered it better not to take in any more.

The very next time I met that man outside he asked me for the one entitled "Tobacco: Satan's Consuming Fire." He asked for a few copies.

It is nearly two and a half years since I stopped the use of swine's flesh through the direction of the Holy Spirit.

I never heard of Dr. Dowie until one year and three months ago.

I have been healed and can testify and talk about Dr. Dowie's teaching to any one who may be considering Zion.

Zion's Messenger Visits the Bedside of a Native in India.

The following letter was written to the General Overseer by a native in India:

REVEREND AND DEAR SIR:—You will be surprised to get a letter from me, from such a distant land and from such an unknown person as myself.

I am a native Christian, born of Christian parents, trained in a theological seminary, and have served nearly forty years with untiring zeal and devotion my great Master, Lord Jesus Christ.

I am very sorry to say that in September last I was attacked with paralysis which has taken away the use of my limbs on the right side, and consequently I am confined to my bed.

In this state of health I fortunately, by God's Grace I can say, came across some of your publications, especially "Do You Know God's Way of Healing?" In it I found a new doctrine to which I was quite in darkness for the many years in which I have served the Lord.

I cannot find words to thank you for the new idea you have put into my mind.

After reading your valuable work, "Doctors, Drugs and Devils," I am fully persuaded that medicine will do no good on earth.

I am quite convinced that the Lord Jesus Christ, who was able to cure all manner of sickness and disease, is the same today, and can pardon my sins, which I believe have brought on this disease, and thus restore me once more to my perfect health and strength.

Again thanking you from the bottom of my heart, I humbly beg you to pray for my recovery, which will enable me to serve the Lord for some time longer, and make me lead a life purer and holier until my last call comes.

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.

Since training a child in right habits is a great help to him all through life, how important it is that Zion children should be trained by Zion teachers. And since God in His Word says that His blessing is kept from falling on His people when they withhold their tithes and offerings and thus rob God, how important it is that the children should be taught to begin early to give tithes and offerings.

Zion Literature Mission has often received offerings from the children in different parts of the United States. Among these the most regular contributors have been Anna, Erma and Henry, three children living in Dewey, Wisconsin.

Their father writes:

Herewith the usual contribution of twenty-five cents each, which please credit to the children, Anna, Erma and Henry.

We are all continually receiving beautiful blessings from the Father's hand; this year more and more beautiful than ever before.

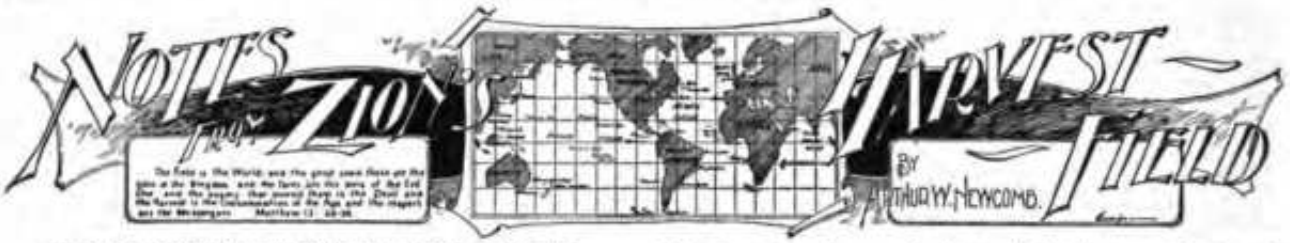
We would like to increase our contribution, but are unable at present.

If all Zion's people made arrangements to contribute even ten cents for each child each month, what a great help it would be to the Mission work.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending September 22, 1900.

4480 Rolls to	Various States in the Union.
1074 Rolls to	Hotels of the World.
630 Rolls to	Africa.
175 Rolls to	India.
79 Rolls to	Various Foreign Countries.
Number of Rolls for the week	6,438
Number of Rolls reported to September 22, 1900	714,654

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ELDERS BRUTALLY BEATEN AND PAINTED.

Mansfield Mob Attacks Elders Moot and Basinger, Strips and Beats Them, and Covers Them with *Smokestack* Varnish, on Lord's Day Morning. Evangelists Mobbed.

MAY GOD have mercy upon the miserable roughs of Mansfield who, blinded by passion and led on by wicked men, committed the foul crime against their city, their State, their Nation and their God, on Lord's Day morning, September 23, 1900.

May God have mercy upon the wretched official leaders of the mob, base, truculent cowards to the heart's core, who, because Zion attacked their sins and struck in the face their idol Mah-hah-bone, have not only winked at mob violence, but have incited it.

May God have mercy upon those craven-hearted editors and false ministers who, having by their misrepresentations created the horrid Frankenstein of the mob, now tremble in its monster grip and feebly attempt to disclaim their hand in its creation.

May God have mercy upon the invertebrate Governor of Ohio, who, for political and Masonic reasons, is afraid to perform the duty which he swore to perform when he took the oath of office.

Their plight is a pitiful one. It is difficult to see how they will escape the terrible harvest of whirlwind from the wind which they have sown.

May God pity them in the day when the whirlwind comes. They have fought against God and lifted up violent hands against His anointed ones, and unless they quickly repent, God's Word says they shall perish.

In last week's issue of LEAVES OF HEALING, we published a long telegram sent to Govenor Nash by Overseer-at-Large William Hamner Piper. This telegram, setting fo ı briefly the entire situation in Mansfield, caused widespread press comment. Many of the newspapers of Ohio and other States published it entire, calling attention to it in such terms as "A Masterly Document," "An Indictment Which Must be Met," and others similar in tone.

The effect which all of this has had upon the cowardly and subservient Governor of Ohio is succinctly set forth in the following brutal telegram to Overseer Piper:

COLUMBUS, OHIO, September 2., 1900.

REV. W. H. PIPER, Chicago.

The civil authorities have not asked for my aid and I will not act until they do. GEORGE K. NASH.

Now Governor Nash has an indictment to meet, returned by a grand jury composed of the best citizens of the State and Nation to which he is an everlasting disgrace.

Last Lord's Day, early in the morning, Elders Ephraim Basinger and Silas Moot, obeying their instructions from Headquarters, entered Mansfield to minister to the Branch of the Christian Catholic Church in Zion in that city.

No police were at the train to meet them, but a small mob was there and prevented them from engaging a cab to convey them to the home of Mr. Leiby, where services were to be held.

Compelled to walk, the Elders were soon surrounded by a howling mob of diabolically-inspired hoodlums. In an incredibly short time the news had spread that they were in the city. It seemed to reach the ears of every one except the police, who previous to this had always been first to learn of the presence of a Zion Elder.

Elder Moot's letter, given below, tells how for hours he and Elder Basinger were bruised, beaten, choked, stripped, painted and insulted, without the cowardly Mayor or any of the police even putting in an appearance.

The fact only confirms what has been as clear as day from the first, that the Mansfield officials are not only conniving at these mobs, but are themselves the instigators of these outrages.

The following is Elder Moot's letter, describing the treatment given him and Elder Basinger:

LIMA, OHIO, September 24, 1900.

DEAR OVERSEER PIPER:—I know you are desirous of receiving further information concerning Mansfield.

Elder Basinger and myself went as directed to Mansfield, arriving at 6:35 A. M., Lord's Day morning.

While there were probably fifty persons scattered along the depot grounds, there was no appearance of a mob.

But when we went to a cab and were about to enter, we were prevented. The cabman kept us out at the orders of two young men.

When we saw that there was no possibility of getting from the depot in a cab, we started, unmolested, toward Vonhof Hotel, on Diamond Street.

We had not gone far before stones were hurled (not many, however), some apples, two or three eggs and many other missiles which could be gathered along the street.

In my heart I was humming, "Our God is able to deliver us."

When we got within two blocks of the square, as Elder Basinger judged, I was hit two or three severe blows upon the head, which dazed me.

The mob was determined we should not go down town farther.

They said, "You must go out of town."

Elder Basinger escaped blows, as we walked down, or back, on Diamond Street toward the depot. As we crossed the tracks I received a severe blow on the face, the man's fist grazing the skin of my nose, blackening and nearly closing my eye and causing my nose to bleed.

Here, I suppose, I was severely choked, judging from the looks of the young man's face and the tension of his muscles. God saved me from all pain from choking and the severe blows. Of course, I knew where I was hit. My eye and ear were and are a little tender when touched.

With a pretense of walking us out of town, they took us up a hill to the Richland Carriage Works, so I understand, where a pail of carriage paint with broom-brush was awaiting our arrival.

I judge that the man who appeared was the one in authority there and was more than willing to have his paint so used.

Here they asked us to talk, evidently wanting us to cry enough.

They demanded that we strip ourselves and prepare for the paint. Our overcoats, coats and vests were removed forcibly, yet without tearing.

Here there was another pause. The first pause was when the two apparent leaders were compelled to each make a "speech" to inspire the others to touch us in removing our clothing at first, and help them bear the responsibility in their unlawful conduct.

Here one of them picked up a piece of board, ready to strike me if I would not strip myself. I refused. Some one said, "Don't do that; he has enough," for my eye was quite a spectacle, and they knew of my bleeding, though through God's mercy only one handkerchief was saturated.

My shirts, trousers and drawers were soon torn off me and the painting began.

Elder Basinger's trousers and drawers were slipped down and he was painted.

Our clothes were then offered us, but when I tried to put on my trousers they were so torn I had nothing but a leg ripped entirely from top to bottom to hang on. I hung it on, sustained by suspenders, and held with my hand two-thirds of the other leg as best I could.

I put on my vest, which still retained my watch and money in it. My overcoat was then placed over my painted body, and with my coat

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under my arm and Brother Basinger at my side we started on our journey. When crossing a narrow bridge over a small stream twelve or fifteen feet below, they tried to make us promise and swear that we would never come back. I said I came by direction this time and would come only in the same way again.

When their threats to throw us down could not avail, one cried, "That will do."

We were then taken to Brother Leiby's house, where a saloonkeeper took charge of us for the crowd.

Brother Leiby's people were gone, but we were placed upon their porch and asked to talk.

Words did not come to us at the moment that we were sure would be appropriate, so they said "Pray."

I knew what was in my heart, so I prayed, saying, "Our Father in Heaven, bless these people, for Jesus' sake. Amen."

I had no feeling of resentment at any time, and God took fear away, so that it was not much of an ordeal, through the Grace which God gave.

The saloonkeeper said he would protect us, that the people had confidence in him and would do what he said; so we began the march again for some considerable time.

As we reached Main Street by back streets, down the railroad track, etc., the police manifested themselves and took charge of us without any trouble.

The Mayor soon came and escorted us to the city prison (so I understand), where we were soaked with lard, washed with benzine, and then had the privilege of a bath.

They let many spectators in to see us washing off the paint. Yet we are thankful for the favor shown us.

A clothier came and took our measure and brought clothing. We waited about two minutes for a cab and then proceeded to the depot and took the Pennsylvania train for Lima at 12:05.

Thus ended a five-hour and thirty minute stay in Mansfield.

I did not look back at any time, so I do not know much about the size of the mob following; but it did not seem large and only a few seemed bent on any real rudeness to us.

At Leiby's house, as I stood on the porch, I beheld the faces of the people, and I loved them. There were not more than 300 there, I judge.

It was a stratagem on the part of the officers to let the mob have us. They (the mob) knew it, and were doubtless the willing tools in the hands of the officers to do this, as they were determined not to protect us in letting us have liberty to preach.

To some it might seem that nothing was being gained, and the officers seemed determined by word never to give us liberty in Mansfield; yet I think the battle is being won, and you are pursuing the right course.

It was a glorious experience to me.

Upon arriving in Lima we took a cab to my home, saw my wife and little children, and reported at Zion Tabernacle, where our people were assembled.

We could get no breakfast and we could not eat much at Crestline, but God was our strength; and while I did not go to Zion Tabernacle in the evening, we had a service in our home, at the close of which I was feeling much revived and able to eat.

I had a good night's sleep and awoke about five, feeling well. My eye looks better.

I am rejoicing much in God.

God blessed our afternoon service. An elderly lady was there for the second time, and she came to me and asked prayers, saying she believed in Divine Healing.

God took away her pain in a short time.

There were more requests for prayer than usual and I could pray more in faith with my black eye than at any time previous.

Pray for us

The following letter, written by Elder Moot on Monday, September 24th, gives additional evidence to the ferocity of the attack and God's merciful keeping power:

There is one matter which I wish to mention.

As my good wife was washing my head thoroughly this afternoon she noticed the imprint of a thumb with its nail in my neck, which confirms what seemed to me to be taking place: a violent choking. Both hands were in a convulsive way placed around my throat.

I saw the anger of the man's face and felt the tension of his muscles. I realized a very little choking, but no pain.

I made no effort at retaliation.

I had committed myself to God and left myself there with Him.

I had a firm determination to walk by faith, and not sight nor earthly sense.

I sometimes wonder as I meditate upon the events of yesterday, if I knew these fearful blows were to be given me if I could so confidently trust. Surely God is the Author of even our trust as well as our delivering. I only speak of this for God's glory, and perhaps it had better be told a year from now, or ten years.

I have been feeling just splendidly all day, and it is now 10 o'clock.

My daughter, thirteen years old, confirmed her mother's statement about the impress of the thumb with nail in my flesh on the back of my neck, at least thirty-two hours after the event.

My eye is much improved and is improving in appearance continually.

The following is the story of the affair as told by telegrams received by Overseer Piper on Lord's Day afternoon and read at Central Zion Tabernacle:

MANSFIELD, OHIO, September 23, 1900.

WILLIAM HAMNER PIPER,
1201 Michigan Avenue, Chicago, Illinois.
Your Elders caught by mob upon leaving train.
Stripped of their clothing.
Painted black.
Roughly handled.
Are now in city prison. A. A. DOUGLASS.

CRESTLINE, OHIO, September 23, 1900.

REV. W. HAMNER PIPER,
1201 Michigan Avenue, Chicago, Illinois.
Mob prevented entering a hack at depot.
Walked up town nearly to square.
Knocked nearly down and forcibly taken to carriage works.
Clothing stripped and torn off.
Painted and some clothing on; marched through the streets to Leiby home, then through streets till rescued by police.
Taken to jail; paint removed.
Clothed and on the way home. MOOT AND BASINGER.

Morning newspapers all over the United States contained accounts of the disgrace of Mansfield, some of them somewhat distorted, but in the main true.

Public sentiment, already aroused over the long-continued lawlessness of Mansfield and the stubborn refusal of Governor Nash to act in the matter, was immediately incensed to such a pitch that the affair was, within twenty-four hours, a matter of comment, in press, in pulpit and in every walk of life.

Editorials appeared in many papers denouncing Mansfield and her officials for their intolerance, lawlessness and cowardice, and demanding, in the name of humanity and good government, that the Governor interfere. Some of these editorial articles were couched in very forcible English and gave no uncertain sound.

Every indication seems to be that the law-abiding and liberty-loving people of America will but little longer tolerate denials of civil and religious liberty which throw a stigma of shame upon the entire Nation.

As a sign of the times, we quote the following from the Columbus (Ohio) *State Journal* of Monday morning, September 24, 1900. The action which this clipping reports was taken in one of the largest churches of Columbus, the capital of Ohio, where the Governor has his official residence.

The following is the clipping:

GOVERNOR NASH ASKED TO PROTECT DOWIEITES IN RIGHT OF FREE SPEECH.

The congregation of the First Baptist Church, on Sunday morning, at the close of the services, took action upon two matters which are now prominently before the people of the country. The first was upon the strike in the anthracite coal region of Pennsylvania.

. . . . . .

Following this action an expression of sentiment upon the Dowieite trouble at Mansfield was voiced, only three voting against it. It was as follows:

"The First Baptist Church desires to give expression to its intense regret and deep indignation at the assaults upon religious liberty and the right of free speech that for many weeks have disgraced the neighboring City of Mansfield.

"It is certainly most deplorable that coincident with the cruel persecution of Christian missionaries and converts in China, against which the United States government has protested alike by diplomatic utterance and by the sword, there should be presented week after week for months in

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our President's own State the spectacle of religious teachers and their followers suffering the grossest indignities at the hands of a mob.

"Surely the right to worship God in accordance with the dictates of one's conscience, and the privilege of publicly speaking and teaching one's religious convictions, are so sacred that they should be guarded and defended by all the power of the State.

"We would, therefore, respectfully suggest to his Excellency, Governor Nash, that the long-continued failure of the authorities at Mansfield to secure to the preachers and members of the Christian Catholic Church (however objectionable some of their doctrines may be to the public thought) their constitutional right of free speech and public assemblage alike justifies and demands executive action."

On the midnight of Lord's Day, September 23, 1900, Evangelist Mark H. Loblaw, of West Side Zion Tabernacle, and Evangelist James Watt, of Hammond, Indiana, Zion Tabernacle, left Chicago for Mansfield, there to minister to the members of the Christian Catholic Church in Zion. They arrived there at 11 o'clock Monday morning and proceeded to the Vonhof Hotel, where they registered.

They had no sooner registered than they were seized by citizens and taken to the Court House. There they were attacked by a mob, taken to the depot and sent out of the city. Further particulars have not yet been received.

CHICAGO.

ZION in Chicago is, with Zion everywhere, straining eyes and ears to see and hear the first signs of the battle in the Old World. The opening of the General Overseer's mission in London, on October 7th, is being awaited with eagerness. Zion knows that her General Overseer and leader, under God, has a Message to deliver in that great world's metropolis which will call God's true children to rally around Zion's banner and will arouse all the diabolical malice, fury, hatred and enmity of the Devil's own, wherever they may be found.

Hence Zion in Chicago is praying, and asks all Zion everywhere to join her in the prayer, that the General Overseer may be greatly refreshed, strengthened and invigorated by his month's holiday in Scotland and Ireland, so that he may enter upon his trying labors in London, fully equipped for the battle royal.

Zion is also praying, in faith believing, that God will make his mission in London such a blessing as that great sin-cursed city has not experienced in many, many years.

ZION IN CHICAGO is also watching with great interest the struggle of the Devil and his servants in Mansfield against God. Zion has no doubt as to the outcome; she knows who will win, but she is interested to know how low the Devil will drag his slaves before he finally confesses defeat.

The fight is a bitter one, and it is costing Zion something financially. Zion's people are in the fight, heart and soul. When, on Lord's Day afternoon, September 23d, after reading the telegraphic descriptions of Mansfield's latest disgrace, Overseer Piper gave the thousands gathered in Central Zion Tabernacle an opportunity to make an offering toward defraying these expenses, the response was liberal. But it does not yet cover the cost. The opportunity is still open to all who desire to avail themselves of it.

North Side Zion Tabernacle.

Rev. A. W. McClurkin, Elder-in-Charge.

On Lord's Day evening, September 23, 1900, a special service was held at North Side Zion Tabernacle.

Overseer-at-Large William Hamner Piper was in charge and spoke plainly to the crowd which thronged the Tabernacle the truths of the Everlasting Gospel.

A part of Zion's Choir was present and assisted in the singing.

The interest was intense and, although the room was closely crowded, scarce one left during Overseer Piper's discourse.

With scarcely an exception, all joined in the Prayer of Consecration.

The interest in Zion and Zion's work has been increasing in this vicinity ever since this Zion Tabernacle was opened there by the General Overseer at the beginning of Zion's Holy War, about one year ago. This meeting has widened and deepened that interest.

Summitville, Indiana.

The Gathering of the Friends of Zion in Summitville, begun only a few months ago by the faithful, consecrated efforts of one man, against much opposition, has now grown to a size and energy which is beginning to awaken the old adversary, who can be very still so long as his kingdom is not encroached upon.

Mr. E. E. Ray, the leader of the Gathering in this place, thus reports progress:

I am glad to state that we are still in the battle for Zion and God's Kingdom.

The way is opening for a great work here.

On the second Lord's Day of this month we held our services in a grove.

We began at 10 o'clock in the morning and continued with increasing interest until 4 o'clock in the afternoon.

Eight members of Zion and about one hundred visitors were present.

Six testified to healing, and four or five of Zion's friends gave interesting testimonies to blessing. They expressed their love for Zion and encouraged us very much.

I do not believe there is one drone in Zion in Summitville.

We will begin Zion Seventy work at once.

I visited about twenty-five homes last Lord's Day morning, carrying Zion's Message. I was wonderfully blessed in the work.

We will be obliged to rent a hall before long. My house will not be large enough for the holding of Zion meetings much longer.

I would be glad to have an Elder or Evangelist from Zion visit us. Six or seven are now ready for Baptism.

Auburn and Falls City, Nebraska.

Rev. Charles A. Hoy, Elder-in-Charge. Evangelist Sue R. Hoy, Assisting.

Elder Hoy thus tells how God is blessing Zion in the two western towns where he is proclaiming the Everlasting Gospel:

While there is marked spiritual interest in both Auburn and Falls City, we are also glad to report material prosperity.

Our attendance is increasing, especially at Falls City.

At a special testimony meeting, conducted by Evangelist Hoy, held September 2d, during which services there were one hundred strangers in attendance, eighteen very clear testimonies to perfect healings were given.

The meetings greatly strengthened the work, and aroused greater interest in the community in Christ the Healer.

We have recently greatly beautified our Tabernacle in Auburn, the members contributing faithfully in money and $30 worth in labor.

At Falls City we have been able to purchase a school building, almost new, together with two lots, worth at least $1,200, at public sale, for $445 in cash.

We have spent $56 in repairs, which is about provided for, and have now a very cheerful, roomy place of worship in the central part of the city, and have thereby stopped the rent of a hall.

Worshiping in our new Tabernacle has given quite an impetus to this part of the Master's Kingdom, where heretofore there has been much persecution in various ways.

For all these temporal and spiritual blessings we give God the glory and take courage to thrust in the sickle of Truth and reap for the Master.

Philadelphia, Pennsylvania.

Rev. Gideon Hammond, Elder-in-Charge. Deacon C. F. Kelchner, Assisting.

Elder Hammond sends us the following testimony to God's healing and cleansing power as manifested in Zion in Philadelphia:

661 NORTH THIRTY-FOURTH STREET,
PHILADELPHIA, PENNSYLVANIA, September, 1900.

DEAR ELDER HAMMOND:—I take great pleasure in writing a few words of testimony for the glory and honor of God, thanking Him for His wonderful saving and healing power for spirit, soul and body.

About one month ago I was taken desperately ill with a raging fever. Pain racked my whole body and at times I was delirious. Deacon Kelchner

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called and prayed with me, but I had not fully repented. I thought I could get my healing without. That night I grew worse.

In the morning I surrendered my cigarette smoking and made my wrongs right, and when I came to that point my mother sent for you to pray the Prayer of Faith.

Praise be to God, He heard and answered, when I was willing to be baptized by Triune Immersion and become a member of the Christian Catholic Church.

A doctor from the place where I am employed was sent to see me. He said I was a very sick boy and that I needed the care of a physician; also that I had typhoid fever. But I thank God, after you prayed, victory came, I was healed, and I returned to my position in a week's time.

I am a boy of sixteen years, working amidst sin and temptation.

Remember me in your prayers that I may keep close to the side of Him who has done so much for me.

Again praising and thanking our Heavenly Father for His goodness to me, with many thanks to you and Zion for your prayers, I am

Yours faithfully in Christ, WILLIAM JOHN ARMSTRONG.

Zion in Philadelphia has the distinction of being the first Branch, outside Chicago, to open a Zion Junior School. The school will soon be in Zion Tabernacle, with a goodly number of Zion children in attendance and excellent prospects for more.

Vancouver, British Columbia.

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

Last week we had the pleasure of presenting a most interesting account of the work of Zion in Victoria, B. C.

This week we take joy in giving a report from the hand of Elder Simmons, of Vancouver, B. C., which is only a few miles from Victoria.

Zion in British Columbia has been and is being tried by fire, but the pure gold is being manifested and God is blessing the testimony of His consecrated Messengers.

Elder Simmons' very encouraging report is here given:

Perhaps you would like to hear from Zion on Puget Sound.

It has now been sixteen months since we arrived in Vancouver and took charge of the Branch of the Christian Catholic Church in Zion here.

Many changes have taken place since then.

Our esteemed co-laborer, Eugene Brooks, has shown his good sense by taking to himself one of Zion's devoted and accomplished daughters as a helpmeet. And a helper indeed she is, as we can testify from association in the work.

Recently our working force has been greatly strengthened by the coming of Elder Ernst and his excellent wife to take charge of Zion in Seattle and Tacoma, Washington, and Portland, Oregon. His field is certainly large and ripe unto the harvest.

With the help of Elder and Evangelist Brooks and Mrs. Simmons we held a meeting in New Whatcom, Washington, from August 27th to September 6th.

Elder Ernst, who had just arrived at Seattle from Chicago, spent two days with us, giving us an interesting account of things at Headquarters and speaking at one service.

We extend to Elder and Mrs. Ernst a most hearty welcome as workers to these needy parts, for we find Paul's experience as recorded in 1 Corinthians 16:9 true today.

Before we reached New Whatcom for the special services, the enemies of God showed their hatred to Zion by tearing down many of our advertising bills. However, we found many willing to listen to the truth.

Two meetings were held daily, besides street meetings.

Much literature was distributed.

On Saturday evening Mrs. Brooks and Mrs. Simmons, with two other ladies, sold ninety-seven copies of LEAVES OF HEALING and THE COMING CITY. The ladies were left in charge of the Sunday services, and until my return Tuesday.

On Monday evening they took the little organ on the street, sang up a crowd, and talked to them in true Zion fashion before going into the hall.

We were especially well received on the street when we told them of Zion City and the great coöperative institutions which are to be established there. We found these meetings so profitable that two whole evenings were given up to them. Twelve persons were baptized during the meetings, several applications for fellowship received, and much Gospel seed sown, which, we trust, will bear fruit after many days.

After listening to Zion's protest against swine's flesh and tobacco, there were some who declared they would use no more.

At one of our street meetings, in addition to the testimony of Mrs. Brooks, Mrs. Simmons and myself to God's healing power, which was listened to with profound silence, we presented one taken from their own midst—Isaac Morgan, a member of Zion in New Whatcom.

A year ago when, with Elder Brooks, we first opened the mission there, this man was given up by many doctors to die with a complication of diseases. He had spent nearly all his living on doctors and then was given up to die.

He attended the meetings, accepted the teaching, was baptized, prayed with and joined Zion.

This year we found him working hard on the street at $2 per day. We hope some day to send you a full account of his sickness and remarkable healing.

Brother George Reheberger, the present leader of Zion's Gathering there, had not been able to work for a long time. He, too, came and saw and conquered. Obedience to God in Baptism and the laying on of hands brought healing, and he has been working ever since and is never quite so happy as when he hands us tithes from his personal labor.

Sister Reheberger, too, has great reason to bless God for the day Zion came to New Whatcom with the teaching of full obedience.

A year ago she was a helpless rheumatic; had been a sufferer for fourteen years from asthma, but for five years had been helpless and without hope, suffering untold agonies. Truly she was an object of pity, full of pain and fear.

Elder Brooks patiently and faithfully taught her God's Way of Healing. She put away all human props and promised to trust God fully. He laid hands on her and prayed.

The asthma was perfectly healed, the rheumatic pains cast out, and from that hour she has steadily grown better.

Later we baptized her and received her into Zion.

In Vancouver the Devil contests every foot of ground. On entering upon the work here we found some who had come into Zion, but, alas! Zion was not in them.

As the lines were drawn closer and closer along the line of Obedience and Holy Living, these naturally dropped out of the race, going back to the apostate denominations, where pulpit taffy, lectures, concerts and oyster suppers hold sway.

A few had to be removed for cause, and some moved to other parts, where we trust they are obedient to God in Zion.

During these months of sifting, however, God has enabled us to gather many most faithful men and women who are helping us to Go Forward.

Zion's Seventies are going out from house to house, street meetings are being held, and every Saturday night faithful women of God go with the Little White Dove to the haunts of vice and shame in the city.

Many most remarkable healings have taken place in connection with our work here and reported at Headquarters in former letters, but the whole story can never be fully told on earth.

Let all Zion pray for the work and workers on Puget Sound.

Marion, Ohio.

Rev. Archibald McFarlane, Elder-in-Charge.

Zion in Ohio is becoming so strong and her influence is being so powerfully felt that the Devil, roused to fury, seems determined to drive her out.

But Zion is so constituted that the opposition of the Devil only makes her more energetic, more active, more determined, more consecrated.

The depths of weakness and cowardice in a man have been sounded when he raises his hand to strike a defenseless woman, and especially is this true when she has no thought but to do him good. It is to this depth that the Devil has dragged some of the enemies of Zion in Marion, Ohio.

Elder McFarlane thus reports the noble work of Zion's Saloon Seventies in that city:

I have kept still long enough, I believe, about the treatment which Zion's Saloon Seventies have been undergoing every Saturday night for the last two months.

I believe Zion everywhere should know, so that their prayers may mingle with ours for the protection and guidance of those who are bearing the stripes for our blessed Master.

Two of our brethren have been kicked out of the saloons, their legs bearing the marks of the kicks of these messengers of the Devil.

Last Saturday night two of our women were cruelly slapped and shamefully handled.

If our enemies think that this kind of treatment will intimidate Zion, they are very much mistaken.

This has only awakened every worker to more earnest service for God.

As they come up on Sabbath morning to testify, they rejoice in being counted worthy to suffer shame for His Name.

We have now about twelve saloon workers, and others who will soon enlist in this glorious work for God.

Brethren, pray for us.

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ZION'S WITNESS AGAINST THOSE WHO DESTROY THE TEMPLE OF GOD.

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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 EVERLASTING GOSPEL DECLARED.

Report of Meeting held in Zion Tabernacle No. 1, Lord's Day Morning, September 23, 1894. Sermon: "Bless the Lord, O My Soul."

Report of Meeting held in Zion Tabernacle No. 1, Lord's Day Afternoon, October 21, 1894. Sermon: "Teach Us to Pray."

THIS week two more sermons, full of God's truth, applied to things of practical, every-day life, preached six years ago in the Little Wooden Hut, are given. In the first, the man of God deals with the necessity of a right heart in order to get the tongue right and under proper control. He also deals with the wonderful responsibility of man in his possession of will power.

The second is singularly appropriate at this time, as it deals with the all-important subject, "How to Pray."

Without theorizing or dogmatizing, Dr. Dowie goes straight to the point and, in accordance with the directions in God's Word, tells his hearers how to approach God in Prayer so as to get an answer: first for themselves, then for others.

Thus it is seen how one of the General Overseer's great thoughts, through all the years, has been to teach his people how to pray. It is the knowledge of the wonderful power in prayer and how to wield that power for the sinful, the sick and the sorrowing that has made his life such a blessing to the world; hence, his great desire for those who are, spiritually, his offspring, is that they too may be able to wield that power. And these years of teaching have not been in vain, for, thanks be to God, He has raised up helpers in Zion who can pray the Prayer of Faith.

These sermons are published without the General Overseer's revision, but we feel that God, who so signally blessed them when they were spoken, will still more abundantly bless them as they go forth to the ends of the earth on the beautiful wings of the Little White Dove.



BLESS THE LORD, O MY SOUL.

Zion Tabernacle No. 1, Lord's Day Morning, September 23, 1894.

The meeting was opened by singing Hymn Number 4:

Praise Him! praise Him! Jesus our blessed Redeemer!
Sing, O earth! His wonderful love proclaim!
Hail Him! hail Him! highest archangels in glory;
Strength and honor give to His Holy Name!
Like a shepherd, Jesus will guard His children.
In His arms He carries them all day long;
Praise Him! praise Him! tell of His excellent greatness,
Praise Him! praise Him! ever in joyful song!

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, till Jesus come, for His sake. Amen.

TEXT.

Bless the Lord, O my soul;
And all that is within me, bless His Holy Name.
Bless the Lord, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases.

Give Praise, Glory and Blessing to God.

Men are constantly asking God to bless them. Why do not men bless God?

This constant cry of give, give, give, I think is very displeasing to God.

Why do you not give unto the Lord the glory due unto His Name?

Why do you not give unto the Lord an offering, and come into His courts with praise?

Why do you not offer the sacrifices of joy?

Why do you not go about thinking, "Oh, how can I give unto my Lord? How can I spread my treasures at His feet who has given me all?"

This great Psalm is the very center of the Bible. If you were to count the verses of the Bible and seek the middle verse, you would find there is not an odd number and therefore you would have to take the two central verses. You would find these verses to be the second and third verses of the One Hundred and Third Psalm, which I have just read. I put before them the first verse, which is:

Bless the Lord, O my soul;
And all that is within me, bless His Holy Name.

I wonder how much there is in you. Have you ever reflected on what there is inside of you? The great mass of people go

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about with their tongues out to lick up something which is outside of them. The great mass of people go with their hands out to grasp something outside of them. The great mass of people go about with their spades to dig up something outside of them. That is all very well; but have you ever reflected about what is inside of you?

I know what is inside of some of you, you stinkpots—tobacco. Swine's flesh is inside of some of you. It is nasty flesh. Filthy fools you are who would eat that thing which God cursed. God cursed it under the Ancient Dispensation and Christ cursed it 2000 times in one day under the New Dispensation when He sent 2000 devils into the sea at Gadara. Swine's flesh causes scrofula and cancer and many other filthy diseases.

Some of you have whisky in you. Some of you have beer in you.

Some of you have medicine in you; digitalis, nux vomica, arsenicum and strychnia.

It is important that what you put inside of your mouth should be pure and wholesome. "Eat ye that which is good, and let your soul delight itself in fatness."

The Soul and the Spirit Distinguished.

The word soul in the text does not mean spirit.

David says, "Bless the Lord, O my soul." He means, "Bless the Lord, O my animal life." The psalmist used the Hebrew word *nephesh* here, meaning animal life. If he had intended to say spirit, he would have used the word *ruach*.

The word there means, then, "Bless the Lord, O my life." David's spirit is calling on his life to bless the Lord. David's spiritual nature is calling upon his physical nature. It is David's spiritual nature that is calling on his soul and body to bless God.

If one calls upon some one to do a thing, it is not that one calling upon himself.

David's spirit calls upon everything which is inside of him. David is calling upon every drop of blood in his body to bless the Lord.

Unless our spirits are free from sin and in communion with God, we do not call on the Lord to do anything.

David's emancipated spirit, the spirit which God had blessed, cleansed from sin and healed from disease, was calling on his soul and all that was within him to bless the Lord

Our Bodies: Wonderful Temples of God.

What a wonderful temple God has made in the human body. He made it for a habitation for Himself through the Spirit.

God made this body to contain our spirit and our soul. It contains all the spiritual and psychical and physical powers which make us a blessing, not only during the time while we live on earth, but influencing all the generations down through ages yet to come. Is not that a wonderful power?

If we are to be a blessing in the generation in which we live and in the generations yet to come, through the transmission of all blessing which God has given us, we must have a care as to what is within us.

First, let us realize that as immortal spirits we have the very nature of God Himself. We are the offspring of God, and as spiritual beings we possess a spiritual faculty like unto that of God Himself. There is one thing which we have within us, which has triumphed over the fall of man, triumphed over original sin, and still remains something to which God can appeal.

It has triumphed over original sin. That is a remarkable thing.

There is something inside of us which, when man fell, was not lost, although a great deal was lost.

That thing is the Will.

The Human Will Was Not Lost Even in the Fall of Man.

A man may be ever so wicked and have fallen down into the deepest depths of sin, but he still has a will. If he exercises that will, he can quit sin in a moment. He has the will power and, if he exercises it, he can put down the glass of liquor for the last time and say, "By the Grace of God, I will. The Grace of God strengthening my will, I will never touch that again." His will then will triumph.

Man can do it even to a certain extent without the Grace of God. I have known men who have just simply done that by the exercise of will.

"Oh," you say, "that is not possible." I know it is possible. I am not theorizing about this thing. It is a fact.

Once in the City of Sydney, Australia, I was pastor of a large church. I used to get out the Sunday School organ and have a great many sweet singers in the street. We would sing and preach and get the people together on Saturday night. Then I would lead them into the Sunday School room and get as many of the workingmen as I could to become abstainers. I would keep them out of the saloons and make a nice, bright and happy Saturday night for them.

They had money in their pockets which they would have spent in the saloons and gambling hells.

Make the Church Attractive on Week-Day Nights.

I had the room all ablaze with light and made it a nice, attractive place where young men could come and be very happy, kept out of the infernal saloons.

God cannot use these wretched churches with high steeples, the doors of which they lock up on Sunday night and never open until Sunday morning. The Lord have mercy on our churches which are closed all the week when the Devil is running full blast all the time. They never think of opening the church on Saturday night. The janitor objects, because the church might get dirty for Sunday. I would discharge him in two minutes. Somebody else objects because the exact position of his hymnbook might be changed.

Open the church. Make it so bright and attractive to the people that they will want to come in.

One Saturday night we had made our schoolroom bright, and a man came in the door. He was drunk, but he had a great, intellectual-looking head and a strong face. I could see that.

I was watching that man and presently, as I was talking, he arose and said, "Parson, that is not so."

I said, "My friend, you are mistaken; it is so."

He sat down. Presently he stood up again and said, "Parson, that is not so."

I said, "But it is so, my friend. Come a little closer and I will show you it is so."

Somebody started to turn him out. "I dare you to turn him out," I said. "Come up closer, and I will show you it is so."

He said, "Parson, give me the floor and I will show you that is not so."

I said, "I cannot give you the floor. You sit still now."

Somebody spoke up: "Low drunkard, disturbing the meeting!"

He was a brother minister, and spoke so loud that the man heard it. His face flushed with anger.

I said, "Friend, you are abundantly welcome if you will be still. I believe that God Himself sent you into this meeting tonight. I believe that by the Grace of God you will rise up; you will be a man. You cannot do anything but sign this Gospel temperance pledge. You are going home to your wife and children with your money. You will be a blessing and be here with them tomorrow."

"Parson, that's so," he said. "I will do it now."

They laughed.

"Laugh on," he said; "I am a poor drunkard tonight. I will be in that church next door tomorrow. I will be a man."

He sat down and took his pen and with a trembling hand he signed the pledge.

A Man Who Conquered the Liquor Habit by Will Power.

He was there next day.

Meanwhile his wife was searching the whole town for him. She went from saloon to saloon. The moment the meeting was over he said, "Good night," buttoned himself up, and just as straight as he could go, went home.

When he got there, his children were all in bed, his wife out and the door unlatched. He was stupid with drink, fell on the sofa and lay there. Meanwhile his wife was searching all the saloons. She came back with a heavy heart and crying. There was her husband lying on the sofa asleep.

Presently the light awoke him.

"Ach, Maggie," he said, "how are you, old woman?"

She said, "John, where have you been?"

"Why?" he said.

She said, "I have searched all the public houses for you."

"No, ye did not search all the public houses for me. There was one ye did not search."

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"I have searched all the 'pubs' in this street and that street for you," she answered. They call saloons "pubs" in Australia.

He had a roll of money with him that night. He was a sub-contractor and had that money and she knew it. They needed it, as he was poor.

She said, "I knew you had your money and I searched all the 'pubs' to find you and save the money, and I could not find you."

"Ye did not search all the 'pubs,'" he said. "Ye did not search Dowie's 'pub,' for I was there. Old woman, I have signed the pledge. Pull off my boots and you will find the money in my boots."

He had been drunk, but he knew enough to secure the greater part of his money.

That man became one of the most influential and wealthy and talented of the business men of the city. He was not a Christian, but by the power and the exercise of simple will, saying "I will," he put down that liquor.

God has left us a power of will within us.

God Holds Us Responsible for That Power of Will.

When Christ says Come, He appeals to our will. If we say "I will not," then we do not get the blessing.

God gives us a command, and we can say "I will," or we can say "I will not." But the moment we put ourselves and our will on the right side, every power in heaven is exerted to help us.

The will can be sadly weakened, and even to so great an extent that it is almost of no effect, by continued transgression. Yet there remains in the most degraded man or woman living in this city today the power of will. If they will but say "I will," and will add to it, "By the Grace of God, I will," then they will be lifted up out of that trouble.

Call on your will. Exercise it. You men say, "By the Grace of God, I will not touch that dirty stinking tobacco, I will not touch that alcohol; I will not go into these paths of sin; I will not touch one of these Devil's cards; I will not play another game of progressive euchre; I will never enter a filthy theater again; I will never go into the saloon or the gambling hell or the harlot's house again; I will not go where I can find bad people, but I will go where I can find God and God's people."

You women can say, "I will not read any more of these dirty novels; I will never read again these filthy pages which pollute my mind, but I will read God's Word and I will meditate on His Law. I will endeavor to understand the beautiful things which are taught there."

If you will put your will on God's side, you will get this blessing.

A Word About the Tongue.

Something calls within us to bless God. The tongue was made to bless God and to bless man. Our tongue is a very important thing. The tongue is like the helm of a ship: the helm is a little thing compared to that vast mass of armored steel. Some of these vessels weigh about ten thousand tons and are five or six hundred feet long. How are they turned about? What guides the vessel? The great steel sides do not. The great engines within it do not. The engines drive the vessel, but they may drive the vessel to destruction; they may drive the vessel upon a rock, unless the vessel is guided.

In the steering-house of a great ocean steamer there is a little wheel which is connected with the rudder, which is a comparatively small thing. This rudder acts at the stern of the vessel like the tail of a fish. As the helmsman turns the wheel, the vessel goes away out to sea or the vessel goes on the rocks.

The tongue is like the helm.

Notice what the Bible says about the tongue. Notice how beautifully that illustration is carried out.

The Curse of Many Teachers.

In the third chapter of the Epistle of James and first verse we read: "Be not many masters, my brethren." That means be not many teachers. Nearly everybody in this age yearns to be a teacher. As I go down the street, I see, oh so many teachers.

Beloved friends, there are very few true teachers. There are very few persons competent to teach. There are very few persons competent to teach this great nation its political duties, but there are tens of thousands who say that they know all about it.

What a great number of teachers there are in the Democratic party! What a great number of teachers in the Republican party, and in the Populist party! What a surplus of teachers there is in the Trades-Unions!

In churches every one wants to be a teacher.

Sometimes the Salvation Army people make themselves so foolish. No sooner is a sinner saved than he gets on his Salvation Army jacket or cap and is a lieutenant or captain and starts to be a teacher. Poor fellow! He wants to be taught. He does not know even the Bible. Although he may be a saved man, what a mess he makes of it when he comes to teaching! He is like a man who has just learned the multiplication table wanting to teach mathematics.

James says:

> If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

And therefore I again say:

> If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his own heart, this man's religion is vain.

The great thing is to get the tongue right.

We have to be right in the heart before we can get the tongue right.

What a mighty power the tongue is for good and for evil! We can bless God or bless mankind by preaching the Word of God, and we can curse God and curse men according to the use we make of our tongues, although not always intentionally.

Many People Err Because They Talk Before They Consider.

A great many people open their mouths and put their foot in it. They sit down and hear Dr. Dowie preach and say they do not think that way. They begin talking sillily and foolishly about things they have never considered.

When I stand on this platform I am talking to you of the things it has cost me my whole life to understand. It has taken me all the years of my life since my conversion. It has taken me all the years since my entering upon the ministry as a student. It has taken me the years since my ordination to understand these things. I am talking over a long life of experience. I am talking about things I understand. The things I do not understand I leave for somebody else to talk about.

One of the most foolish things in the world is to sit down and start talking about things you do not understand. The very best thing you can do is to hold your tongue. The right way is for a helmsman not to be fooling with the wheel when the ship is going right. If the Captain shouts at the helmsman and says, "Keep her head north-north-west," the steersman understands that and moves the wheel to keep it north-north-west.

When the vessel's course is steady, do not talk, be still. Keep her steady and let the vessel plow on. The man who is fooling with the helm and turning the vessel this way and that way, is preventing the vessel from making headway.

If any man is talking, talking, talking, he is constantly getting his whole being out of order. He is destroying his own way; he is destroying his family; he is destroying his friends; he is destroying his peace with God. He is getting himself out of gear with everything because of the way he is using his tongue.

Let the Tongue be Entirely Controlled by God.

Ask God that you shall steer in accordance with His Word and in the sound teaching of that Word. Ask God to keep you headed steadily for Heaven.

God calls us to trust with our hearts that all sins shall be forgiven, that our bodies shall be healed.

I am so thankful for a little lesson which was taught to me at the seaside the other day. I desire you to learn by this lesson to trust God absolutely and to let God's great Ocean of Love float you into the Harbor of Heaven.

I was at Ocean Grove, New Jersey, two hours' run from New York City, resting for a few days.

Tempted by a beautiful day, I took a very long walk to Asbury Park and beyond it to Long Beach. I walked back

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and arrived shortly after my usual bathing time. I did not wish to bathe while hot from my walk. I waited until I was cool and then I went into the water to take my bath.

A Narrow Escape From Drowning

I went out beyond the breakers and began to swim about. The water was even warmer than the atmosphere. I was swimming about quite gently and there was not a heavy sea—no high waves. I was just enjoying things, when all at once I went down.

There was no pain. I did not have a cramp. I seemed to lose power, and before I knew what had happened I had sunk in an almost perpendicular position to the bottom of the sea. I found myself standing on my feet in about sixteen feet of water.

I had all my senses, thanks be to God for that. As I went down in the water I said to myself, "Now, keep your mouth shut." That is an important thing, so I held my tongue. I did not struggle or cry out. Some people, when they sink, begin to cry out in the water.

I felt, "I am going to be drowned. I have lost power. What is the matter? I suppose I have walked too far. How am I going to get out?"

I reasoned, "The first thing is to keep your mouth shut. Call on the Lord." I called on the Lord without opening my mouth. As I prayed to the Lord—it all happened in a moment—I found I received a little strength. The moment I got the strength I used it quietly to carry me up to the top of the water. When I got to the top I found myself very weak.

I did not open my mouth and shout to the people on the shore. I would have lost all the breath I had. It is a stupid thing for men to wag their tongues and lose their breath.

Delivered From Death by Quietness, Presence of Mind and a Fearless Trust in God.

I was thinking. I believe I was born thinking.

I began taking in more air. I took in, quietly, as much air as I could. Then I lay on my back and floated.

I said, "Oh God, I know if I will just float on the waves here, I will be floated in." The tide was just running in and I lay on the water, spread out my hands, trusted myself to God, and kept in my body enough breath to keep me floating. Sometimes a wave took me back. The next wave carried me in again and the next one a little further. Presently, as there is always in a tide, there came a great big wave which carried my body on to the sand.

A lady said, "Doctor, you came out of the water looking dejected."

"Oh," I said, "I held my tongue and floated in the water."

She had watched me and said, "I saw you dive in the water and thought you would come up at another point."

Friends, what I want to tell you is, leave everything with God; trust yourself to Him and let God's great waves of Love, wave after wave, lift you out of your distress and your sickness and take you to land.

I will call today on my soul, and all that is within me, to help me to put my spirit and my soul and my body in God's keeping, to lie passively on the Ocean of that Love, and let Him lift me over all the difficulties and land me safely. Then I will be able to walk out on dry land and praise Him.

If You Trust God, He Will Float You Safe to Heaven on the Ocean of His Love.

Ask God to help you to do it. Ask God to forgive your sins. Ask God to heal your sicknesses.

Unless you pray to God in your distress, you will sink. But if you pray to God in faith, He will bring you up out of the depths of the Ocean and will float you on the broad bosom of His mercy. He will carry you in, wave after wave. Although some may carry you out to sea, others will carry you further in than before.

The Tide of Mercy is setting in and, God be praised, will rise out of the Ocean of His Love and lift you up until you are landed safe out of your sins and out of your sicknesses.

Trust God. May God help you to do it.

The closing prayer was then offered and, after the Doxology had been sung, 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.

TEACH US TO PRAY.

Zion Tabernacle No. 1, Lord's Day Afternoon, October 21, 1894.

The meeting was opened by singing Hymn Number 425:

My hope is built on nothing less
Than Jesus' Blood and Righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' Name.

CHORUS—On Christ, the Solid Rock, I stand;
All other ground is sinking sand.

Dr. Dowie then read the eleventh chapter of the Gospel according to St. Luke.

After prayer, Dr. Dowie 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, O Lord, my Strength and my Redeemer.

TEXT.

And it came to pass, as He was praying in a certain place, that when He ceased, one of His disciples said unto Him, Lord, teach us to pray, even as John also taught his disciples.

The Value of Knowing How to Pray.

I have often said, and as the snows of winter are beginning to gather on my brow I say it with increasing emphasis, that of all the gifts and graces which God in His infinite love has been pleased to entrust to me, I value none so highly as that gift of Prayer. Of all the teaching of my Lord, there is nothing for which I thank Him more than that He has taught me a little how to pray.

If at the end of my ministry in this city I shall only have been able to teach 500 men and women how to pray, I shall have done something. I believe, by the Grace of God, that it will not be merely 500 nor 5000. May God grant that we may be the means in His gracious hand of teaching hundreds of thousands how to pray, of helping a nation to know how to pray.

Beloved friends, there is nothing more pitiful, there is nothing in some respects more contemptible, there is nothing which can be to God so intensely displeasing, as the multitudes of prayers, so-called, which go up to Him today. They do not go to God with any acceptance. What is the use of praying for the recovery of a man when not one single condition is being fulfilled?

God does not ask people to pray at haphazard. God s Kingdom is not a disorderly kingdom. God's will is not affected by the number of people who cry. Prayer will not avail anything with God unless that Prayer is in distinct accordance with the revealed will of God, who has taught us how to pray.

The churches and the nations do not know how to pray.

In Russia the Greek Church is the curse of the land. Greek intolerance is the curse of the land. The Greek priests are abominable drinkers, low, vile gamblers.

A Terrible Example of the Apostasy of the Greek Church.

On a recent occasion, a festival day, the principal priests had gathered together in the capital of one of the provinces of the Empire. All the military were there in full display.

They began gambling in the house of the principal priest four days before the festival began. They gambled with great enthusiasm. It went on until Saturday night, when they were winning and losing. There were so many priests there by this time that they went right on for the whole night at gambling. The bells rang for the festival services and they were not done with their game. It had reached its height.

They were compelled to go and put on their robes for the ceremony, each one taking his cards.

One priest, who had his cards in his coat pocket, went on with his genuflexions and presently out tumbled the cards at his feet at the very altar. He turned around and said to one of the boys, "Peter Paulowitz, come here. What a shame it is I have to bring cards into the church to teach you a lesson. Peter Paulowitz, what is this card?"

The boy told him, "The ace of diamonds."

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"Now, Peter Paulowitz," said the priest, pointing to a picture on the wall, "what is the name of that saint?"

"I do not know," replied the boy.

"You see, you people," said the cunning scoundrel, "you are so ignorant that all the children know the names of the cards, but do not know the names of the saints. I had to bring in the cards." (Laughter.)

That is a funny story, but to me a very sad one. It tells of the worshiping of pictures, the Church being a mere tool of the State, the people without any real religious convictions or spiritual training.

What is the use of a Church like that praying? That Church today, in the Name of the Christ, is persecuting the Jews and bringing blow after blow upon the people of God. That Church is cruel, wicked, vile, depriving Jews of their lands and of their liberty and driving them forth in the Name of Christ.

The prayers of that Church will not be heard.

What is the use of their bells and candles and mummeries and prayers? "The sacrifice of the wicked is an abomination unto the Lord."

Man Cannot Expect Answers From God While He Trusts in Man.

There is no use praying for a man's healing when he has handed his case over to the doctors.

The Bible alone is the rule of faith and practice for the Church of the Living God.

Whatever synods or assemblies or papal counsels have decreed, unless they have decreed in accordance with that Book, their decrees are null and void.

You know the Bible, many of you. You have read it from your childhood. You have read it from Genesis to Revelation. Can you tell me of one passage in that Bible which says, "If any among you is sick, let him call for a doctor"? I will take it thankfully, gratefully, if you can tell me where to find it.

I cannot find such a verse in the Bible, because it is not there.

The Bible has only one Way of Healing set forth from Genesis to Revelation. God has said, "I am the Lord that healeth thee."

God has said, "I am the Lord, I change not."

"Jesus Christ is the same yesterday and today, yea and forever." If He is the same, He is able, He is willing, He is waiting, He is longing to heal.

The Bible Teaches No Way of Healing but Divine Healing.

The Bible has no other kind of healing in it in any age, covering 4000 years of human revelation.

There is not one passage which justifies a child of God in calling in the services of a doctor.

God says: "I am the Lord that healeth thee," "In vain shalt thou use many medicines," "Ye are all physicians of no value." Christ is the Healer. Then what right have I to ask God to heal while we employ physicians and take medicines?

I never pray and I never will pray to God my Father to heal any man or woman upon His earth through doctors. God has not promised to heal through doctors.

Moreover, if I knew nothing about Divine Healing, I should have no confidence in these doctors, nine-tenths of whom are abominable rascals. I know what I am talking about. I was trained amongst them and had a narrow escape from being one of them.

I Could Not be an Honest Man and Give One Dose of Medicine.

There is nothing, apart from scriptural considerations altogether, so purely speculative and so wholly unscientific as the practice of medicine. Science is accurate knowledge. Where is there any accurate knowledge in medicine? The Allopath says, "I find a poison in your body. I have another poison, a bigger fellow. I will put him in and let him knock the first poison out."

"But, Mr. Allopath, wait a minute. After you put in this poison and knock the other fellow out, what happens with the fellow who knocks him out? What will he do there?"

"Ah, he won't be much trouble for a while."

"But when he is, what then?"

"I have another fellow. I put him in and knock the second one out."

"All right, Mr. Allopath, what are you going to do with this third fellow?"

"I have a bigger fellow still to knock him out."

"Ah, that is good. How about the patient?"

"Well, then, of course, by that time the patient is knocked out." (Laughter.)

"Ah," says the Homeopath, "he is wrong. I do not give such poisons and kill the patient."

"What do you do?"

"I find a poison in the patient's system. I have another fellow exactly like him. I put him in. *Similia, similibus, curantur*—like cures like."

"But, Mr. Homeopath, I have enough of that fellow already; what are you putting in any more for?"

"That is the way to cure."

I should say that was the way to kill. The only good thing about the homeopath is that the doses are so infinitesimally small that you can swallow great quantities of them sometimes without any hurt; but there is not an atom of good sound sense in the whole thing, nor is there anything of the Word of God in it.

Moreover, as a Christian, what have I to do with any other way than God's Way?

There is No Speculation About Divine Healing.

I am not speculative. I leave that to other people. All the speculating about Divine Healing is on the other side. There is no speculation with us at all.

The certainties are with us, for we have God.

The certainties are with us, for we have the Word.

The certainties are with us, that if the conditions are fulfilled God must fulfil His promises or cease to be God.

There is one thing which it is impossible for God to do: that is, it is impossible for God to lie. If God says, "I am the Lord that healeth thee," and if God lays down conditions of prayer and you fulfil these conditions, then it is impossible for God to fail to fulfil His promises without lying.

I suppose I know a little about it. I have prayed with 30,000 sick people this year and have been praying with the sick in thousands for many years.

God began to use me directly in the ministry of healing in 1876.

Of course, I do not know half as much as these fellows belonging to the Chicago *Tribune*. They know everything. I do not know half as much as the brethren who stand in their pulpits and talk about Dr. Dowie, when they have never seen his face nor heard his voice. They know all about it. As Job said, "No doubt ye are the people, and wisdom shall die with you." You have fine satire there.

I only say that the Lord has taught us how to pray. He has laid certain conditions, and if these are clearly understood and humbly and faithfully fulfilled, God cannot fail to fulfil His promises except He lie, and that is impossible for God.

Belief in the Existence of God Necessary in Effective Prayer.

When you come to God in prayer, the first thing you have to do is to believe that there is a God to whom you are talking.

How much do you believe when you pray?

Many of you have been saying prayers all your lifetime. How much do you expect to come of it? Who heard you? A great many of your prayers have been abominations, simply abominations to God.

You get hold of a rosary and crucifix; then you believe a false priest and get down on your knees and say, "*Ave Maria, gratia plena.*" You count your beads and say so many Ave Maries.

Who told you to say that? What did Jesus say when He taught them to pray in answer to that request which came up from their hearts, "Lord, teach us to pray?"

He had just finished praying, and they had seen how that exercise had been to Him a joy. The Man Christ Jesus had communed with the Eternal Father. They saw Him arise from prayer, and they knew very well that when He went into work He was ready for it. So they asked Him to teach them to pray. They desired to pray in His way.

He said, "When ye pray, say, Our Father which art in heaven." That is the way to begin a prayer.

Who taught you to pray Ave Maria? The Church? The Church which told you to pray that prayer has sinned against God. Christ said, "When ye pray, say, Our Father which art in heaven." How dare you pray any other way?

Ave Maria was the salutation of the angel who came from heaven and said to Mary, Hail, Mary! That was not a prayer addressed by mortal to Mary. It was a salutation from an angel of God; Gabriel himself. That was not a prayer. He came to tell Mary that God had answered her prayers and had sent

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such a wonderful answer to that Holy Blessed Virgin Mother. who is placed above all women. But He never told man to pray to her.

Who told you to take your beads and pray to the saints? "*Ora pro nobis!*"—pray for us. "Joseph, pray for us." Where is that found in the Bible? There is not a single sentence in the Word of God which would warrant you for a moment in prayer to the saints.

To Pray to Jesus is Contrary to Our Lord's Command.

Some of you Protestants are just as much at fault. You are wrong in praying to Jesus. I challenge your praying to Jesus. Jesus is my Lord, my God, my Mediator with the Father Himself, the Son of God, but He never taught me to pray to Him. He said, "When ye pray, say, Our Father." He bade us to pray to the Father in His Name.

He said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." All the way through He taught His disciples to pray not to Himself nor to the Holy Spirit, but to pray to the Eternal Father as He Himself prayed, "Holy Father."

We are to pray in Jesus' Name; we are to pray for Jesus' sake; we are to invoke the merits of our Lord Jesus Christ and Him alone, and we are to pray for the Power of the Holy Spirit.

You had better do what Christ teaches you. The Apostle Paul prayed that way. He said, "For this cause I bow my knees to the God and Father of the Lord Jesus Christ."

The Apostle Peter prayed that way, and in his salutations to the Church he speaks of the Father. In His first Epistle he says:

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead.

Let us pray as Jesus told us.

You Must Pray In Christ's Name.

"O," you say, "what is in a name?"

A great deal.

Suppose you went into a bank with the good name of a good man signed to a check for a thousand dollars, and had yourself carefully identified. The clerk might say, "I cannot give you this."

"Is it not a good name?" you would ask.

"Yes, he is one of the best citizens in Chicago."

"Then why do you not give me the thousand dollars?"

"He has no account here. He has no money here."

Then you get a check from a man who has a thousand dollars there. As soon as you present the check and identification the clerk says, "All right, how will you have it, in currency or gold?"

The bank is bound to honor the check if it is signed by the right name.

God Will Not Answer Prayer for the Sake of Any but Jesus Christ.

If you go to God in Heaven with any other name than the Name of Jesus Christ, God will not honor your prayers. God has not promised to do anything for the sake of the Virgin, or to do anything for the sake of the apostles, or to do anything for the sake of the saints.

A great many of you pray altogether wrongfully. You are very sick. You pray and say, "O God, for my wife's sake, for my children's sake; O God, for their sake, heal me."

When did God say He would answer for the sake of your wife or your children? Some people want to be healed for the sake of their neighbors and fellow-townsmen. God will not hear you for the sake of your townsmen. God will not hear me for the sake of your mother, your father, your sister, your brother. But He will hear you, and He will hear me, if we go in the Name of Christ.

That Name is all my hope and all my plea: for when I present that Name it is the one Name given under heaven whereby man can be saved and healed and cleansed and kept. It is at the Name of Jesus that every knee is bowed on earth.

The Name of Jesus is omnipotent in prayer. The Father hears for His sake and all the forces of all the heavens wheel into line when the Voice of Jesus speaks. All power is His in Heaven and on earth.

That is one reason why some of you are not healed. You have asked in the name of some dear friend, no matter how dear they are, and God has nowhere promised to do it for their sakes. O, how everything gets close up to the one Name!

"In My Name they shall lay hands on the sick, and they shall recover." That is the way to pray.

God Will Not Answer the Prayer of Those Who Continue in Sin.

It is no use for a man or a woman who belongs to the Devil to pray. You have to get rid of your sins and belong to God.

"I did pray, and I was not answered," some one complains. "I had all faith."

"You had? Come up and let us see you. You are a big person. I wish to see some one who has all faith."

I have been praying a good many years for the sick; I have been answered. If I were to say today that I had all faith, I should talk like a fool. Would God I had a great deal more faith. To speak of having all faith is ridiculous nonsense.

"I believe the Lord is the Healer, and I did pray and I was not answered," says the complainer.

"Then what did you do?"

"I gave up praying."

"That shows you never had any faith. If you had Divine Faith, you could not give up praying. I could not give up praying. I could give up living, but I could not give up praying. God says we are always to pray, and not to faint."

The Story of the Importunate Widow.

There was once a woman who had a very kind husband. She was apparently a good woman. Like any decent man who has had the responsibility of bringing children into this world, he cared for his wife and also took care that there was something for the children.

One day he died. His wife was left a widow. The estate was left in the hands of some man to administer; a man of whom her husband thought a great deal. She was full of sorrow and did not look after the estate. She left that to the administrator.

One day when she wanted money she went to the administrator, and he told her there was none. She said she knew better; her husband had left an estate and resources and her children needed it. She importuned this man to give her the money. It was her right. He told her he had no money for her. She said she would apply to the Judge. He said that he and the Judge understood each other—as they do sometimes in this city, I am told.

When she came to the Judge she said, "Avenge me of mine adversary. This man has stolen my property. There is no food for my children; no clothes; winter coming on; my husband dead. O, avenge me of mine enemy."

The Judge looked solemn. "You have no case, madam," he said. "I am very sorry for you" He gave a verdict for the other side.

She went away from that Court asking people, "How can I get my rights?"

The reply was, "There is no other way than through that Judge. He is the man. He has it all in his hands."

She thought over it. That adversary was a cheat, a thief and a liar. She found out that this Judge did not fear God nor man. She wondered how she could get at him. Finally she determined to pray to the Judge until she got her rights.

Somebody said, "You might just as well think of moving a heart of stone as to pray to that Judge."

"I will never leave him till I get it," she said. She went next morning to the Court. The Judge was on the bench. She was in her widow's weeds and with her children.

"Judge, O Judge, avenge me of mine adversary."

"Go away," says the wicked Judge. "Did I not pronounce against you yesterday?"

The Judge is that night seated at a banquet. He thinks of the widow. He drinks the costly wines and all the men 'round about are joking. The widow's adversary is there, too.

Presently they hear a scuffle in the hall and the servants trying to put some one out. But high above their threats and blows rises the cry of this widow, "O Judge, avenge me of mine adversary."

"Drive her away, drive her away," he shouts, but the cry rings through the hall.

Morning comes. He is on the judgment seat. He scarcely looks around before he sees the widow there again, crying, "O Judge, avenge me of mine adversary."

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She bears the marks of the blows of his servants. They have torn her robes, they have struck her children. "O," she cries, "avenge me of mine adversary."

"Drive her away," he says coldly. "Drive her away."

That night again at the feast he hears the same shrill cry. The servants are fighting, but in through the banqueting hall it comes. "O Judge, avenge me of mine adversary."

Through the night, as he dozes, he hears it. At the very first morning dawn, the widow is at the gate crying, "O Judge, avenge me of mine adversary." Blows fail to drive her away. She, again at the judgment seat, is crying that same cry, "O Judge, avenge me of mine adversary."

Then the Judge says, "O God, what can I do? This money is of no use to me. I cannot sleep, I cannot eat, I cannot do anything with pleasure." Then he says to the widow, "Bring in your case again and I will give you the money."

He restores her all the money.

God Will Avenge His Own Elect.

If a wicked judge can thus be importuned, shall not God avenge His own of their enemies?

All the Church of God has been crying against the cruel adversary, the Devil, who has torn her robes and struck her children. There are voices from the children rising up and praying, and shall not God avenge His own elect? He will avenge you.

Your adversary the Devil has stricken and smitten you. He has robbed you and you have been taught not to pray against him. You have been taught that it was God's hand which robbed you of your health and strength. It is a lie from your adversary the Devil. If we pray to God, He will avenge us of our adversary.

Do not weary of praying. If you know how to pray, you will never get weary in praying, because you will get answers. I do not feel that I need healing. You all see that my lungs are in good order. My friends who see me toil on from day to day at my desk say, "I wonder where you get your exercise, Doctor."

I say, "Come to Zion Tabernacle and you will see. I get my exercise there in pounding the Devil and in pounding sin and in preaching God's Gospel." I get all my exercise here. I do not feel that I have had need of much praying for my own healing except two or three times in thirty years.

I offer a great many prayers, but not many for myself. I very seldom pray for myself. I simply ask God to give me all the grace that I can use. Then I pray for others. That is the kind of prayer I want you to learn to pray: intercessory prayer for others.

The Blessing of Praying for Others and Getting an Answer.

I will tell you a story, filling up the lines of what Christ once told. That story happened in Bethany. Christ is in Jerusalem, toiling with the sick, pleading and preaching, and the night has come. With His disciples He has walked down the Temple hill and up the Mount of Olivet, and as the sun is declining He comes up on the hill to Mary and Martha and Lazarus at Bethany, a little less than two miles from the gates of Jerusalem.

They receive Him, for He has been staying there for some weeks. They are all ready for Him. They have a good supper, they have a good evening, and He retires to rest. Night gets darker. The day has been somewhat heavy. Thunderstorms are raging in distant parts of the country; a little in Jerusalem. As the night is closing it is darker still, and on the roads there are toiling caravans trying to reach Jerusalem.

One man comes down, perhaps from Capernaum, named Abram, a trader, and wants to get into Jerusalem before the gates are shut. He finds himself belated and weary and with his horses and camels tired out. He seeks the caravansary of Bethany, but cannot get in. He comes along the street towards Jerusalem with all the company. Then he sees Lazarus' house and Mary and Martha. He says, "Of course I have friends here." He knocks and asks to be let in. A servant of Lazarus answers the knock.

"Who are you?"

"I am a friend of your master, Lazarus. I want to get in for the night. I cannot get into the city. I am very hungry, and my people are weary."

The servant runs to Lazarus and tells him who is there. Lazarus goes down and lets Abram in, puts the horses in the stables and puts the servants in nice places. Then he takes the guest into the guest chamber and says, "Light up and get them something to eat. Spread the table."

Presently one of the servants comes up and whispers something in Lazarus' ear. Lazarus says, "You don't mean to say we have no bread?"

"No, we have not one mouthful. Jesus and the disciples were here and there is not a single mouthful left."

Lazarus says, "I will go to Jacob up the street. He always has bread."

Lazarus goes to his guest and says, "You stay here and warm yourself. Meanwhile I have a little matter to attend to." He takes his lantern and goes up the streets of Bethany until he gets to Jacob's house. He knocks softly at first. He knows exactly where to find Jacob. Jacob hears him, but pretends not to hear.

Finally he calls, "Well, who's there?"

"Your friend Lazarus."

"What on earth are you here for at this time of night?"

"Jacob, I have with me a friend on his journey. He has come to me and I have no food to set before him. I told him I would give him supper. Lend me some bread. In the morning when we get the baking all done I will return it. Be a good fellow and get up and loan me three loaves."

"Ah, Lazarus, you are a fool. Is that what you waked me up for? You must have Jesus and His disciples there eating you all up, trying to entertain them."

"Yes, and I am glad to entertain them."

"Well, you need not bother your neighbors about it. I cannot get up."

Lazarus knocks again.

"Who's there?"

"Lazarus."

"I told you to go away."

"I will not go away. I want that bread."

"Are you hungry yourself?"

"No, I am not hungry; I had a good supper. But I want that bread for my friend who is hungry."

"Look here, Lazarus, I am asleep."

"That is a lie. You know you are not sleeping, Jacob, and you are not going to sleep."

"My children are in bed with me, anyhow, and I cannot arise and give it you."

Lazarus knocks again.

"Didn't I tell you to go away? I will not get up. Go away."

He knocks with both hands.

"Go away. You will wake up everybody."

"I am going to have that bread."

"Stop."

"I will stop when I get the bread."

"I am up. Stop now."

Jacob goes to the cupboard, gets the bread and goes to the door and says, "There you are; get out with you."

"Thank you," says Lazarus.

That is the way to pray.

Jesus said that was the way to pray. Pray as if you meant it.

Pray and Pray, and Keep On Praying for Others.

How many have come to me in their journey and I have had nothing to set before them. I cannot give them the healing they seek. I do what I can to provide a nice Home, pleasant surroundings, and set food before them. But I have this Bread of Heaven through prayer.

I must knock, and I do. I knock and I beg, and I pray and I knock. It is not that I am sick, but you are; it is not that I am needy, but you are; and as long as there is a poor, fainting mother with all her responsibility, lying upon her bed sick, I must pray.

O, help me to pray, and shall they not be healed? You must pray. Help me to pray.

Pray not for yourselves merely, but in the midnight hour go to God for those who are weary, fainting, dying, hungry, or needing anything.

May God help us. I know how to pray. I prayed today for you. O how you need it. O how we all need it. When I came today into this Tabernacle I said, "Lord, there are many here who need Life Eternal; they need forgiveness; they need

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God; they are without God; they are without hope; God bless them today."

I am going to ask God for you. Let us pray.

CLOSING PRAYER.

O God our Heavenly Father, Thou didst teach us by Thy dear Son that if any one of us who is a father were asked for bread by his children, he would not give them a stone; if he were asked for fish, he would not give them a serpent; and were he asked for an egg, he would not give them a scorpion.

Here are some of Thy children with diseases and miseries worse than scorpions and serpents. They have been trying to feed upon food which is harder than stone. O give them the Bread of Life. O give to these poor broken hearts Thy mercy. O break every hard heart and help them to be healed by the Love of their Father. We pray for them today.

We pray for those who have gone out in a far country and wasted their substance in riotous living, who are hungry and trying to fill their bellies with the husks the swine eat. O let them arise and say today, "I will arise and go to my Father, and say unto Him, Father, I have sinned against Heaven and in Thy sight, and am no more worthy to be called Thy son." O Thou wilt greet them with the kiss of love; Thou wilt greet them with compassion and tenderness greater than any earthly father. Hear us, 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.

DEACON DANIEL SLOAN'S OCTOBER ITINERARY.

VISITATION will be confined to points in Illinois, Wisconsin, Minnesota and Iowa. He will visit Branches and Gatherings of Zion, holding conferences and interviews and giving the Stereopticon Panorama of Zion and Exhibit of Zion City, to which the members and friends of Zion residing within a radius of twenty-five miles are urgently invited to join heartily and receive the inspiration which these meetings will impart.

The dates and places of visitation will be as follows:

September 29th and 30th, Valparaiso, Indiana.
October 4th, Adeline, Illinois.
October 5th, DeKalb, Illinois.
October 6th and 7th, Belvidere, Illinois.
October 10th and 11th, Madison, Wisconsin.
October 12th and 13th, Elroy, Wisconsin.
October 14th and 15th, Galesville, Wisconsin.
October 16th to 18th, Alma, Wisconsin.
October 19th and 20th, Eau Claire, Wisconsin.
October 21st to 23d, Minneapolis, Minnesota.
October 23d and 24th, Royalton, Minnesota.
October 25th and 26th, Windom, Minnesota.
October 27th and 28th, Forest City, Iowa.
October 29th and 30th, Waterloo, Iowa.
October 31st and November 1st, Davenport, Iowa.

Unless called to join the General Overseer the 1st of November, visitations during November and December will be continued to other points in Iowa, Nebraska, Kansas and Missouri, closing the itinerary and visitation the last of December.

Beginning with April, missions to Zion will again possibly be taken up, visiting points in Ohio, Michigan, Wisconsin, Ontario, Minnesota and Iowa, and possibly in the East, including Massachusetts, Connecticut, New York, etc.

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.

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ZION COLLEGE LECTURES ON PRAYER.

A Series Delivered Before the Students of Zion College by the President, Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion.

THE world today has learned that there is something far beyond the ordinary in the words and works of God's Messenger to Zion, John Alexander Dowie.

As this realization comes to the public, the first question always is, "How does he do it? What is the secret of his power?"

Those who know the General Overseer and have heard and heeded his teaching know that the power belongs to God. But the General Overseer is wonderfully used by God, as an instrument, on account of his mighty power in Prayer, taught him by the Holy Spirit.

Hence it was with the greatest joy that the students of Zion College received the announcement that the General Overseer would deliver a Series of Lectures on the subject of Prayer. It was an inestimable privilege to learn how to pray from a man whose whole life had become a mighty power for God through Prayer. But joyful as the anticipation was, it was more than justified by the realization.

Many members of the Christian Catholic Church also attended these Lectures and were amazed, from week to week, by the great depth and scope of the subject as it was opened up by the man of God.

Since the delivery of these Lectures, there has been a loud appeal, from many sides, to have them published.

The General Overseer was reluctant, as he felt that in the great pressure of his other duties he had not been able to give the Lectures as he might have done with more time at his disposal. He also felt that he should revise them before their publication, and this he could not find time to do.

At length, however, the appeal for them being urged, he consented that they should be sent forth, without his revision, during his absence in Europe and the Holy Land.

Accordingly this wonderful teaching will be printed, almost as it came from his lips, from time to time, in LEAVES OF HEALING. In preparing these Lectures for the press, we have eliminated some allusions to topics of the time and place and have written in some headlines.

We have also cut out opening and closing exercises and arranged the matter consecutively without regard to number and date of Lectures.

We pray that God will bless these wonderful truths to all who read in even greater measure than He did to those who heard.

A. W. N.

IN THE BEGINNING, GOD. IN THE BEGINNING WAS THE WORD.

In my last Lecture I spoke to you concerning the things which seem to me to be antecedent to the creation of this world and supplying in our nature the extreme necessity for prayer.

I called your attention to the fall of the angels and to the probability that these fallen angels were the creatures who had been cast out of this earth or some other part of the heavens, and, desiring to be reëmbodied, were seeking from the beginning to be embodied in humanity.

The Consolation in the Belief in the Existence of God. Necessity for the Belief.

In this Lecture I wish to go back to the beginning of two books which I desire you to consider this afternoon: the first chapter of the Book of Genesis and the first chapter of the Gospel according to St. John. The first word of the Book of Genesis is, "In the beginning God," and the first in the Gospel of St. John is, "In the beginning was the Word," the *Logos* (Greek Λόγος).

The word translated "word" is *Logos*. "Word" is not a good translation. It is more than word. *Logos* is a thought implying the Reason or Source of things. Theo-logos would bet he reason or science of God, geo-logos, the science of the earth, and so on. *Logos* is more than a mere word. It is a Creative Power.

The point I desire to emphasize is that the great consolation we have in Prayer is that when we go back to the beginning of everything we find God.

God is at the beginning, God is all the way through, and God is at the end.

The great consolation to the true child of God in every age has been to find God. There is no use praying unless you know that God is, for "without faith it is impossible to be well-pleasing unto Him," and, "he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him."

The first thing, then, is to believe that the One to whom you are speaking is; that He exists; that you are not speaking to one who does not hear you.

I can ring up on my private telephone line just the person I want. If I give two rings, the office in Zion Home answers me. If I give three rings, Zion City Bank answers me. If I give four rings, some one in Central Zion Tabernacle answers me. I am perfectly sure when I ring that I am ringing a bell which will be listened to by those who are near by and that they will hear what the bell is saying. And I know in my own office when I am wanted because it rings only once. When you pray, you must believe there is somebody to answer prayer.

Remember This Word, "In the Beginning God."

God is back of everything, and when you pray you must keep this first thought in mind. That is the great primal thought in Prayer. You are talking to One who actually hears. You cannot see that One, but if you have any doubt you might as well close up your Prayer machine. You might as well hold your tongue if you doubt that God is at the other end of the wire.

It is a waste of time to pray, "O, my Father in Heaven,—if I have a Father in Heaven—hear me, if You are not too busy attending to other things. Perhaps I am too insignificant. Perhaps You will take no notice of me. For Jesus' sake hear me. I do not know whether You will or not. I am not sure about it."

If you have any lingering thought anywhere in your heart that God is not hearing, there is no use in your praying.

When I came in from my drive today—I do not often get an opportunity to drive—a number of requests for Prayer which had come while I was out were handed to me. There was one cablegram. I closed the doors on both sides of my room and knelt before God and told Him about it. The cablegram was from Auckland, New Zealand, and contained these words, "Mr. —— in a dying condition; asks your prayers. He has abandoned doctors and trusts God only."

Did they not think there was a man at the other end who would receive that cablegram? Did they not in faith believe

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that my enemies had not murdered me last week at Oak Park? Did they not have faith to believe that a telegram addressed "Dowie, Chicago," would reach me?

That is all the address anybody needs to send. I received a letter the other day addressed, "To the Man Who Believes God Heals the Sick and Lays Hands Upon Them in Jesus' Name, Chicago." Sometimes I get letters addressed to "The Faith Healer, Chicago." Of course I am not a faith healer.

But my friend knew I was here, because down at the bottom in one corner these words were written by the operator, "A reply of six words has been paid for. Please let us have it." All I did was to send by my stenographer this reply, "Prayed 2:30 P. M. Trust God alone."

I do not know what has happened at Auckland, but I do know that I prayed in faith and I know that my prayer reached heaven quicker than that cablegram reached me. I believe our Father knew the faith of those who sent the telegram and the man ——, and He heard that cry.

The thought I desire you to get out of that is this; get it as a practical thing. Those people did not see me in Auckland. I never saw that man —— that I know of. He may be one of our members there. I did not ask the General Recorder. So far as I remember, he is not. So far as my positive knowledge goes, I know nothing about him except that he has left all with God and appeals to me as a man who, he believes, can pray the Prayer of Faith. He pays for that expensive cablegram and answer, and he knows I am praying still.

Jesus Paid, on the Cross, the Cost of God's Answer to Prayer.

I looked at those words down on the corner, "A reply of six words paid for," and the thought came to me, A reply to us has been paid for. Jesus Christ has paid for that reply. When we ask God the Father in humble faith through Christ, the Eternal Word, to hear us, we will get the answer.

A short time ago a man came from New Zealand for whom I had prayed when he had lockjaw, and if I remember correctly that man told us in Zion Tabernacle or in Zion Home that the answer came at the moment I prayed.

Jesus Christ, our great Advocate, has paid the price for an answer. You ask God for Jesus' sake to give you the power of the Holy Spirit to teach you to pray.

Realize that in the beginning is the Eternal God and Father, in the beginning is the Eternal Son, the Word who was made flesh and dwelt among us, by whom all things are made. There we have the Father and Son and we have the Holy Spirit with us.

Christ does the mediatorial work with the Father and we have the Holy Spirit with us. We can send our petitions directly and there is an answer paid for.

When I read that cablegram that day I said, "Lord, there is more in that than the operator knew. Father, the answer is paid for. Please let us have it."

I did not pray much about it. I did not pray a long prayer. Nobody heard me howling. I detest that. Does God need to be howled at? If my son or daughter came to me to make a request of me, do you think they would lie down on the floor and howl, "O Father!" Not a bit of it.

My daughter came to me this morning and said, "Well!" I said, "Well?" "Well!" she said, "I am going to hold you up." "What are you going to hold me up for?" "Well, I must have certain books and I need something for my little expenses." Then she said, "Do you know this is the beginning of the month?" I knew what that meant. I drew a long breath and pretended to be awfully troubled. She just laughed at me. She knows her father, and she knew she was going to get what she asked for. She does not come to me with a long face, but she economizes my time and hers by simply looking at me and saying "Well!" She does not need to say that she has come to hold me up, for she holds me up and I know very well I will have to surrender.

If we could only look up to the Father in Heaven and say "Our Father," He would see that we trust Him and go to Him for all we need because there is no one else to go to. My daughter has no one else to go to. She has to come to me, and she comes with confidence that I will do what I can. There are many other people who come with confidence and I am held up all around. But I am quite willing to be held up to do God's will.

We are to be a blessing to humanity by being helpers. We cannot take the place of Christ. There is only one Mediator between God and man, Jesus Christ, and one Mediator between man and God, the Holy Spirit. We cannot take the place of these. But we can take the place of what Elihu calls a daysman, the place of one who prays for his brother.

The whole object of my teaching you how to pray is that you shall be not Christ, not the Holy Spirit, but a praying man, a praying woman, on the same level with humanity, who will be able to pray in faith and get an answer.

THE TERRIBLE SIN OF SELF-DECEIT AND LYING TO GOD.

I wish now to take up the story of the fall of man at the point where the temptation ended in the transgression and the terrible consequences came.

God said: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, dying thou shalt die."

That is the proper translation. As a matter of fact, the old translation cannot be correct, for Eve did not die. Death entered by the transgression, for it was a sin unto death.

No Prayer Can Ever Avail for Sin Unto Physical Death.

I strike, at the very beginning, a very mysterious subject. But you have to meet it. I have had to meet it. There is a sin unto death.

There is no deliverance from sin unto death. I do not mean that there will be none beyond, but there is none here. There is no deliverance here. All must die.

Just how far that sin unto death is capable of any definition, I do not now enter any further than to call attention to the fact that this lies at the beginning as the great necessity for Prayer; namely, that we are all appointed unto death in this sense, that we must lay down this mortal body. The consequences of original sin are preserved in the Christian to this extent, that while death itself is destroyed, as I shall show you, yet the passing out of this mortal body no one can escape.

Death for the Christian is destroyed, but the sleeping in Jesus is accompanied even in the Christian by the laying aside of this mortal body, except in the cases where there has been a translation.

Regarding this I must some day endeavor to put in words the thoughts that I think God has given to me regarding translation.

You are face to face with the fact that even with the holiest and with the best, we are in a dying body. This tongue, these eyes, this beating heart, this physical pulsation will all cease and become colder than marble.

Lifeless and dead, the body in which you dwell will go back to its kindred dust, earth will return to earth, ashes to ashes, and your spirit will stand before the Judgment Seat of God.

There is no discharge in that war. There is no possibility of evading that issue.

When the Voice rings out and summons every spirit to the bar of God, there will not be any escaping it. The necessity

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for Prayer is imposed upon us by the fact that we have to give an account of the deeds done in this body according to what we have done, whether it be good or evil.

There is No Escape From Giving an Account to God.

The first thing God did when man fell was to demand an account. "Adam, where art thou?" was the question which rang through the Garden. That Voice rings still, Where art thou? Are you hiding still in the depths of the Garden? Are you seeking to evade the all-seeing eye of God?

He did not demand of the woman where she was. "Adam, where art thou? I put you at the head of creation. I gave you an helpmeet. Have you violated the fundamental law? Where art thou?" That was the question.

The miserable art of excusing oneself came to Adam. It is a wretched art which people are all the time practicing. Blame the woman; blame the serpent; blame somebody. "The serpent tempted woman, and woman tempted me. The woman whom Thou gavest me tempted me, and I did eat." "The serpent whom Thou didst make, Oh God, tempted me and I did eat."

My brothers and my sisters, at the very beginning let me tell you that if, when you pray, you bring to your aid the miserable, the diabolical art of excusing yourself, you will be damned. You kneel and say, "Oh God, there is a great deal to be said for me. You know I was tempted. I was hungry. I could not help it. I had to do it. I had to live, and because I had to live I had to do this. A man must live."

Stop! You do not need to live.

You can die. It were better, ten thousand times, that you should die than that you should sin.

But there never was a time, and there never will be, when a man who obeys God will die of hunger.

The God who fed Elijah by ravens; the God who sustained a nation in a desert by daily manna; the God who in all the ages has sustained His people, never abandoned them yet. They were never allowed to die of starvation.

It may be that by a judicial process, or an extra-judicial process, you may suffer martyrdom; but you will never die from inattention; you will never die from hunger, or from thirst. You will never die because God fails to answer the cry, "Give me this day my daily bread."

God Will Never Let His Children Starve.

Never! If you trust God. You may get down to the last crust, but God will be there as He was with Paul Gerhardt when he wrote:

Give to the winds thy fears;
Hope, and be undismayed;
God hears thy sighs and counts thy tears;
God shall lift up thy head.

Through waves, and clouds, and storms,
He gently clears thy way;
Wait thou His time; so shall this night
Soon end in joyous day.

What though thou rulest not!
Yet heaven, and earth, and hell
Proclaim, God sitteth on the throne,
And ruleth all things well.

Far, far above thy thought
His counsel shall appear,
When fully He the work has wrought
That caused thy needless fear.

His little house was in a forest. He had been driven out from his pulpit and his home. With his little family he had gone from place to place until at last he was in this little cottage in the very wilderness of a dark forest in Germany.

Nobody cared for him. The great preacher had become a mere plaything. He had been discredited and cursed by court and people for his piety and his purity and his protest against sin.

With streaming eyes he arose in the darkness of the storm unable to sleep. He found all his dear ones sleeping. They had gone to bed hungry, weeping because there was not enough bread. Then he wrote that hymn.

While he was working at that beautiful hymn, which can never die, it seemed to him as if the storm was louder and more terrible than ever, as heavy blows came against the door, just as if something were falling against it. He attributed it to the storm, and went on with his hymn-writing.

Then the day dawned and the hymn was finished. He had given to the winds his fears. God had lifted up his head.

Although he did not know where it was going to come from, he knew that food would come. He looked upon his sleeping children. Then he opened the door, for the dawn had come. He found that what he had thought in the darkness of the night was the storm, had been the coming there in the midst of the storm of winter of one who had carefully placed against the door flour and meat, and all the necessities and many of the luxuries of life, and carefully covered them over with a tarpaulin and gone his way in the darkness of the night.

Paul Gerhardt never knew to the day he died who did it.

So in every age, there is never any necessity to eat the forbidden fruit and to sin. It is not necessary for you to live by bread alone. Live by the Word of God, and the opportunity will come to you as it did to Christ in the desert when for forty days and nights He fasted and prayed and in conflict with Satan struggled to overcome until He triumphed. Then the angels ministered unto Him.

The Hand which fed the hungry multitudes and multiplied the five loaves and two fishes is still as able to feed the hungry. The Unseen Power which multitplied those loaves and fishes that day, are the same ministering spirits who ministered to the Christ in that howling wilderness when for forty days and nights He wept and fasted and prayed and toiled and triumphed.

He could not have come up out of the wilderness but for angelic ministrations, humanly speaking.

Man Can and Should Die Rather Than Sin.

The fall of man was because of that accursed lie, "I had to do it; I was tempted; there was no way. I had to live, and therefore I sinned."

That lie can never be accepted before the Judgment Seat of God, because it is always possible for us rather to die.

No martyr need have suffered if he had only betrayed his Lord and accepted deliverance at the price of his obedience to God.

But none who love God truly will ever accept deliverance at the price of truth. A life like that would not be worth living. May God forbid, if ever the trial should come to you, that you should ever fail there.

If you accept deliverance at the price of obedience to God, your life will be a failure.

Never excuse yourself that you have that reason. You ought to sin no more wilfully while you live. But, if ever you should sin wilfully, if ever you should sin yielding to temptation, never blame the tempter, if he is the Devil himself.

Never blame the woman.

Never blame the man.

Never blame the Devil himself.

Blame yourself.

You must pray that you may never yield to the temptation to which the sinful Adam and Eve yielded when they blamed each other, and blamed the Devil. It is right to saddle the

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Devil with the origin of sin, disease, death and hell, but it is not right for the man or woman who has submitted to the Devil to say that it is an excuse for them.

There is no excuse for our parents, and there can be none for us if we have been delivered. We need never sin again unless we like.

No devil in hell nor any power on earth can ever make you say Yes, if you are determined by the Grace of God to say No. Your consent can never be obtained to sin, if you have the grace and virtue of the Holy Spirit's power within. Even if crime were committed against you, you would not sin, if you did not yield to temptation.

These facts I think to be fundamental.

You see as you read the record that man set to work then with this wretched art of excusing himself. You have to meet this all through life.

The Common and Terrible Sin of Making Excuses.

I desire to make the discourse practical. When you preach the Gospel, you will find that humanity will say, "I pray thee, have me excused."

The great mass of men will tell you they want to be excused. One in the parable of our Lord said that he had bought a piece of land and he had to go and see it. "I pray Thee, have me excused."

I do not believe in any Jew having a genuine excuse there. Did you ever know a Jew to buy a piece of land without seeing it? I do not believe he ever did. I think he was a liar, and those who are presenting to you as a reason for not serving God that they have bought a piece of land, and that they must needs go and see it, are a pack of liars.

They do not need to see their land, but they do need to get Salvation.

Sometimes they will tell you they bought five yoke of oxen, and they go to prove them.

I believe that was a lie, too. I do not believe a Jew ever bought five yoke of oxen and did not know what kind of oxen they were before he bought them.

Even if a man has bought five yoke of oxen, you cannot make that excuse. The Messenger has come, and you cannot give that excuse.

You were told that the time would come when you would be summoned to attend. You were invited and the marriage robe was brought out to you, and here you are making excuses.

Then the last miserable excuse was that he had married a wife and therefore he could not come.

That was an infernal lie, because his wife was invited with himself. There was no reason why the newly-wedded wife should not come too.

If a man tells you that he has just been married and he must be excused for a while because he has just got a wife, that is a lie, and a downright, wicked lie, because it is no reason for refusing his God.

Men everywhere are trying to excuse themselves from Pardon, from Peace, from Purity, from Power, from everything that makes Heaven.

Eve did not need to obey the Devil, and Adam did not need to obey Eve. If Adam had obeyed God, Eve would have died and Adam would not have lied. God would have gotten him another wife, and it would have been a very good thing.

It is a Very Good Thing Sometimes for a Man to Lose His Wife.

I know many men whose wives make their lives a hell.

Many a man's first wife made his life a hell, and he was never happy until he married again.

I do not think that it would have been a bad thing for Eve to have died and Adam to have had another wife. God would never have left him alone. God would have made him another woman.

Whenever I see a good man who says that his life would be wrecked if his wife should die, I think he is foolish, to say the least.

A woman who says that her life will be ruined forever if her husband dies, is a fool. I know many women who never had any happiness until they got a second husband. They had more sense when they got the second one than when they got the first.

If Adam had said, "No; if you care to eat of that and prefer to go the Devil and to death, I will not go with you. I will not disobey my God. You have gone away and done this. I do not dare to do it and bring up a race of men in misery and death. I will not do it."

"But," you say, "Adam's love for Eve was so great that he could not bear to refuse her."

I do not see any love at all in it.

The moment when a man sins from what he calls love of a woman he proves that it is not love. She sinned from lust, and he sinned from lust. It was not love. It was a dirty passion.

Do not mistake love and lust. They are just as opposite as heaven and hell.

If Adam could have foreseen all the consequences of transgression, surely he would have let Eve die.

But no; he loved the woman God had given to him, and therefore his firstborn son was a murderer. She had already received into her whole being the poison, the inspiration of the Devil, so that nothing could be born from her body but a devil incarnate.

"He was of that evil one." His physical paternity, his psychical and spiritual paternity, were the Devil's own.

He was the Devil's child. The Word says that "Cain was of the evil one, and slew his brother." The word used is *ec* (ἐκ), out of.

I go back, because, if you think of it, you will see the very condition of everything was being wrought there.

You must not sin. It matters not, woman or man, youths or maidens, you must not sin. You have been forgiven. You have been cleansed. You must sin no more.

He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

To save your life, go and lose it. Go and risk it. Go and sow it, if it is to abide alone somewhere. But do not sin. Let no lustful passion for man or woman, no false conception of love, lead you to sin, with the excuse that your love tempted you, that the woman whom God gave or the man whom God gave you, or the beast which God had made, helped you to sin.

Man died through sin. True life is obedience to God.

The spiritual depravity became quickly so great that the man began to use the weapons of the Devil himself in talking to God, and to use the arts of deceit and lying in the very answer to God.

May God Make Us True.

That is the foundation thought there at that point. Think into it. Had Adam been true to God, that continuity of sin which has come to curse this earth from all ages would never have happened.

Deny ungodliness and worldly lust.

Live spiritually and godly.

Look for the coming of that great God and our Saviour Jesus Christ, and continue looking, waiting, working and toiling.

Say No to everything which is not godly and to everything which is of worldly lust. Then you will be able to say Yes to everything which is good, and when you give God the affirma-

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tive and the Devil the negative, then you have learned how to pray.

The Sin of Self-Deceit.

One of the fundamental miseries in humanity, created by sin, is the poison of deceit.

It takes many forms, and there is no form in which it is more dangerous than that of self-deceit.

A great tendency of humanity is to pity oneself.

Men are very likely to be sorry for themselves. They think they have been very badly treated. They pat themselves on the back, as it were, and say, "You do not deserve such treatment."

God in His infinite mercy takes cogizance in His compassion and makes allowances, yet that is no reason why, with a clearer view of what sin is, we should deceive ourselves.

Satan in one form or another will always make this one of the great fundamental difficulties.

I have cultivated the habit for many years of always believing—not merely saying, but believing—that I deserved all I received, good or evil.

I richly deserve from the Devil all the opposition he ever gives me. I have been only surprised that the Devil has not been able to do me more damage.

A man who has gone out as a Messenger of God, to fight against the Devil, has no right to complain if the Devil fights back.

If you go to seek the Devil in a fair fight, and go for the very purpose of rooting him out of his long-established possessions, there is no sense in complaining about the knocks you will get from the Devil in the process.

You should expect them. You are to be on your guard against them. You are to be able to receive them on your Shield, and be able even to turn their rebound to the Devil's disadvantage.

One of the clever things which a true Christian worker can do, is to make the dart go right back to the Devil and hit him.

The Shield of the Faith of God is an impenetrable Shield, and no fiery dart of the wicked one can be other than quenched by that Shield. If the wicked one has in you, when you are praying, anything of this miserable art of deceiving and excusing yourself, then you are at a great disadvantage.

Your life is ineffectual from the very beginning.

The Bravery and Good Effect of Assuming the Blame for One's Sin.

Therefore, in going away back in tracing the regrettable necessity for Prayer, we do well to dwell upon the first consequence of sin, namely, the wretched determination of the man to blame the woman, and the woman to blame Satan, and none of them to take the true blame falling to themselves.

One of the things which caused in me a thrill of admiration was the telegram of Sir George White, at Ladysmith, when he was compelled to report to his Government, the War Office in England, that a number of troops had been captured by the Boers.

If he had simply noted the fact, telling that he had sent out the men who were captured by the Boers, and left it to be inferred that it was their blunder, there would have been a good deal of discussion about it. But Sir George White, in the telegram, took the entire blame upon himself. There is no doubt that he placed himself at the disposal of the British War Office. He was in command of the British troops in Natal.

That kind of a thing has an answering chord in everybody's heart. You feel that he was a brave man. He was determined that his comrades who had been captured should not have the burden laid upon them.

As a matter of fact, since that time we have been finding out some things which Sir George White did not know then, and we find that it was not Sir George White's fault nearly so much as he himself assumed it to be.

When one has committed a mistake or has fallen, there is a willingness upon the part of both God and man always to deal gently and kindly and considerately with one who will assume the responsibility.

When you have sinned and erred, do not start before God saying, "Oh God, You know what the circumstances were," excusing yourself. Assume the responsibility.

Make others assume their share of the responsibility, and you assume the responsibility of your action.

The fact that others have sinned is no reason for your fall. You must assume the responsibility.

Ask God to take away from you that fundamental wrong which gets into all humanity, because it was the first effect of sin, not merely of excusing oneself, but deceiving oneself.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption.

A man has no right to complain if he reaps the wild oats which he has sown. He has no right to expect to reap fine grain when he has sown wild oats.

The Terrible Sin of Lying to God.

In tracing the next thing, we might ask ourselves why it was that man was so suddenly poisoned by sin to such an extent that he began to lie to God.

I think you will find, if you will trace it, the most terrible judgments have come upon those who have lied to God. That sin of self-deceit is continually in the lie, and people will lie to God deliberately.

They will lie to God all the time they live, and they will lie to God at the very Judgment Seat.

On the great Day of Judgment the wicked will begin to say, "When saw we Thee?" Some of them will actually say:

Lord, Lord, did we not prophesy in Thy Name, and by Thy Name cast out devils, and by Thy Name do many mighty works?

They will lie to God, because the answer will come ringing back from God Himself, "I never knew you."

Because they say it, it does not follow that they had actually prophesied in His Name, or done many mighty works in His Name. That is all a lie. They never have any admission upon the part of God that they had prophesied in His Name, or did many mighty works.

The statement is not "I once knew you," but "I never knew you: depart from Me, ye that work iniquity."

The meaning of that is: "There never was a time when you prophesied in My Name. There never was a time when you did many mighty works in My Name."

There are a great many who do not understand that passage properly.

Christ says that this will develop into such a horrible sin that at the very Judgment Seat of God, in the very presence of the Judge, they will lie to God and endeavor to dispute His judgment.

Lying to God is the Source of the Miseries of the Church.

Judas Iscariot had taken upon him the vows of an apostle. He lied to his Lord. He pretended great consideration for the poor, as in the case when the three hundred denarii were spent in ointment and poured out on Christ's head.

"Could that not have been spent upon the poor?" whined Judas.

He lied to God. When a man lies to God, then the Devil has him. When a man starts lying to God, there is no difficulty about his lying to man.

When Ananias and Sapphira started, they desired to get the glory of a great piece of self-sacrifice. They were going

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to be shining lights. The whole Church would say, "Just look what Ananias and Sapphira have given!"

They lied to God. Then they began to lie to Peter, but Peter pointed out to them that lying to him was conspiring against the Holy Ghost, and lying to God, and that they would die for it.

Go back through the history of the Church at each dispensation, and you will find that those who lied to God perished miserably.

Achan took the vow with all the rest that God should have the spoils. Achan began to lie to God and hid in his tent the Babylonish garment and other spoils. He and all his family had to die for that sin.

Cain lied to God. He made sacrifice to God of the first fruit of the earth. It was rejected. Why? Because God saw his heart. God saw that the sacrifice was unaccompanied by contrition for sin.

Lying to God, he was rejected.

Sin had developed so rapidly in the first period that Cain thought he could trick God. He lied to God and offered a mean and outward sacrifice. Inwardly there was just what there was with Ananias and Sapphira, and just what there was with Achan, and just the same as there is in every age: the mental reservation of real resignation of the spiritual nature; the sacrifice unaccompanied by a real devotion to God.

The result of that will be that the man who lies to God will be rejected by God openly.

This sin of lying to God is the great crowning sin of today.

All the apostate churches have lied to God.

The Roman Catholic Church is one great, incarnate lie in its organization as a Church.

The Roman Church Lies to God.

I do not say that there are not individuals in that Church who do not lie to God and who are really true and humble at heart and desire to do right, but as an organization it lies to God.

It pretends to be the lover of humanity to bring humanity to God. But its history is a story of lamentation and woe, and its association has been with everything which has been devilish and unclean. The record of the Church of Rome is just reeking, every page of it, with the stinking filthiness of its apostasy. It is lying to God.

The nun takes the vow to be the bride of Christ, and she is the paramour of a priest in hundreds and doubtless thousands of cases.

The priest takes the vow of chastity, and he is a foul drunkard and adulterer in thousands and tens of thousands of cases.

While they are proclaiming that they are opposed to the marriage of priests, they are adulterers, as in the case of Cardinal Antonelli, who, while the secretary of the late Pope Pius IX, predecessor of the present Pope, was a vile adulterer. His daughter, after his death, went into the courts in Rome, proved her paternity and obtained his estate.

They lied to God.

The Greek Church Lies to God.

It professes to be different from Rome. But in many things it is worse.

The horrible history of its inquisition, the handing of a million human beings, directly or indirectly, over to butchery and to death, tells the story of its wicked lie to God.

Any man who fights that Church is sent into exile to Siberia, loaded with chains, and sent to work in the mines as the foulest of criminals.

That Greek Church is lying to God.

Are the Protestant churches lying to God?

All the denominational churches are tainted with this sin.

The Protestant Church Lies to God as Cain Did at the Beginning.

When the Church is asked, "Where is thy brother?" is not the answer, "Am I my brother's keeper?"

When you ask the Church to get out and seek the fallen women, the fallen men, the poor little children, who from their very birth have fallen into the very depths of sin, they answer, "Am I my brother's keeper? What have I to do with them? I pay ministers of the Church, I pay choirs to sing, I pay missionaries to go into saloons, I pay taxes, I pay money for the poor. Am I my brother's keeper? Why will you ask me to do that thing?"

Is not that the state of affairs in the churches today?

When, as the true servant of the Lord, I say, "Your brother has gone into the association of those who are sitting among the graves, and making covenants with Death and Hell," they reply, "What is that to me? What right have you to interfere?"

If the churches were really true, they would exhort one another daily.

This lying to God is at the bottom of the apostasy. First the deceit, then the miserable act of excusing oneself, and then the liar is a murderer and destroyer.

Christ pointed this out in His analysis of the character of Satan:

> 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 Devil was the father, spiritually, of Cain.

When you understand what Prayer is, you will understand that this underlying deceit which, in all our hearts, will endeavor to take its place, has to be rooted out.

I watched, the other day, several persons who applied to me for admission into our ministry.

We have asked God specially to guide us in that matter.

A Lie to God's Minister is a Lie to God.

A little while ago a man had written to me. I did not like his letters, and some of them I did not read. I put them aside. I hoped that he would get into all the light, but made no reponse to his overtures. Finally he came to Chicago to see me. I said to myself, the moment I set eyes upon him, "That man lies." Looking into his eyes for one brief half moment made me to see, by the Grace of God, the bad spirit who was behind. The lips which uttered the sweet words of praise of myself and of this work, and an undying devotion, were lying. The words were unreal. He was uttering them for the purpose of obtaining something. After he had gone, I found that he had been in Zion Home doing the Devil's work.

When a man tells me a lie, he is not lying merely to me, but he is lying to God.

I am God's servant just as much as the Apostle Peter was when he received the gifts which were being laid at his feet and the feet of the apostles by the Christians.

The difficulties which the leaders in the Church have had to meet, God has met first of all. They come from this poison of deceit.

Hence it is that the cry comes up from the heart which knows God:

> Clear Thou me from hidden faults,
> Keep back also Thy servant from presumptuous sins.
> Behold, Thou desirest truth in the inward parts:
> And in the hidden part Thou shalt make me to know wisdom.

By Prayer the whole nature shall be so entirely transformed that the Prayer of Jesus shall be answered:

> Sanctify them in the Truth: Thy Word is Truth.

Hence, my brothers and sisters, students in Zion College, I desire you to see that the first great necessity is absolute

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truth; that you shall deal truthfully with yourselves and with God. The awful, regrettable necessity for Prayer imposed upon us by sin is because of this art of excusing oneself finding its full manifestation in lying to God.

The Liar is a Murderer.

If he does not kill his brother, he hates him. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath Eternal Life abiding in him." No one who hates can ever have been really saved. The man who hates his brother has in him the spirit of the Devil. He has not Eternal Life abiding in him.

Think into this thing. You will see that the fall of man was not complete in Adam or in Eve, but that it took the form of excusing oneself in Cain. It took the form of excusing himself when God rejected his offering. Then he slew his brother, shedding the innocent blood in his anger, because his own works were evil and his brother's righteous. With the innocent blood was mingled the innocent blood of the lamb which God had accepted.

Apostate Ministers and Churches Commit the Sin of Cain.

Why is it today that Zion is hated?

Because our prayers to God are accepted. Poor and feeble, and unworthy though we be, God has accepted our prayers and answered them, and that is the thing that maddens the apostate church. "Kill them! Kill them! Kill them! Destroy the testimony by destroying their lives!" is the cry of the infuriated mob.

Why are Zion's Elders attacked in various places? They are gentle and loving and kind. But they have the Spirit of God and the Spirit of Zion. They pray the Prayer of Faith and get an answer. Then the apostate ministers get mad, and the Devil's mob is always ready to be stirred up by their denunciatory sermons. They become responsible for the inciting of the mob. It is the old spirit of Cain. After the mob has been stirred up to deeds of violence, then the ministers who incited it lie to the people and lie to God, by pretending to decry mob violence. But they only talk. They never do anything to prevent such scenes. Like Adam, they try to throw the blame for the mob upon some one else; very often upon Zion.

They lie to God, and they know it. They promised God in their ordination and in their discipline that they would be true to God and extend His Gospel.

They lie to God when they sing that Christ is all they want. They want the doctor, and they want the druggist, and they want drugs. In the words of Paul, they "exchanged the truth of God for a lie, and worshiped and served the creature more than the Creator."

In the latter days, we may expect more and more to be confronted with this spirit of lying.

Many professing Christians have it so completely that they cannot tell the truth. They do not know how. This practice of lying to God, and therefore lying to man, is almost universal in the churches and in the world. The man who would rather die than lie is rare in the world.

A True Christian Would Die Rather Than Lie.

Will you, by the Grace of God, rather die than lie?

Voices—"Yes."

President Dowie—If you would not, you are of no use.

Heathenism has changed the Truth of God into a lie.

The apostate churches have changed the Truth of God into a lie.

Heathenism teaches you to worship heroes, kings, saints, etc. In the Church of Rome it is the same thing: serving the creature.

If you desire to be liberated from the spirit of lying, you must get where Christ did, and say to the liar of all ages:

Thou shalt worship the Lord thy God, and Him only shalt thou serve.

When you get to that point, stay there, and rather die than lie.

I should like to have every one of you tonight write in your journals and your diaries, if you keep them, "By the Grace of God, I will rather die than lie."

Put your name to that before God, and tell Him you have gotten into a first-class fight with the Devil. It will be a good fight.

Pray over that. Let the issue of this talk be, I will rather die than lie.

Healing of Baby of Cholera-Infantum.

On September 6th the following telegram was received:

SIOUX CITY, IOWA.

REV. WILLIAM H. PIPER,
1201 Michigan Avenue, Chicago, Illinois.

Pray for our baby.
Has cholera-infantum.
Very sick. E. J. WITTE.

Overseer Piper prayed at 6:05 P. M., September 6th, and at 9:08 A. M., September 7th.

On September 10th, Overseer Piper received the following letter:

4233 VAN BUREN AVENUE, SIOUX CITY, IOWA.

REV. WILLIAM HAMNER PIPER,
Zion Home, Chicago.

Your favor of the 7th inst. just received, and contents read with much interest.

The morning following the time you prayed for our dear little babe, he began to recover.

He is now almost entirely restored, for which we are so thankful.

We appreciate the promises you sent very much, and bless God for His healing power.

Faithfully yours in His Name, (REV.) E. J. WITTE.

God Heals of Many Lifelong Ailments.

BURSON, CALIFORNIA, September 11, 1900.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—I thank God for answering your prayers.

I had been afflicted all my life up until the time you commenced to pray for me.

I had stomach and bowel trouble, kidney and liver disease.

I had the malarial fever seven or eight years.

My liver was rotten, so Dr. Lapoti told me in San Francisco, many years ago.

I tried a change of climate and must have had at least twenty-five or thirty different doctors.

None was able to cure me.

When I wrote to you I was rapidly going blind, with all my other diseases.

I was in a very sad condition.

I think it was about three and one-half years ago when I wrote to you.

I am now sixty-two years of age and able to do a good large day's work at farming.

I am beginning to breathe through my right lung. I do not think I ever did it in my life before.

Your Brother in Christ our Lord, HENRY CLEMENT.

God Releases From Nine Years of Satan's Bondage.

Mrs. Ella Gregory, writing at Sandwich, Illinois, September 6, 1900, says:

It may be interesting to some in the Home, who will remember my being there last week, to know that whereas I was bound in my lungs so that I could not walk but a few steps without great distress for breath, I have this morning walked about as far as to the Tabernacle from the Home and breathed, Oh so freely and easily.

Praise God for His goodness.

It seemed so good to stand up straight and have the use of my lungs.

Satan had held me in bondage for nine years, but his power has been broken, in the Name of Jesus, and by the Power of the Holy Spirit, and in accordance with God's Will.

Satan's work has been destroyed. Surely Jesus came to destroy the works of the Devil. The power of God is just the same today.

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Zion's Seventies



BY DEACON A. F. LEE.

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.—Ezekiel 34:16.

THESE precious promises, made by a kind Heavenly Father through His servant over twenty-five centuries ago, are being wonderfully fulfilled today by Zion's faithful Seventies. As they go from house to house throughout the cities and villages of the world—yes, and even in the rural districts where the houses are widely scattered—they seek for the lost, the outcast, the sorrowing and the disease-smitten, telling them by printed page and verbal testimony of the wonderful works of God.

The large number of report cards which have been coming into this office from these faithful workers, the last few weeks, tell us that the Full Gospel has been carried to the door of many thousands during the month of August. Large numbers of the sick and sorrowing have been prayed with as well as helped in various other ways. Sinners have been saved, the sick have been healed in answer to prayer, the despondent have been cheered and the poor ministered to in practical ways.

One worker in New England says:

I suppose I have called at about 2000 homes since August 1st. I must have ridden over 300 miles on my wheel doing this work.

He has been distributing Zion Literature in towns in Vermont, New Hampshire and Canada.

Another in the State of Michigan writes:

We (he and his wife) do the very best we can by the Grace of God to spread the Full Gospel. Some days we cover twenty-five miles with horse and buggy.

Another in telling of her work in the district to which she has been assigned with her companion in the work, says:

We were received very nicely by some, and several wanted us to call again. Many were surprised when we told them the truth, concerning which the papers lied so, and said they would be pleased to come to the meetings.

This was not the case, however, with all upon whom they called, for she says there were many who did not want to hear anything concerning the cause they represented. In one instance the man of the house rudely put them out. This was entirely unnecessary, for these workers are two very modest ladies and would have retired without any assistance had he so requested.

But this latter class of people is a type of those of whom our Lord 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.

Still another of these noble workers, a lady of most refined nature, is so filled with the love of Christ that she leaves a home of comfort and travels twelve miles every week for the privilege of going with her companion in the Seventies with LEAVES OF HEALING into the saloons and other similar resorts. She tells of a man they met in one of these places who acted very ugly toward them and refused to take a paper from them. Afterwards he came to them and asked them to pray for him, saying that he knew they were Christians; for no one could do the work they were doing, and in the spirit in which it was done, unless they had the love of God in their hearts. In order to show his appreciation of the work they were doing, he handed them a sum of money to be used as they might see fit.

The following is from a letter written by a young man who was found by two of the Seventies a short time ago in one of Chicago's most dilapidated tenements. He was very ill. Zion took him from his unfavorable surroundings and sent him out in the country, into a good Christian home, where he could get some of God's fresh air and sunshine and at the same time be instructed in the Scriptures by those who believe that Jesus Christ is the same yesterday, today and forever. He says:

I write you these few lines to ask you to go and see my mother, to see if you could do anything about getting her into Zion.

I have prayed a great deal for her, that God would show her the way.

I am sure if she had some one to teach her to read and understand the Bible, she would give her heart to God.

You see she has been a Roman Catholic and does not know anything about the Bible.

I would like to have it so that when I return home we may have family prayers. How much happier we would all be if we were all in Zion.

God has greatly blessed me since I have been out here. And everybody has been so kind to me. Mr. and Mrs. S—— have done everything possible to make me feel at home.

I thank God for such kind Christian friends, who are always trying to make some one else happy.

I do thank God for Zion and the General Overseer and his helpers, who have been so kind as to send me to the country.

I sometimes shed tears, but they are tears of joy and thankfulness to my God for His kindness towards me.

We thank God for the army of faithful workers raised up in Zion and for all that has been accomplished by them in the extension of His Kingdom, but we do not believe that Zion fully appreciates her mission or her opportunities, or we should see even much greater results than have yet been accomplished.

There are yet too many drones for the good of the hive, and unless some of them develop into workers very soon another housecleaning will be in order.

There is nothing which the Devil fears more than a live working Church. There are few which God despises more than a cowardly or inactive Church member.

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VACCINATION FALLACIES—COURT DECISIONS.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

THE BLISSFUL DOCTORS.—In the fine "Senn" collection of thousands of medical works in the Newberry Library, I could not find a single article of the many that have been written by scientists and physicians against vaccination. From this state of things in the medical room of a great consulting and reference library, one may infer the blissful ignorance of too many American doctors regarding the growing antivaccination movement. But though the doctor's ignorance is bliss for himself, it is blister for his patients.

A physician, the other day, criticized my quoting from the Britannica, and said it was not up to date. But the young man was not aware that Prof. Creighton's statistics in the Encyclopedia are vindicated by the distinguished naturalist, A. R. Wallace, in a book published in 1898. Though if only what is new is true, perhaps books of 1898 must be ruled out as unscientific.

We also refer this doctor to the masterly Report of the Royal Commission, presenting both sides of the question up to 1897.

THE DOUBTING DOCTORS.—Here is something showing that the doctors are not so very sure, after all, whether protection by cowpox really protects. It is quoted from a Memorandum of the Illinois State Board of Health, 1882, revised July, 1892:

When it is seen that epidemic outbreaks of smallpox are increasing in frequency throughout the world, notwithstanding vaccination has been known for more than eighty years, and that there is an increasing proportion of cases among those claimed to have been vaccinated, and that the mortality among this latter class—the so-called vaccinally protected—is also increasing, it must be admitted that there is some seeming reason for doubt, some ground for inquiring whether the great discovery of Jenner is losing its potence.

Then these doubting Thomases, who would like to take us each one by the nape of the neck and give us cowpox, agree not to doubt any more the potency of "Jenner's great discovery," if only some one will skirmish around and provide them with "pure bovine virus"—in other words, rotten pus from a sore on a cow—and guarantee that it contains only the bacterial fungus, or the bacilli, or the other microscopic "critters" that properly infest said sore, without one that has sneaked in uninvited from some other stable.

"PURE CALF LYMPH" is now the cry of the physicians. Reluctantly they admit the danger of other diseases being induced through arm-to-arm vaccination. But they say that pure lymph from healthy calves is all right.

Now a calf having cowpox is unhealthy. And pure lymph is only cowpox poison. And cowpox, some pathologists maintain, has more resemblance to human syphilis than it does to smallpox.

The Indiana State Board of Health orders that bovine virus, calf lymph, be used. But in case of epidemic, when bovine lymph cannot be gotten quickly, the health officer should "certify" that the humanized virus which he uses is pure.

Well, any up-to-date doctor can "certify." But how can he know anything about it? Let us call in a very high authority in bacteriology, Prof. E. M. Crookshank, of England:

Vaccine lymph is a most suitable cultivating medium for micro-organisms, and bacteria invariably get access to the contents of the vaccine vesicle.—"Text-Book of Bacteriology," page 325.

Again the Royal Commission on Vaccination, made up almost wholly of vaccinationists, in the report noted below, says:

It is established that lymph contains organisms, and may contain those which under certain circumstances would be productive of erysipelas.

We have, then, expert testimony to support us in the claim that "pure bovine lymph" is impure cowpox poison, which may also contain the germs of other disease.

THE DANGERS of vaccination have been set forth in the last two numbers of LEAVES OF HEALING. Even doctors who advocate vaccination admit the risk of communicating other diseases if the virus of cowpox enters the blood.

In a book published in 1899—"A Century of Vaccination," by W. Scott Tebb, M. A., M. D.—cases are cited in which one or more of the following evil results came from vaccination: Inflamed and enlarged glands; vaccinia eruptions over the whole body; eating sores; sloughing ulcers; morbid eruptions; sore throat; gangrene, erysipelas, scrofula and leprosy; loss of hair; tuberculosis and lockjaw; convulsions and blood-poisoning; suppurating meningitis and syphilis.

THE ROYAL COMMISSION on Vaccination was a body of learned men appointed by Parliament. From 1889 till 1897 they investigated the whole subject.

The report is in two parts, one by the majority and one by the minority. We quote from the majority report, section 399:

It is not open to doubt that there have been cases in which injury and death have resulted from vaccination.

The report also says that vaccination has been known to produce erysipelas, scrofulous outbreak, chronic skin diseases and syphilis.

The minority report fills 150 pages in the same volume and is a systematic, temperate and most thorough setting forth of the evils of vaccination (see list of literature below).

Both the majority and minority reports of the Commission advised the relaxing of the compulsory laws, which took place in 1898.

CROOKED STATISTICS.—In a previous number we gave a physician's testimony as to the deliberate twisting of pro-vaccination statistics.

Prof. A. R. Wallace is another of the able writers who shows the worthlessness of many statistics in favor of vaccination which are copied from one book to another by physicians.

Here is one more illustration of the shaky statistics on which vaccinationists depend: G. W. Bowen, M. D., in "Transactions of the American Institute of Homeopathy," 1882, charges that in the Chicago Pesthouse patients who died of smallpox were marked "discharged."

DEATHS FROM smallpox are now a smaller percentage of the whole population than formerly. Much has been made of this decrease during the Nineteenth Century. But it is not a result of vaccination, for A. R. Wallace shows that the deadly practice of inoculation which spread smallpox had gone out of fashion, and that the great decrease in smallpox mortality had set in before vaccination was invented.

STAMPING OUT SMALLPOX.—Prof. Crookshank says that the evils of inoculation led to the "stamping out" system; that is, by notification and isolation. "It only required the compulsory adoption of Haygarth's system of isolation all over the country to have kept the disease in control, if not to have entirely extirpated it from Great Britain."

After that reasonable method was begun, vaccination came in. It grew rapidly as a "scientific" fad. Every one could get

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"protected" by vaccination, and, of course, isolation of smallpox and sanitation were not regarded as so important.

IF VACCINATION PROTECTS, and nearly all the pupils in a school are vaccinated, what possible harm can come to them from the presence of half a dozen unvaccinated children? Even if the unvaccinated should have smallpox, the vaccinated ones could not take it, if their theory is true. And all agree that the patient cannot communicate the disease to another until just before or during the eruption, which is some days after the sickness begins. So that unvaccinated children, as long as they are well, cannot be a source of danger to the school, according to all vaccination theories.

Legal Phases of Vaccination.

Through the courtesy of Attorney S. W. Packard I have had access to books from which the following information is obtained:

Boards of Health, in many States, may make regulations which they deem to be for the public health. They cannot make laws. Their function is administrative. They exercise what is called police power. They sometimes use this power to a degree not sustained by the courts.

Most boards would favor compulsory vaccination. For example, the Indiana State Board of Health declares it the duty of local boards to compel vaccination or revaccination of exposed persons.

The Illinois State Board, November, 1891, passed a resolution requiring each pupil in public schools to show a certificate of vaccination; and in January, 1894, they voted to extend this rule to parochial and private schools. The Revised Statutes of 1882 give the boards power to make such rules as they think "tend to check the spread of contagious disease."

THE LAWS.

Vaccination is not compulsory in Alabama, Louisiana, Arkansas, Missouri, Iowa, Kansas, Illinois, Wisconsin, Michigan and probably in most other States. Yet in some of these States unvaccinated children are liable to be kept out of the public schools by order of Boards of Health.

If the exclusion from school occurs when there is no smallpox in the community, and the case is taken to court, the higher courts are quite likely to decide that the healthy unvaccinated child may not be kept out of the schools.

Connecticut, Georgia, Massachusetts, New York and California are the only States in which I learn of the legislatures passing laws to enforce vaccination. There may possibly be other States.

Under the head of each State we give below an abstract of the law, and in some cases a digest of Supreme Court decisions:

Georgia—The law is that when an epidemic of smallpox exists or may be apprehended, the Legislature may confer on municipalities the power to require all to be vaccinated.

The Supreme Court lately, in the case of Morris vs. City of Columbus, took an extreme stand for vaccination.

Connecticut—The law states that every person who refuses to be vaccinated, or who prevents any one under his control from being vaccinated, may be fined $5.

In case of Bissell vs. Davison, in 1894, it was decided by the Supreme Court that the validity of the action of school committees in excluding unvaccinated children does not depend on the actual existence of smallpox in the town, nor upon a reasonable apprehension of it.

Massachusetts—The law requires children to be vaccinated before they are two years old. For every year neglected there is a fine of $5.

Town authorities may enforce vaccination on all inhabitants wherever public health requires it.

It is doubtful if the law is enforced, for I read in the New York *Medical Journal* of September, 1900, that in New Bedford, Massachusetts, recently, an officer of the Board of Health forcibly vaccinated two children against their parents' wishes, and the parents have applied for a warrant.

New York—By statute (1885) any person disobeying orders or rules of the Board of Health may be fined not exceeding $1,000, or imprisoned not more than six months, or may suffer both fine and imprisonment.

Whether this infamous law has been enforced, or whether it has been modified, I am not informed.

California—In case of Abeel vs. Clark, the Court held that a statute requiring all school pupils to be vaccinated was constitutional.

Utah—The Court justifies the order for unvaccinated children to remain away from schools till the danger from smallpox is past, but does not empower a board to require compulsory vaccination.

Pennsylvania—July 11, 1894, in the case of Duffield vs. Williamsport School District, the Court sustained the justice of the municipal rule requiring vaccination, as smallpox was at the time existant in Williamsport and neighboring towns. But we find, on the other hand, this recent case:

"TOWANDA, Pennsylvania, September 3, 1900.

"Judge Fanning today filed his opinion in an important case involving the Compulsory Education and Vaccination Laws. During the last term of the Towanda Public Schools several children were sent home by the teachers because their parents refused to have them vaccinated.

"Among the number was a son of ex-Postmaster E. L. Smith. Mr. Smith was fined before a Justice for not complying with the Compulsory Education Law. The case was taken before Judge Fanning, and he reversed the decision of the jury. The decision holds that a parent cannot be compelled to have his child vaccinated."

Indiana—The Court decided that an unvaccinated child was properly excluded. (See case of Blue vs. Beach, February, 1900.) But the Court thus modifies the decision: "The order excluding unvaccinated children cannot be considered as having any force or effect beyond the existence of the emergency." That is to say, when there is no smallpox the unvaccinated children cannot be kept out of school.

Wisconsin—In 1897 (?), in the appeal of State vs. Burdge, the Court did not sustain the Board of Health in excluding from school, children unvaccinated, because at the time of adoption of the rule there was no smallpox in the city and no sufficient cause for the school authorities to believe that the disease would become prevalent in the city.

Illinois—In May, 1897, the Supreme Court, in the case of Posts vs. Breen, at Mt. Vernon, upheld the right of unvaccinated children to be in the public schools. The children having refused vaccination were excluded. The father made petition for mandamus to compel the directors to admit the children to school. The lower courts decided against the directors and they appealed.

In its opinion the Supreme Court says, among other things, that the Board of Health cannot prescribe conditions upon which the citizens of the State may exercise rights guaranteed them by public law, and that the privilege of attending public schools is theirs, given every child of proper age, and that nowhere is found a provision of law prescribing vaccination as a condition precedent to the exercise of such rights. Whether the Legislature has the power to make such a requirement the Court does not now inquire, but says it is sufficient to say it has not done so.

The Court uses the following emphatic language on the subject: "It is a matter of common knowledge that the number of those who seriously object to vaccination is by no means small, and they cannot, except when necessary for the public health and in conformity to law, be denied of their rights to protect themselves and those under their control from an invasion of their liberties by a practically compulsory inoculation of their bodies with a virus of any description, however meritorious it might be."

The judgment of the two lower courts against the directors is affirmed.

In a similar case at Geneseo, Lawbaugh vs. Board of Education, the Supreme Court, February 17, 1899, "reversed and remanded" the cause; it was decided that the girl be allowed to attend school unvaccinated, there being no smallpox in the community and no reasonable ground to apprehend its appearance.

The decision was by Justice Phillips: "We cannot hold that in the preservation of the public health, under the police power of the State, a municipality invested with police power may invoke such power for the purpose of invading the individual liberty of citizens of the community.

"Neither the City of Geneseo nor its Board of Health, nor the Board of Health of the State of Illinois, has power to require compulsory vaccination except in the public contingency stated in the Breen case."

ZION SCHOOLS should have the children of Christian Catholics in every case, unless the extreme youth of the child or long distance from the school prevents. As soon as possible, Zion schools will be started everywhere.

But when it is clearly impossible to send to our own schools, let parents insist firmly and persistently, but courteously, on their rights in the public schools. It is against common law and against the Constitution for well children to be shut out

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of the public schools because they refuse to have their arms poisoned.

PUT THE FACTS before attorneys and judges. Tell them that in England conscientious objectors to vaccination are excused from it and their children remain in the schools unvaccinated, even in times of smallpox. When the courts become aware that vaccination cannot prove itself scientific, and is really no safeguard to the public health, they will see and decide that it is unconstitutional to deprive healthy unvaccinated children of school privileges.

COMPULSORY COWPOX.—Even in the two States where refusal to permit vaccination is punishable with a fine, the law should be protested against, and legal steps ought to be taken. With increasing light on the subject, the higher courts especially will be with us.

"AN EMERGENCY," the presence of smallpox in a town, is the ground on which some courts justify the exclusion of unvaccinated pupils from school. But the existence of a few cases of smallpox in an isolation hospital, or a few cases of itch or other eruption which might be mistaken for smallpox, do not constitute an "emergency," much less an epidemic.

In cases where exclusion occurred when there was no epidemic of smallpox, the Illinois and Wisconsin Supreme Courts have allowed the children to return to school, against the rule of the Board of Health.

COMPULSORY VACCINATION can hardly be said to exist in America. Even in a State where refusal would meet with fine and imprisonment, it is doubtful if the courts would sustain any officer who should seize and vaccinate a child by force.

A DECISION wholly in our favor has not yet been given by any Supreme Court. But the courts have made progress in the right direction in recent years.

Zion needs, above all, to make this a matter of constant believing prayer, that God will enable the judges to see and do the right.

The light meanwhile should be poured in on the public mind.

Faith in God and tireless agitation will win the victory here as in England.

THE LOGIC OF VACCINATION by law is to apply the principle to all diseases. Require all the people to take a little of every dirty contagious disorder so as to avoid catching it bad; all take antitoxin so as not to get diphtheria; all be inoculated with scabies by order of the Board of Health, so as to escape having the itch; let the health officers come around and inoculate two million people in Chicago (at twenty-five cents a head, paid for by the city) with Pasteur's hydrophobia serum, peradventure sometime, somewhere some one of us shall see or hear of a mad dog!

A PRACTICAL PLAN.—The people at large are uninformed about the evils of vaccination. Let every reader of LEAVES OF HEALING lend these copies which discuss vaccination to school officers and teachers and to thoughtful and truth-loving physicians. There are such physicians. May God open their eyes and lead them into the Christian Catholic Church in Zion.

Revised List of Antivaccination Literature.

The Old and New Testaments.

John Alex. Dowie: LEAVES OF HEALING.

Alfred Russell Wallace, naturalist: "Vaccination Proved Useless and Dangerous" (1889); also, "The Wonderful Century," New York, Dodd, Mead & Co., 1898. It contains a strong chapter on "Vaccination a Delusion: Its Penal Enforcement a Crime."

Charles Creighton, M. D., late Demonstrator of Anatomy in Cambridge University: Article, "Vaccination" in Encyclopedia Britannica; "Jenner and Vaccination" (1888); and "The Natural History of Cowpox and Vaccinal Syphilis," London (1887).

W. White: "The Story of a Great Delusion," London (1885).

J. F. Banton, M. D., of Cleveland: "Vaccination Refuted," a pamphlet.

Henry Bergh, President of New York Humane Society: Article in *North American Review*, February, 1882.

D. Haggard, M. D.: Article in *United States Medical Investigator*, March, 1882.

M. Deschere, M. D.: *North American Journal of Homeopathy*, November, 1883, "Vaccination Before the Tribunal of History." A strong article.

P. A. Taylor, M. P.: "Current Fallacies About Vaccination."

The Royal Commission on Vaccination: "Report," published by the New Sydenham Society, London, 1898. Valuable, as giving both sides of controversy.

Antivaccination literature is considerable in England, consisting of about 350 pamphlets.

Dr. Makuna: "Transactions of the Vaccination Inquiry" (1883).

Prof. E. M. Crookshank, M. D., Fellow of King's College, London, Professor of Comparative Pathology and Bacteriology: "History and Pathology of Vaccination," Philadelphia (1890).

The London Society for the Abolition of Compulsory Vaccination: Various publications.

The American Antivaccination Society, New York: Various publications.

Westminister Review, January 1889; February, 1889; *Gentleman's Magazine*, February, 1890; articles in other magazines (see Poole's Index).

William Tebb: "Sanitation, Not Vaccination, the True Protection Against Smallpox" (1882).

W. Scott Tebb, M .D., M. A., Cantab.: "A Century of Vaccination," Philadelphia, Swan, Donnenschein & Co. (1889).

G. L. Mason: LEAVES OF HEALING, Volume VII, Numbers 21, 22, 23.

GOD'S WORD is against vaccination. As in Exodus 15:26; 23:25; Leviticus 26:14-16; Psalms 91; 103:1-5; 107:17-22; Luke 10:19; 1 Corinthians 3:16, 17; 6:19; 2 Corinthians 6:16; and all passages which teach that the body is God's Holy Temple and that He is the Cleanser, Healer and Keeper of the Temple.

SURGEON'S CRUEL EXPERIMENT.—In the "Journal of the American Medical Association," August 4, 1900, a leading New York surgeon tells of a new surgical instrument. He says: "In order to test the efficiency of it, I selected for hysterectomy two cases. . . . They were *strictly inoperable* cases from the standpoint of cure."

That is to say, this doctor selects two helpless women in the hospital whom he knows and admits cannot be cured by an operation and makes them the unwilling subjects of operations simply to test his newly-contrived instrument of surgical torture. The term hysterectomy means the cutting out of the womb. This is a form of mutilation to which women in hospitals must submit if any unprincipled wretch of a surgeon takes a fancy to try some new-fangled knife. The tender mercies of the wicked are cruel (Proverbs 12:10).

INJURIOUS OR POISONOUS substances are the main dependence of the deluded or deceitful doctors. Think of medicine made of logwood, carbolic acid or deadly digitalis! Aconite, Indian hemp, beladonna and vile tobacco are called valuable remedies. There is no filth to be found that has not in one age or another been used by learned European "regular" physicians. They still prescribe ergot, a dirty smut growing on wheat, and nut-galls, an excrescence formed on plants by the eggs of insects. They still prescribe bitter cucumber, resin, tar, zinc, mercury, lead, wormwood; and they have great faith in pancreatin, made from the pancreas of swine, and pepsin, made from hog stomachs.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony meeting held in Zion Home, Saturday evening, September 22, 1900, was conducted by Overseer Speicher.

After the usual opening exercises, the States represented were enumerated and found to be twelve in number, as follows:

Florida, Illinois, Indiana, Iowa, Michigan, Minnesota, Nebraska, New York, Ohio, Tennessee, Texas and Wisconsin.

The following foreign countries were also represented:

Canada, Germany and Japan.

The meeting was then thrown open for testimony.

N. F. COLSON, Green Bay, Wisconsin, said: "I am thankful tonight for the privilege of being in Zion and being enabled to listen to the wonderful teaching of Zion. I have been greatly blessed in spirit, soul and body since I came here.

"I received a letter from my wife the other day, telling me of some experience she was having. She was called out to minister to a lady in childbirth. The husband of this lady got uneasy pretty soon and called for a doctor. When the doctor asked my wife to hold the chloroform for him, she refused. The lady herself refused to have the chloroform or to take any kind of medicine, and, thank God, she was delivered of a nice girl without medicine. When the doctor had a chance to speak to my wife, he said he wanted to know all about Zion. He said this was something quite new in his experience, and that he had never seen a mother delivered in that way through prayer. My wife explained Zion teaching to him, and when she was through talking to him the doctor asked her and all those present to kneel down by the bedside and pray to God that He might take care of both mother and child. He himself knelt down and led in prayer, and the plea to God on the part of the doctor was the strongest I ever heard. Thank God that we can trust in Him and need not rely on medicine."

I. J. THURSTON, Windom, Minnesota, said: "This is the third time I have been in Zion. I am very glad to be here, and praise God for the many blessings received since I joined Zion. Zion has done a great deal for me.

"I am glad to say that God gave me an opportunity today to visit Zion City Site. I think the site is splendidly situated, and although I can see a large amount of work ahead, I am glad to see that there is skill in Zion equal to the task. I am praying to God that He may enable me to assist in the building up of the City."

Overseer Speicher—May God grant that you as well as every one here may be able to help build the City.

MISS SARA C. REIFF, Zion Home, said: "I praise God that He ever brought me to Zion Home. I praise Him for keeping me well. Some of my friends thought it was a mistake for me to come into Zion, but they do not understand Zion at all. It grows better all along the way."

O. M. WILSON, Mount Forest, Michigan, said: "I had a wonderful experience yesterday afternoon while praying in Central Zion Tabernacle. There was a boy about fifteen years old in the seat before me. I noticed in his face that he had a great burden in his heart.

"When he knelt down to pray, I had a desire to pray with him, and bending over the seat I did so. During my prayer the Lord seemed to take hold of my hand, which had been powerless, through an injury, for years. I felt the nerves and muscles work all over my arm and I could almost raise my hand.

"I am proud of Zion and feel at home here. Since I have been here I have found the Zion people to be very kind to me; in fact, wherever I have met Zion people I have found them to be a kindhearted class of people."

MRS. A. F. STEVENS, Cincinnati, Ohio, said: "I am glad I am in Zion. I have received great spiritual blessing and have been healed bodily of different diseases. Also some members of my family have been healed. I praise the Lord for it and give Him all the glory."

MRS. L. A. MITCHELL, Winnesheik, Illinois, said: "I thank our General Overseer for what I am tonight. I was almost a wreck. I thought I was a Christian long ago, but not until I received the teachings of Dr. Dowie was I fully converted. Then I was divinely healed and spiritually saved."

JEREMIAH MACK, Chicago, Illinois, said: "I thank God for spiritual and bodily blessings. Although I have been away from my native town for some time, I am glad to hear of the way God is blessing our little Gathering there. I hear of many people giving up tobacco and some have subscribed for LEAVES OF HEALING. About four weeks ago twenty-six were baptized there.

"I have been bathing a good deal in the lake and usually got some water in my ears. One ear was affected by that and began to ache. It was getting worse until I was almost deaf. At the meeting on Thursday an Elder prayed for me and the following morning the trouble had all passed away. I praise the Lord for it."

A. H. BARTLETT, Fort Atkinson, Wisconsin, said: "I thank God for the many blessings which I have received, and for the wonderful Zion teaching. I used to think that I was a Christian, but I found that I was far from it."

GEORGE R. STEPHEN, Hornellsville, New York, said: "I thank God that I am in Zion. When I left home my friends said, 'Be sure to come back, if you do not find Zion as described in LEAVES OF HEALING.' My employer offered to keep my place open for a week. Since I have been here I have decided to stay here and attend Zion College.

MISS E. DAUBNEY, Zion Home, said: "I praise the Lord for all He has given me, in spirit, soul and body. When I came here from England I was a wreck physically, and never expected to be anything else. Today I rejoice that I am well and strong in body. I praise the Lord for it."

DEACON HOMER KESSLER, Zion Home, said: "Deacon Sloan visited Logansport, Indiana, Monday and Tuesday, exhibiting his pictures of Zion City. I am glad to say it was a great success. The church was filled with a respectable and orderly crowd. The meeting at my house at night and the conference the following morning were attended by many friends and members of Zion, and God's blessing rested on these assemblies. The people were all favorably impressed by Deacon Sloan and through him received a favorable impression of Zion.

"I may also mention that Elder Osborn, from Lafayette, Indiana, was introduced to the people in Logansport at one of these meetings, which I think was a very opportune time for him to come. He will take charge of the meetings there in future."

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, OCTOBER 10th or 11th.

God is Not Changed.

1. *He still condemns the sins which destroy His people.*—Malachi 3:5-7.
   Does medicine destroy more lives than war?
   Does lust destroy more bodies than famine?
   Does oppression destroy more people than pestilence?
2. *He still bestows His blessings, which cause people to hope in Him.*—James 1:16, 17.
   Does life come alone from God?
   Does health result from faith in God?
   Does His peace contribute to long life?
3. *He still is faithful in renewing strength in all who trust Him.*—Psalm 102:26, 27.
   Does getting closer to God mean to live longer?
   How long does it take God to change the body from death to life?
   Because He lives, what does He promise us?
4. *He still bestows the power of His might upon all who truly serve Him.*—1 Corinthians 12:5, 6.
   Through what gifts does God operate?
   Can an unholy man obtain and use these gifts?
   Why are the many gifts given?
5. *He still has all power over all His created subjects and works.*—Hebrews 1:10-12.
   What changes are going on in nature?
   Why does the curse on the earth increase?
   Will not God yet redeem this earth to its former glory?

The Lord Our God is Ever the Same God.

SUNDAY BIBLE CLASS LESSON, OCTOBER 14th.

The Ways of the Devil.

1. *His devices.*—2 Corinthians 2:9-11.
   Does he tell people they can make themselves happy?
   Does he cause them to hold grudges?
   Does he lead them to disobey God's commands?
2. *His deceptions.*—1 Timothy 2:12-14.
   Whom does he always attack first?
   Does it pay to talk back to him?
   What does playing fast and loose with him bring?
3. *His impersonations.*—2 Corinthians 11:12-15.
   Is he always seen as a horrible monster?
   When does he seem to be an angel?
   What kind of preachers follow him?
4. *His snares.*—2 Timothy 2:24-26.
   What are some of the snares he has?
   What does he do with those whom he ensnares?
   How can one get out of his snares?
5. *His lies.*—John 8:43-45.
   Does he lie about God?
   Does he lie about God's truth?
   Does he lie about God's work?
6. *His greed.*—1 Peter 5:6-8.
   When does he do his work?
   Does he seek to fill one with fear?
   What more does he devour than the body?

God's Holy People are a Devil-Resisting People.

SUGGESTIVE NOTES FOR THE USE OF ZION'S BIBLE CLASS OUTLINES

Be Alive to Your Opportunities for God. *Through a Diligent Study and use of Zion's Bible Class Lessons* and the fitness they will give toward a greater familiarity with the Holy Scripures and a clearer insight into God's truth, you will be prepared and furnished into every good work.

They will equip you for **teaching** those who will know God in power and blessing; for **reproving** those who trifle with God's mercies and despise His grace; for **correcting** those who have ignorant and false views of God and His relations to His people; and for **instructing** in righteousness those who are teachable and who would escape the corruption in the world through lust, who desire to live godly in Christ Jesus, and be blessed with all spiritual blessing in the world that now is as well as that which is to come.

This will include long life, happy heartedness and *clearer insight into the purpose of life in all its relations*, contributing to prosperity and financial success, as well as soul-saving usefulness.

Dig Deep Into God's Word. On the surface of the Bible you will find the letter which killeth, and associated with it is *the physical strata*. This deals with narratives, incidents, records, customs, places and people. One may know all these things and be able to repeat from memory much Scripture, even knowing the Bible by heart, as some say, and yet be ignorant of God in the might of His salvation.

Underneath and associated with this is *the intellectual study of the Bible*. This leads one into mental pursuits and pleasures, where literary and ethical subjects, together with maxims and examples for this life, may, no doubt, give delight to many. Yet this may prevent one having fellowship with God in spirit.

The Spirit of God guides into all truth, leading one directly to Christ as Lord and Saviour, as well as Teacher and Leader.

This last strata brings one to fine gold and that which is sweeter than honey in the honeycomb. Get this spiritual insight and understanding of Jesus Christ our Lord, who is the Way, the Truth and the Life.

Through your study of God's Word, do not let the physical and psychical so attract and occupy you that you cannot see *this under-vein in which God is ever real to you. It makes His will plain* concerning every duty and relation in life. Keep on *digging deep in study, ever comparing spiritual things with Scriptural*. Then you will know the mind of the Lord, and will never walk in darkness, but will *have the Light of Life*.

ZION IN LONDON

The REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church in Zion (Headquarters, Chicago, U. S. A.), will conduct a

SERIES OF MEETINGS DAILY

(Except Saturdays and Sundays)

AT 3 AND 8 P. M., IN

ST. MARTIN'S TOWN HALL

CHARING CROSS

From October 10 to October 31, 1900

and on

Sundays in Holborn Town Hall, Gray's Inn Road

AT 3 AND 7 P. M.

Further particulars and Zion's weekly publications, LEAVES OF HEALING, post free, 4d; THE COMING CITY, fortnightly, post free, 6d, may be had from Zion Publishing House, 33 Roseberry Avenue, London, E. C.

ALL SEATS FREE FREEWILL OFFERINGS

Christ is All and in All

To All who Love the Truth in London

AS THE MESSENGER OF GOD'S COVENANT I SEND FORTH THESE WORDS:

I have brought the Banner of the Christian Catholic Church in Zion to this Seat of Empire, believing this to be God's will.

BENEATH ITS FOLDS I WILL PREACH

1. The Everlasting Gospel of the Kingdom of God.
2. Repentance, Restitution. Salvation, Healing and Holy Living.
3. Baptism by Triune Immersion.
4. Obedience, the Royal Law, and the Eleventh Commandment.
5. Christian Union in Church, Home, Business and State.
6. The Downfall of all forms of Apostasy and Tyranny in Church and State in all Nations.
7. "The Restoration of All Things, whereof God spake by the mouth of His Holy Prophets which have been since the world began."—Acts 3:21.

Faithfully thy friend and God's servant,

JOHN ALEX. DOWIE.

All who come are heartily welcome, especially who come in the Name of Jesus, seeking God's blessing

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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.

Lie of the Chicago Journal Nailed Down.

September 17, 1900—False statements concerning the General Overseer in London, England.

Lie of the Chicago Times-Herald Nailed Down.

September 19, 1900—False statements, alleging that there was an epidemic of diphtheria in a Zion home on Sixteenth Street, Chicago, Illinois.

Lie of the Chicago Record Nailed Down.

September 19, 1900—False statements, alleging that an epidemic of diphtheria was raging at a Zion home on Sixteenth Street, Chicago, Illinois.

Lie of the Chicago Chronicle Nailed Down.

September 19, 1900—False statements, alleging that there was an epidemic of diphtheria in a Zion home on Sixteenth Street, Chicago, Illinois.

Lies of the Chicago Inter Ocean Nailed Down.

September 17, 1900—False statements, alleging that Elder Basinger was frightened at Mansfield, Ohio, and desired to get out of the city.

September 19, 1900—False statements, alleging that there was an epidemic of diphtheria in a Zion home on Sixteenth Street, Chicago, Illinois.

Lies of the Chicago Tribune Nailed Down.

September 17, 1900—False statements concerning the General Overseer in London, England.

September 19, 1900—False statements, alleging that there was an epidemic of diphtheria in a Zion home on Sixteenth Street, Chicago, Illinois.

Lies of the Chicago American Nailed Down.

September 17, 1900—False statements concerning the General Overseer in London, England.

September 18, 1900—A wicked and malicious lie, alleging that diphtheria was raging in a Zion home on Sixteenth Street, Chicago, Illinois.

September 19, 1900—False statements concerning the falsely alleged epidemic of diphtheria in a Zion home on Sixteenth Street, Chicago, Illinois.

Lies of the Chicago News Nailed Down.

September 11, 1900—False statements concerning Zion in Cincinnati, Ohio, concerning the death of a child there, containing the following incitation to mob violence: "It would not be surprising if Cincinnati before long should join Mansfield and Toledo in vigorous forms of protest against Dowieism."

September 11, 1900—Maliciously false statement, falsely alleging that members of Zion are almost panic-stricken over information that has "sifted" to them from Europe concerning the removal of Elder Pos. The meanness of the lie may be comprehended when it is stated that the *News* obtained its information concerning the removal of Elder Pos from an official announcement in LEAVES OF HEALING. The article contains many other most ridiculously false statements, with no foundation in fact.

September 18, 1900—False statement, alleging that members of the Christian Catholic Church died of diphtheria on Sixteenth Street, Chicago, Illinois; also false statement concerning the General Overseer in London, England.

September 21, 1900—False statements concerning the death of Eugene Savage.

Lies of Other City Papers Nailed Down.

Davenport (Iowa) *Democrat*, August 27, 1900—False statements concerning the mission of Overseer Mason in Davenport, Iowa.

Toledo (Ohio) *News*, September 1, 1900—False statements concerning the illness of Mrs. J. C. Reiff, Toledo, Ohio.

Toledo (Ohio) *Times*, September 2, 1900—False statements concerning the illness of Mrs. J. C. Reiff, Toledo, Ohio.

Toledo (Ohio) *Bee*, September 2, 1900—False statements concerning the illness of Mrs. J. C. Reiff, Toledo, Ohio.

Toledo (Ohio) *News*, September 4, 1900—More lies about the illness of Mrs. J. C. Reiff.

Minneapolis (Minnesota) *Times*, September 4, 1900—False statements, alleging that many things derogatory to the General Overseer have been discovered since his departure for Europe.

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Toledo (Ohio) *Bee*, September 5, 1900—More lies about the illness of Mrs. J. C. Reiff.

Toledo (Ohio) *News*, September 5, 1900—False statements concerning an alleged interview with Miss Estella Michenner.

Toledo (Ohio) *Times*, September 5, 1900—False statement, alleging that Elder Reiff had been notified that he must move out of the house that he is now occupying.

Toledo (Ohio) *Times*, September 6, 1900—False statements in an alleged interview with Elder J. C. Reiff.

Toledo (Ohio) *Bee*, September 6, 1900—False statements concerning the trial of Miss Estella Michenner, Toledo, Ohio.

Mansfield (Ohio) *Shield*, September 7, 1900—False statements concerning the illness of Mrs. J. C. Reiff, Toledo, Ohio.

Springfield (Massachusetts) *Republican*, September 7, 1900—False statement, alleging that the General Overseer is a "humbug."

Toledo (Ohio) *Bee*, September 8, 1900—False statements concerning the death of Paul Voliva.

Toledo (Ohio) *Bee*, September 9, 1900—A long article concerning the General Overseer and Zion, which, while in the main true, contains many false statements.

Mansfield (Ohio) *News*, September 10, 1900—False statements concerning the visit of Elder Basinger to Mansfield, Lord's Day, September 9, 1900.

Mansfield (Ohio) *Shield*, September 10, 1900—An article containing many false statements, purported to have been written by an ex-Elder of the Christian Catholic Church; also false statements concerning the visit of Elder Basinger to Mansfield, Ohio.

Cleveland (Ohio) *World*, September 11, 1900—False statements concerning the death of Paul Bresler, Lima, Ohio.

Toledo (Ohio) *Times*, September 12, 1900—False statements concerning the death of Paul Bresler.

Salt Lake (Utah) *News*, September 12, 1900—False statements concerning the General Overseer and Zion.

Columbus (Ohio) *Post*, September 13, 1900—False statements concerning the death of Paul Bresler.

Toledo (Ohio) *Bee*, September 13, 1900—False statements concerning the death of Paul Bresler.

Mansfield (Ohio) *Shield*, September 13, 1900—False statements concerning the death of Paul Bresler, Lima, Ohio.

Waukegan (Illinois) *Sun*, September 14, 1900—A reprint of the Chicago *American* lie, purporting to give interviews with Lake Forest people concerning the falsely alleged purchase of property in Lake Forest by the General Overseer.

Toledo (Ohio) *Journal*, September 16, 1900—False statement, alleging that the General Overseer was once convicted of crime in Australia and hence cannot return to America.

Waukegan (Illinois) *Sun*, September 18, 1900—False statements concerning the General Overseer in London, England.

Mansfield (Ohio) *News*, September 18, 1900—A long article concerning the affairs of Zion in Mansfield, Ohio, containing many maliciously false statements.

Mansfield (Ohio) *News*, September 19, 1900—A long sensational article concerning the visit of Elder Basinger to Mansfield, Ohio, Lord's Day, September 16, 1900, which, while in the main true, contains many false statements.

Lies of the Country Press Nailed Down.

Boone (Iowa) *Standard*, August 25, 1900—False statements concerning the mission of Overseer George L. Mason in Des Moines, Iowa.

Mateno (Illinois) *Independent*, August 27, 1900—False statements concerning a Zion meeting held on the street at Mateno.

Stanford (Kentucky) *Interior-Journal*, August 28, 1900—False statements, alleging that the General Overseer was once convicted of crime in Australia and cannot return to this country.

Ottawa (Illinois) *Freetrader*, August 31, 1900—False statements concerning the General Overseer and Zion.

Lima (Ohio) *Advocate*, August 31, 1900—False statements concerning the action of Zion Elders in Mansfield, Ohio.

Ottawa (Illinois) *Times*, September 1, 1900—Ridiculously false statements concerning the address of Overseer Mason at Ottawa.

Canton (Ohio) *News-Democrat*, September 1, 1900—False statements concerning the visit of Officer Madden, of Mansfield, Ohio, to Zion Home.

Canton (Illinois) *Register*, September 3, 1900—False statements concerning the General Overseer and members of Zion in Tazewell County, Illinois.

Waseca (Minnesota) *Radical*, September 5, 1900—False statements concerning the movements of the General Overseer in Europe.

Ottawa (Illinois) *Republican-Times*, September 6, 1900—False statements concerning the mission of Overseer Mason in Ottawa, Illinois.

Mapleton (Minnesota) *Enterprise*, September 7, 1900—False statements concerning the movements of the General Overseer in Europe.

Palatine (Illinois) *Review*, September 8, 1900—False statement, alleging that the General Overseer had purchased property in Lake Forest, Illinois.

Winnebago City (Minnesota) *Press-News*, September 8, 1900—False statement, alleging that the General Overseer intends to ride into Jerusalem on a donkey.

Lima (Ohio) *Republican-Gazette*, September 12, 1900—False statements concerning the death of Paul Bresler.

Lima (Ohio) *Times-Democrat*, September 12, 1900—A most sensational article, full of false statements concerning the death of Paul Bresler.

Lima (Ohio) *News*, September 12, 1900—A sensational article, in itself a most potent incitation to riot, containing lies concerning the death of Paul Bresler, Lima, Ohio.

Lima (Ohio) *Republican-Gazette*, September 13, 1900—The *Gazette* printed a denial of its lies about the death of Paul Bresler written by the child's parents, but reasserted the lies.

Lima (Ohio) *Times-Democrat*, September 13, 1900—False statements containing the lie of the Coroner that the parents of Paul Bresler were wilfully and criminally negligent.

Lima (Ohio) *News*, September 14, 1900—False statement in the published verdict of the Coroner, stating that the parents of Paul Bresler were wilfully and criminally negligent.

Lima (Ohio) *Republican-Gazette*, September 14, 1900—False statements concerning the death of Paul Bresler, containing also the Coroner's lie that the child's parents were wilfully and criminally negligent.

Bay City (Michigan) *Times*, September 16, 1900—A long article, in the main true, containing many false statements concerning the General Overseer.

Lima (Ohio) *News*, September 17, 1900—False statements concerning the illness of Mary Shrider.

Lima (Ohio) *Times-Democrat*, September 17, 1900—False statements concerning the illness of Mary Shrider.

Lima (Ohio) *Times-Democrat*, September 18, 1900—False statements concerning the illness of Mary Shrider.

Lima (Ohio) *Republican-Gazette*, September 18, 1900—False statements concerning the illness of Mary Shrider.

Lima (Ohio) *News*, September 19, 1900—A sensational article containing false statements concerning the illness of Mary Shrider; also false statements alleging that an epidemic of diphtheria was raging in a Zion home on Sixteenth Street. Chicago, Illinois

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Seven Thousand Eight Hundred and Seventy-Eight Baptisms by Triune Immersion Since March 14, 1897.

Seven Thousand Eight Hundred and Seventy-Eight 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 September 14, 1900, by the General Overseer			4339
Baptized by Elders and Evangelists			1534
Total Baptized in Central Zion Tabernacle			5873
Baptized in places outside of Chicago by the General Overseer		128	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons		1866	
Total Baptized outside of Chicago			1994
Total baptized in three years and six months			7867
Baptized in Central Zion Tabernacle by Elder Dinius	4	4	
Baptized in Iowa by Elder Cabeen	4		
Baptized in Ohio by Elder Bouck	1		
Baptized in Ohio by Elder McFarlane	2	7	11
			7878

The following-named four believers were baptized in Central Zion Tabernacle, Wednesday, September 19, 1900, by Elder W. O. Dinius:

Bieber, Robert S. ..... 103 Henry Street, Brooklyn, New York
Kitzelman, Otto ..... Oak Lawn, Illinois
Thompson, B. C. ..... Parrott, Ohio
Williams, Mrs. Mary C. ..... 152d Street and Center Avenue, Harvey, Illinois

The following-named believer was baptized at Cleveland, Ohio, Lord's Day, September 16, 1900, by Elder R. N. Bouck:

Gluntz, Daniel ..... 124 Hamilton Street, Cleveland, Ohio

The following-named four believers were baptized at Cedar Falls, Iowa, Lord's Day, September 16, 1900, by Elder J. W. Cabeen:

Larson, Miss Jannette L. ..... Cedar Falls, Iowa
Pain, Mrs. Mary ..... Forsyth, Montana
Smith, Mrs. Lillian ..... Second and Walnut Streets, Cedar Falls, Iowa
Smith, Miss Hallie E. ..... Second and Walnut Streets, Cedar Falls, Iowa

The following-named two believers were baptized at Green Camp, Ohio, Lord's Day, September 23, 1900, by Elder Archibald McFarlane:

Uncapher, Mrs. J. H. ..... Marion, Ohio
Weiser, Mr. Foster ..... Norton, Ohio

The following-named three believers, one Japanese and two Chinese, were baptized in Zion Tabernacle for Chinese, Shanghai, China, Lord's Day, August 12, 1900, by Elder C. F. Viking:

Li, Mr. Dz-Eng ..... Shanghai, China
Li, Mrs. Dz-Eng ..... Shanghai, China
Yamamoto, Mr. Y. ..... Shanghai, China

PUBLISHER'S NOTICE.

There has been a call for detached copies, free from printed matter, of the reduction of the life-size portrait of the General Overseer printed in Volume I, Number 4 of THE COMING CITY. A number of these, adequate to the demand, will be printed on heavy enameled paper and will be sold or mailed to any address in the United States, Canada or Mexico for ten cents each. To foreign countries, four cents extra for postage. Address all orders to

ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, Illinois, U. S. A.

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.—Acts 2:38, 39.

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."

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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GOD'S WITNESSES TO DIVINE HEALING.



GEORGE DREVER. THEODORE DREVER, Jr. LILLIE DREVER. HENRY DREVER. CARRIE DREVER.
KATHERINE DREVER. THEODORE DREVER, Sr. MRS. ELIZABETH DREVER.

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GOD'S WITNESSES TO DIVINE HEALING.

A LARGE FAMILY WONDERFULLY SAVED, CLEANSED AND HEALED.

THOU SHALT BE SAVED, THOU AND ALL THY HOUSE.

A happy home!

What depths of significance there are in the words!

What an oasis in the great desert of life is a happy home!

What a haven of refuge from the rough storms!

What a beacon-light to send its bright beams over the wild seas, giving a cheery welcome!

What a shield against temptation's fiery darts!

What an inspiration to go forth and win in life's great battle!

What a sweet, lasting and ever-beneficent influence, following one through all the succeeding years, is the memory of a happy, godly home!

Alas, how few such homes there are!

How many even so-called Christian homes are made unhappy by pride, vanity, self-seeking, indulgence and jealousy!

How many homes, or dwelling-places, there are where God's Name is never spoken, save in blasphemy; where the atmosphere is defiled and poisoned with impurity and curses as the air is with the sickening fumes of alcohol and tobacco.

One of Zion's most blessed lines of work is the making of happy homes.

Her Messengers and her Seventies go forth carrying the Message, "Peace be to This House."

They bring into these sin-darkened abodes the blessed Light of the Everlasting Gospel.

They tell of Jesus the Saviour, Healer, Cleanser, Keeper and coming King.

They point out the way to Him through Repentance, Faith and Obedience.

When sin, sickness and hatred have been cast out, then purity, health, love, light and joy come in.

One more happy home has been added to the thousands where every day praises ascend like incense to God that He hath founded Zion.

The large family, pictured on the first page of this paper, now lives in a real, happy Zion home.

They tell, in their simple but direct and truthful testimonies, how sad and miserable that home once was.

The father was a slave to nicotine poison and far from God.

The mother's heart was broken on account of the sins of her sons and daughters, and her body was racked with pain and disease.

Physicians had proved themselves to be of "no value," and, humanly speaking, death was her only release from suffering.

The sons were far gone in the crooked paths of sin.

They were defiling their bodies with tobacco.

They were damning their spirits and destroying their souls and bodies with liquor.

One daughter was away from home, rebellious and sinful, suffering from want and disease.

The others were following in her footsteps, while their mother's heart bled for them.

Then the father and mother became interested in the Zion meetings which Elder (now Overseer) Piper was conducting in Cincinnati.

They induced their children to hear the wonderful Message.

Their testimonies tell of the marvelous change wrought.

Pipes and tobacco were thrown into the stove.

The damning alcoholic poison was banished from the house and from the lips of the young men.

The rebellious daughter found pardon and peace in Christ, through the prayers of the other members and of Elder Piper, and was joyfully welcomed home.

Her diseases were blessedly healed.

The mother was healed of all her diseases and became a healthy, strong woman.

Through the Salvation, Healing and Cleansing of her children, her broken heart was bound up and made to leap with gladness.

The eldest son was healed when dying from the effects of his short but terrible life of indulgence.

It would take pages to enumerate all the blessings which came to this home through the Everlasting Gospel as proclaimed in Zion. Such is Zion's work.

This family is but one out of hundreds and thousands.

Is it for such results that Zion's Elders are subjected to most brutal and continuous indignities?

Are happy homes, taking the places of homes full of sin, wickedness and sorrow, a menace to the peace and prosperity of any city?

The secret is that happy Christian homes are a menace to those who live and grow rich on account of the sins and diseases of their fellowmen and women.

But Zion will go on in this glorious work.

It is God's work, and all the mobs in Ohio, or any other State, with all the devils in hell to back them up, cannot turn it back.

We send forth this wonderful testimony to the ends of the earth on the wings of the Little White Dove.

May it find its way into many a sad home.

May it be blessed of God's Holy Spirit in leading those who sit in darkness to see a Great Light: the Light of the Sun of Righteousness, who has arisen with healing in His wings.

May that Light make those homes happy places where God's Name is praised and God's blessings in spirit, soul and body are continual joy and strength. A. W. N.

WRITTEN TESTIMONY OF THEODORE DREYER, SR.

2019 WHITEMAN STREET,
CINCINNATI, OHIO, September 15, 1900.

BELOVED OVERSEER PIPER:—I send you this photograph and testimony of a part of my family, which contains my wife and myself, three sons and three daughters.

We who are in this picture pray that Zion may Go Forward. For that reason we send this picture to you to have it put in LEAVES OF HEALING, that it may be a blessing to others who are in the same condition as we were. May they be lifted out of their misery and be made a happy family as we are.

First of all, we thank God for Dr. Dowie, who is a blessing to this world, to every one who accepts this wonderful Gospel which contains Salvation, Healing and Holy Living.

I thank God, and give Him alone the praise that that Gospel reached our family through you.

I praise Him that it set us free from the bondage of sin and sickness, and from the control which Satan had over us.

We had been given the wrong teaching all our lives.

The Word of God was always the same, but we never got the right understanding of it till we came to Zion in July, 1898. In these two years we have learned more than in thirty-nine years with the Methodist Church.

You know how my boys were living before they came into Zion. I can never forget that day when you came to our home and asked my boys if they were willing to give up their tobacco and beer.

All three of them were willing to give up those bad habits. They gave the pipes and tobacco into your hands and you threw them all into the stove. Then we all knelt down to pray.

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You prayed to God to take the desire away from them, and that the whole family might receive Salvation.

God heard that prayer. Praise the Lord!

Every one in this picture can testify that he or she is saved and healed through faith in Jesus Christ.

I thank you for your strong preaching here in Cincinnati, which made a strong impression on me and led me to give myself up wholly to God. I also gave up that filthy tobacco.

From that time on the love of God came into my heart.

My wife also says that if it had not been for Zion she would not have been lifted out of her troubles. She accepted this truth at the same time that I did. We have kept going forward ever since.

It is not like it is in the Methodist Church. There you have to start in anew every year, and never get any further. Your sicknesses you have to keep till you die.

I believe I would have been dead now if God had not protected me and kept the Devil away from me with His powerful hand.

The Devil had me so far gone that I looked more like a skeleton than like a living person.

I was very sick in 1880 and 1881. My sickness was consumption.

The last doctor I had said that my lungs were almost gone, and that I would not live more than fifteen days. I left it in God's hands and got better from that day on.

I had an experience a short time ago. The Devil gave me blood-poisoning.

God gained the victory, and when Elder Voliva prayed for me the pain left immediately.

We thank God that He revealed this blessed truth to us.

Yours faithfully in Christ Jesus, THEODORE DREYER, SR.

WRITTEN TESTIMONY OF MRS. ELIZABETH DREYER.

2019 WHITEMAN STREET,
CINCINNATI, OHIO, September 15, 1900.

BELOVED OVERSEER PIPER:—I am so thankful to God for Zion, and for what God has done for me and my family.

O what a great change it has made in our family since we came into Zion!

I can hardly find words to express the misery and trouble I was in. My heart was almost broken, when I saw all my children going to the Devil.

I had twelve children in all. Four of them are dead.

At that time I could not understand how God could be so mean as to take my children away from me. Now I understand it better. The Devil had done that. The sickness came from the Devil.

I have had my share of sickness ever since I have been married. The more medicine I took, the more sickness I had.

I had about five or six different doctors, but not one of them could tell exactly what my sickness was. One said it was dyspepsia and another said it was catarrh of the stomach. Another said it was kidney trouble, and so on.

I believe I had all of those diseases, and more.

My whole body was diseased on account of the medicine I took.

As soon as I gave up the doctors and medicine, and trusted God for healing, all my sickness left me, and now I am healthy and strong.

Now I can do my work with joy and gladness.

I thank you, beloved Overseer, for your prayer for me and my family.

I thank God for the answer to your prayer.

I believe I never would have been lifted out of my trouble and sickness if it had not been for Zion.

Yours faithfully, (MRS.) ELIZABETH DREYER.

WRITTEN TESTIMONY OF THEODORE DREYER, JR.

2019 WHITEMAN STREET,
CINCINNATI, OHIO, September 15, 1900.

BELOVED OVERSEER:—My heart is full of thanks to God and to you for all the blessings which I receive through Zion. The blessings are so many and so great that I do not know where to begin and where to end.

When I think over this and look back only two years and see what a different life I am living now, I cannot praise God enough. At that time I was serving the Devil, hut now I am serving God.

I thank you for your strong preaching, which made me mad at first. But the Spirit of God was drawing me, otherwise I would never been lifted out of my sinful life and converted to God.

That Gospel came just in time, I believe, or I would not be alive now.

I was dying, the 6th day of December, 1898.

I had no rest all that night and mother had no hope for me.

I thought I was lost.

My stomach was all burnt out with whisky.

I went upstairs to ask one of the Zion members to pray for me. He asked me if I were willing to give up my drinking.

I said, "Yes, if there is any hope for me."

Then we knelt down and he prayed. Then I went to sleep. I slept five hours.

The next morning I went down town and drank one glass of beer and smoked again. Then I felt worse again.

I had tears in my eyes and thought I had to die.

Then the door bell rang, and some one said, "There is Elder Piper. He went upstairs to pray for a sick member."

Afterward he came down to see my parents. I asked him, "Elder, is there any hope for me?"

He said, "Yes, if you are willing to repent and make things right."

I vowed to God to do so.

Then he prayed, and from that time on I feared the Lord and began to get peace.

I went out to make things right, and God has blessed me.

I had a great many things to make right: the lies I had told, and money I had gotten dishonestly.

I gained strength and got a place to work.

I praise God for Zion and that I am a worker for God to bring the Message to others, so that others may be saved and brought to God as we were.

I praise the Lord for ever sending Elder Piper to Cincinnati.

I thank God for our General Overseer. If it had not been for him we would not be what we are today.

My prayer is that Zion may Go Forward, and that I may be found faithful to the end when our Lord Jesus Christ comes.

Faithfully yours, THEODORE DREYER, JR

WRITTEN TESTIMONY OF GEORGE H. DREYER.

2019 WHITEMAN STREET,
CINCINNATI, OHIO, September 17, 1900.

DEAR OVERSEER PIPER:—I feel very thankful to God that I have the privilege to send in my testimony.

I am so glad that God has led us into Zion.

We are a happy family now that we are in Zion.

I will never forget how I was led to God. My mother and father gave their hearts to Him first and then we followed.

When I first attended the meetings I was made very angry, but I thank God that was the means of bringing me to Repentance.

I was told by my mother to go and speak to Overseer Piper, and I did.

My desire was then to live a better life.

Then he asked me if I were willing to give myself wholly to God and to make things right with those whom I had wronged. I said, "I am." Then he said he would pray for me.

When I saw that he meant business, my heart began to beat faster, and when he began to pray for me, I could feel the power of God coming into my spirit. I went home in peace.

On the 6th day of December, 1898, Elder Piper came to our home. That day I shall never forget.

It was a happy day for me, the day when our whole family gave ourselves to God.

We gave our tobacco and pipes to Elder Piper, and he put them all into the stove. We all knelt down to pray, and God has heard that prayer.

From that time the appetite for tobacco and liquor has left us.

We are very thankful to God, and also to Overseer Piper, for he was the means of bringing us to God.

It is now a year and nine months since we came into Zion, and in all this time we have been kept well, except for small attacks.

I thank God for His keeping power.

I am so glad that we can trust Him as our Healer and as our Keeper. I am also glad for the joy He gives us. That joy exceeds all earthly joy.

My heart is set to know all heavenly things.

My desire is to live closer to Him, hour by hour.

I am also thankful for the privilege I have of bringing this wonderful Gospel to others.

I believe that God has chosen our General Overseer to prepare the way for our Lord's coming.

Faithfully your Brother in Christ Jesus, GEORGE H. DREYER.

WRITTEN TESTIMONY OF MISS CARRIE DREYER.

2019 WHITEMAN STREET,
CINCINNATI, OHIO, September 15, 1900.

DEAR OVERSEER PIPER:—I give praises to God for what He has done for me. I also thank you heartily for your prayers for me. I have been wonderfully delivered from sin into which the Devil had led me.

I was beginning a very wicked life.

In the year 1898 I left home for a very foolish reason.

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My parents had heard of Zion and had been under your ministry. They brought the truth to us. I could not believe. It made me very angry, and I was led astray and left my home.

I was gone for six months. I had misfortune and had to struggle my way through.

I left with a friend of mine and she and I rented a furnished room, which we soon had to give up because I got out of work and could not afford to pay the rent.

We then made up our minds to hunt a home by living out. It seemed as if God had mercy upon us, even though we had gone to the Devil. I then found a place to work eleven miles from Cincinnati, Ohio.

I had to go through something which I believe was the wages of sin.

I became so poor I hardly had any clothes or shoes to wear. I was going almost barefooted.

I suffered much because the place where I worked was not like a home where mother is. I thought of home often, but was stubborn enough to go against my home.

I hated my parents, sisters and brothers.

My mother was brokenhearted about her daughter. She cried many times about me. She heard very little of me and worried very much for fear something would happen to me.

But she prayed, and that would comfort her.

By God's Grace I believe I was kept.

My sisters and brothers had then received Zion's teaching. They consecrated themselves to God, and God healed them and blessed them so that they could not help but write to me and tell me their joy.

My father wrote first and told me about Repentance. I never heard that word before. I knew not what it meant till they went on telling me in their letters what I must do to be saved.

The letter my father wrote touched my heart, but I did not want to own up to it. I tried very hard to fight it, because I was ashamed to speak of God.

But the Holy Spirit worked upon me and I was made very miserable. That was about a week before Christmas, in 1898.

That whole week I never had any rest. I always thought of home. I became more miserable each day.

At night I would wake up and the first thing I would think of was of home, of God, and the sin I had committed.

I could not satisfy myself while at work, and that made it very hard for me during that week.

I received letter upon letter that week, telling me how God had blessed them and how happy they were.

I became convinced that I was wrong, but could not understand.

I read those letters over and over, till at last I sat down in my room and started to write to my folks.

I asked them if I would be welcome to come home again. I was ashamed to face them. I asked for forgiveness.

I could not keep up any longer and began to break down and cry. I knelt by my bed and wept.

I began to pray and God heard and blessed.

I then felt the prayers of some one. The thought came, "It must be Elder Piper."

I wrote and asked whether they had Elder Piper pray for me. I did not know that my mother, with her broken heart, had told you about me. You had said you would pray for me, and God heard your faithful prayer.

After having sent that letter, I soon received an answer, saying I was welcome to come home.

I was made happy and wanted to come to Zion. I accepted the teaching and did as you commanded. I had to repent, confess and restore.

I praise God I became a member of the Christian Catholic Church in Zion and rejoice to be a worker for Him in Zion's Seventies.

God blesses me day by day in doing this work for Him. I praise Him for healing me of sickness which was great agony to me and to others about me.

I thank God for the General Overseer. My prayer is, God bless him and all under him.

May this testimony reach many others that they may receive Christ for their All and in All.

Your Sister in Christ, (MISS) CARRIE DREYER.

WRITTEN TESTIMONY OF MISS KATHERINE DREYER.

2019 WHITEMAN STREET,
CINCINNATI, OHIO, September 17, 1900.

DEAR OVERSEER PIPER:—I desire to write my testimony to you, thanking God for Zion.

Although young in years, I was a very bad girl, following the example of my older sister and brothers.

I now thank God I am saved in Zion.

I also praise God for the privilege of working for Him; that He permits my sister and me to take the Message of Peace to others, that they may be brought to this faith.

May God bless Zion and its work.

Faithfully your Sister in Christ, (MISS) KATHERINE DREYER.

WRITTEN TESTIMONY OF HENRY F. DREYER.

2019 WHITEMAN STREET,
CINCINNATI, OHIO, September 17, 1900.

BELOVED OVERSEER:—With a grateful heart I give my testimony.

I had been living a sinful life in my young days. I was a Methodist then.

I often wanted to live a Christian life, but I did not know how to get at it until I heard of Zion.

My father and mother went to Zion meetings. My mother was grieved over us boys being low down in sin.

She went to the Elder and told him all about it. Elder Piper said that he would pray for us.

I do believe that God heard his prayers, for we were becoming miserable. Wherever we would go or whatever we would do, we could not be satisfied, until the Holy Spirit led us to Zion.

My brother and I were out of work at that time, and in a bad condition.

We went to hear the Elder, but we did not like that kind of preaching at first.

We kept on going, until we saw what miserable sinners we were, and our hearts were touched.

Then the Elder came to our home. I was smoking at the time. Through fear I opened the windows to let the smoke out, for I did not want the Elder to know that I was smoking. I did not want to give it up. I said that I could give up everything but smoking.

It was all easy as soon as I was willing to give myself wholly to God, praise the Lord!

The Elder prayed and I could feel the Power of God flowing through me. From that time on I was cleansed from smoking, chewing and drinking, and all other worldly pleasures. I have no desire for them now. They have all left me.

I know that I am saved, through Repentance, from my sins against God and man.

I also thank God for sending our beloved General Overseer to proclaim this Full Gospel, and that it reached our family.

I thank God for giving me a part in this work to help to bring the glad tidings to others.

Faithfully yours in Christ, HENRY F. DREYER.

WRITTEN TESTIMONY OF MISS LILLIE DREYER.

2019 WHITEMAN STREET,
CINCINNATI, OHIO, September 15, 1900.

BELOVED OVERSEER:—I am also glad to give my testimony and thankful to God for what He has done for me.

I praise Him for saving, healing and keeping me since I came into Zion.

I also thank God for taking pride out of my heart, and that God is giving me the privilege of being a Zion's Saloon Seventy to bring the Message to the drunken, so that they may be saved and be made clean like my brothers.

I praise the Lord for Zion.

Your Sister in Christ, LILLIE DREYER.

OVERSEER WILLIAM HAMNER PIPER TELLS OF THE CONVERSION AND HEALING OF THE FAMILY.

ZION, CHICAGO, October 2, 1900.

MR. ARTHUR W. NEWCOMB,
Assistant Editor Zion Publications.

My Dear Mr. Newcomb:—I understand that in this week's issue of LEAVES OF HEALING will be printed the photographs and testimonies of the Dreyer family of Cincinnati.

I know of nothing in my ministry that has afforded me more real joy than the remarkable Salvation, Healing and Cleansing of this family of eight.

Mr. and Mrs. Dreyer began during the summer of 1898 to attend our services held in Zion Tabernacle, Cincinnati. They had been attending meetings held under the auspices of the so-called Christian Science Church. They had been diligently reading literature of the Christian Science movement.

Soon after they began to attend Zion Tabernacle meetings I had occasion to pay my respects to Mrs. Mary Baker Glover-Eddy and her unscien-

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tific dissertations. I was also regularly preaching against tobacco, and on one occasion I said a man might be a Christian who used tobacco, but if he were, he was a very dirty one.

My sermons against tobacco, Christian Science and other sins in general were used of the Lord in bringing Mr. Dreyer and his wife into the Kingdom of God.

One can easily imagine the grief and sorrow of the mother when you consider that her husband and three sons were "stinkpots"; that the three sons were habitual drinkers; that the eldest daughter, whose picture appears in the photograph, had gone away from home; and that the younger two daughters were rapidly following the oldest sister in the way of evil.

One Tuesday afternoon, after the mother and father had been attending our meetings for quite a little while, the mother told me that her son, a soldier in the Spanish-American war, would be present that afternoon, and that he was a confirmed drunkard, and also belonged to that ill-smelling class known in Zion as "stinkpots."

I asked God that afternoon for power to smite sin in all of its forms. That sermon was used of God in starting Theodore Dreyer, Jr., in the way of righteousness.

He continued to come occasionally. Gradually the truth got hold of him, until sometime during the fall he gave himself fully to God, and was soon thereafter followed by his two brothers.

The eldest daughter had already left home. Her mother continued to write to her, and especially at this time to tell her of our Zion meetings.

By and by she received a letter from her daughter stating that she was very miserable, and that she believed that her mother had asked Elder Piper to pray that God would convict her of sin, and requested that I might be asked to cease to pray.

Of course, we continued to pray, and it was not very long until we saw the girl in Zion Tabernacle. Many times have our hearts been made to rejoice in the testimony meeting, Zion Tabernacle, Cincinnati, when we heard these people tell their thrilling stories of how they were redeemed by the Blood of Christ from a life of sin and shame.

For months after that, Theodore Dreyer, Jr., used to tell us every Friday night of places that he had visited during the week, in which places he had made confessions to lies previously told, and of wrongs that were being confessed and made right.

Tears of joy mingled with grief would flow down the mother's cheeks as she would tell of the harrowing scenes of her drunken boys.

Theodore, Jr., spent the first sober Christmas in 1898 that he had spent for fourteen years. He had several times contemplated suicide, and it may easily be said that Henry and George were following rapidly in the steps of their brother Theodore.

I was very glad to be able, on the last day that I preached in Cincinnati, April 19, 1899, to baptize father and mother, three girls and three boys.

Theodore, Jr., is now at the head of a tailor shop which employs eighteen people, among them his brothers and sisters.

They are happy and prosperous, and are rejoicing in the Salvation, Healing and Cleansing power of God, through faith in Jesus Christ, as manifested through Zion in Cincinnati.

Trusting that God will use this story of remarkable deliverance to the redemption of many others, I am

Faithfully yours in Jesus' Name, WILLIAM HAMNER PIPER,
Overseer-at-Large, Christian Catholic Church.

NOTES FROM ZION HOME.

THE following testimonies, given at Saturday evening meetings at Zion Home, have been crowded out of that department at various times. We take pleasure in giving them here:

THOMAS AUSTIN, Chattanooga, Tennessee, said: "I praise God for the spiritual and physical blessings which I have received since I have been in Zion."

MRS. ELIZA JOHNSON, Keithsburg, Illinois, said: "I have had great blessings this week while staying here in the Home."

MISS MARY ANDERSON, Oconomowoc, Wisconsin, said: "As I look back on my past life, there is nothing through which I have received blessing as much as through Zion and Zion teaching. I praise God for sending us our General Overseer. I loved God from childhood, but the churches nearly made me walk away from Him. When I first heard of Dr. Dowie I felt that he was a man of God. I knew that it was time that he was much needed, because there was so little help in the churches.

"Four years ago I was healed through the prayers of the General Overseer from a very bad form of dyspepsia, after being attended by several doctors and having used medicine for twenty years.

"Last April I discovered that I had a growth in my left breast. It commenced to pain me very much, and I was glad that I was in Zion, knowing that God would heal me as He had done before. Overseer Speicher first prayed for me and the pain left me. After a few weeks it came back again. Then the General Overseer prayed for me, and I am glad to say that since then it has been all right. I am positive that the growth, apparently a cancer, is growing smaller. I thank God for this blessing. Pray that I may live in His service and to His glory."

ELDER JOHN ALEX. INOUYE, Zion Home, said: "I thank God for the Cottage Meetings. I conduct one of these meetings at 27 Wabash Avenue, and the Lord is blessing us. A lady who was not a member of Zion got such a painful headache that she had to leave the meeting. She went into the next room and I was asked to pray for her. Before praying, I asked her whether she were willing to confess and repent of her sins. She did so before God, and then when I prayed for her in the Name of Jesus, in the Power of the Holy Spirit and in accordance with the Will of God, she was immediately healed. She returned to the meeting and testified to her healing before all.

"I thank God for this healing, and also thank Mrs. Anderson and her husband, in whose house I hold the meetings, for their kindness."

CHRIST MAUSER, Winton, Iowa, said: "I thank God for all the spiritual and physical blessings which I have received here. I am much stronger than when I first came to Zion Home."

MRS. GEORGE L. MASON, Zion Home, said: "A lady who left us tonight, Mrs. George from Morgan, Wisconsin, told me today that when she came here a little while ago she was so weak with consumption that she could not walk from the writing table to the elevator, which is only a few steps, without assistance. Today she walked two miles.

"She further stated that last March she received parts of two copies of LEAVES OF HEALING, which were sent to her by some woman who knew of her illness. Her child, two years old, at that time had eczema, which had begun when he was five months old. It grew worse until he was almost covered with it. There was an open sore on one of his legs extending from the knee almost down to his ankle and around the leg, which had to be dressed sometimes a dozen times a day. There were also sores on the neck and something like a tumor or abscess in the throat so long that it rested upon the breast. They had tried two doctors and many patent medicines without any benefit.

"Although she had received the paper in March, it was not until June that she sent a request for prayer for the child to Zion. Three days after sending the request the sores dried up, and the child was well. The abscess scabbed over within a week. The large scar which was left at first has almost disappeared by this time.

"She also told me of another child which was sick with cholera-morbus. After praying, it was well within three-quarters of an hour and went out playing."

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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	25 Copies of One Issue	1.00
Three Months	.75	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
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Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

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All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, OCTOBER 6, 1900.

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Baby Healed of Fever.

HOOPESTON, ILLINOIS, September 19, 1900.

REV. JOHN G. SPEICHER.

Dear Brother in Christ:—I thank you earnestly for your prayers in behalf of our baby.

She had fever for two weeks or more. I think from the symptoms it must have been bilious-malarial fever, as that disease was very prevalent here at that time.

She is well and hearty now and we give God all the glory.

Yours truly, (MRS.) E. A. SMITH.

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LARGE PICTURES OF CONSECRATION OF ZION TEMPLE SITE NOW READY.

AT THE moment when the General Overseer was offering the Prayer of Consecration of Zion Temple Site, when all the assembled thousands stood in the attitude of reverent devotion, a photograph was taken by Zion's Photographer, Mr George R. Lawrence. This photograph was made with the largest camera ever constructed, upon one of the largest plates ever used for photographic purposes.

The photograph itself is twenty-five inches wide and ninety-five inches long. From this a halftone engraving has been made, the largest in the world, being the same size as the photograph.

Pictures from this halftone have been printed in Zion Printing Works upon heavy enameled paper, and will be sold for twenty-five cents each, or mailed for twenty-five cents plus five cents for postage.

Every member of Zion should have one of these wonderful pictures and buy several to send to his friends.

The picture is full of spiritual power.

Send all orders to ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago.

PUBLISHER'S NOTICE.

There has been a call for detached copies, free from printed matter, of the reduction of the life-size portrait of the General Overseer printed in Volume I, Number 4 of THE COMING CITY. A number of these, adequate to the demand, will be printed on heavy enameled paper and will be sold or mailed to any address for ten cents each. Address all orders to

ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, Illinois, U. S. A.

NOTICE TO OFFICERS AND MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion to Mrs. Carl F. Stern, Room 309, Zion Home, 1201 Michigan Avenue, Chicago, Illinois.

Send as soon as possible after publication, and carefully mark *name and date of paper clipped from*, on each article.

Healed of Stomach Trouble Through Prayer.

SPRINGFIELD, ILLINOIS, September 16, 1900.

OVERSEER WILLIAM HAMNER PIPER.

Dear Brother in Christ:—I knew when you prayed for me, because I got better.

I was in Zion Home last Tuesday and you laid hands on me.

I feel that my stomach is perfectly healed.

I thank God that He raised up a people who can pray the prayer of faith which is answered by healing.

Elder McClurkin prayed for me. I had suffered pain in my side for a long time. I was instantly healed. I felt the healing power go through me like a flash.

I do wish so much that we could have a Zion Mission here.

(MRS.) MOLLIE KILPATRICK.

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.

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AND THIS is the victory that hath overcome the world, even our faith. —1 John 5:4.

GOD'S people and the world are enemies. Jesus told His disciples that the world would hate them because they were not of it. The life of the true Christian must be a constant warfare, and he must learn how to overcome.

St. John tells us that faith is the victory that has overcome the world.

St. Paul tells us "belief cometh of hearing, and hearing by the Word of Christ."

He recounts some of those wonderful victories which God has given His people through faith. He speaks of the time when God's Israel were going to the land which He had promised them, and they stood on the shore of the Red Sea. In the eyes of their enemies they were a helpless multitude. Before them rolled the waves of the sea, behind them were Pharaoh and his army in close pursuit.

"Then they cried unto the Lord." God told Moses to lift up his rod and the sea would divide so that the people should go into the midst of the sea on dry ground. Moses lifted up his rod in simple faith; the waters divided as a wall upon their right hand and upon their left and God's people went through dryshod.

Pharaoh, who trusted in his hosts and chariots, attempting to follow after, was overwhelmed by the sea and was drowned.

What a beautiful picture of simple faith is presented by the prophet, as he stands with his rod uplifted over that great sea, *expecting* the waters to roll back! To roll back before a bit of wood!

Perhaps that rod represented the human in man held above the earth and resting upon God. We are told that when the rod rested upon the earth it became a serpent which makes crooked paths, as man does when, turning from God, he rests upon material things.

We know that as Christians we must stand on the shore of the sea with the world's hosts of evil behind us and no human power able to carry us over. Then putting our trust in God alone, we, as His people of old, shall be enabled to triumph over seeming impossibilities: for this we know, the God who lived in Moses' time is just the same today.

A Soldier Who Took Refuge Under the Ninety-First Psalm.

A gentleman in South Africa writes:

This note is enclosed in an envelope on which is a little drawing by a Corporal in the Army Ordnance Corps, which is a form of invitation to the General Overseer and Zion.

There are many in South Africa who are looking to Zion, and I pray that we may soon have among us Messengers to bring the Word of Life to the sick and sinful with power.

Corporal Maul has been healed of a bad sore throat through faith in Jesus, after having been in the doctor's hands for a long time.

I had thought to send you a testimony, rather a striking one, of another soldier who took refuge under the Ninety-first Psalm at Spion Kop and other battles. But it was too much of an undertaking for him to write the whole experience.

I enclose this letter from him, which, however, gives little idea of the wonderful way God protected him:

"I do thank God for all His loving kindness to me in keeping me safe through so much danger.

"How wonderfully real the Ninety-first Psalm has become to me since my experience on Spion Kop!

"The marvelous escapes which I had that day have filled my heart with love to God!

"O, how can I praise His Holy Name?

"Eternity will not suffice.

"This I say in all humility and for His glory alone.

"I am more than ever determined to serve God with a perfect heart.

"I do thank Him for His keeping power.

"He keeps me from all sin.

"'I stand all bewildered with wonder,
And gaze on an Ocean of Love;
While over its waves to my spirit
Comes peace, like a heavenly Dove.'

"The Ninety-first Psalm is a good place for Christians to take refuge under from many dangers of different kinds. King David said, 'O God the Lord, Thou hast covered my head in the day of battle.'"

A worker in Egypt writes:

I love distributing Zion Literature. I feel I have bona fide ammunition for the war against the Devil.

Zion Literature Good Ammunition to Fight the Tobacco Devil.

A gentleman from New York writes to the General Overseer:

Some time ago a friend of mine gave me a copy of LEAVES OF HEALING.

I was greatly interested in the paper. Although I was a believer in the Lord Jesus Christ, it gave me a deeper lesson.

I used to be a great stinkpot, as you call it, without thinking anything wrong in it; but since reading LEAVES OF HEALING, I have given up tobacco.

The Devil tempts me even now, sometimes, but the Lord is stronger than the Devil if we only trust Him.

It is the custom in war, when opportunity offers, to recapture prisoners who escape from captivity. The Devil is always on watch for his chance to do this.

Jesus said:

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.—Mark 14:38.

The command to watch is given first. Many remember to pray to not be led into temptation, but they forget to watch.

The Devil Kicking in England.

In a letter from England, a gentleman writes:

I have received the box of Zion Literature and will endeavor to place it in such channels as will meet with successful distribution.

The fight has already begun, and the Devil is kicking now; so what will it be when the General Overseer begins his mission on October 7th?

I pray God's richest blessing may attend his labors. I believe it will be a terrible fight—not so much with the world, but with the churches, which I apprehend will be his bitterest opponents.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending September 29, 1900.

2657	Rolls to	Various Countries.
488	Rolls to	Hotels of France and Italy.
289	Rolls to	Germany and Austria.
183	Rolls to	England.
181	Rolls to	Scotland and Norway.
128	Rolls to	Spain, Holland and Belgium.
118	Rolls to	Ireland.
Number of Rolls for the week		4,044
Number of Rolls reported to September 29, 1900		718,698

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ZION'S WITNESS AGAINST THOSE WHO DESTROY THE TEMPLE OF GOD.

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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 EVERLASTING GOSPEL DECLARED.

Reports of Meetings held in Divine Healing Home No. 1, 6020 Edgerton Avenue, Chicago, Illinois, on the Mornings of August 2, 6 and 7, 1894. Subject: "The Beatitudes."

WILL those whose privilege it was to hear them ever forget those precious morning talks in the assembly room of Divine Healing Home No. 1, in the days when Zion was in its beginning in Chicago? Those morning hours when the little company of guests met with the man of God like a family at its family altar, and there considered the wonderful things of God and His opened Word, can never be duplicated in Zion.

Zion is much greater and stronger now; her influence is more widespread and her teaching more fully developed; God is blessing her more and more every day to the Salvation, Healing and Cleansing of thousands and tens of thousands of the sinful, the sick and the sorrowing; but there was a peculiar blessing in those days of such intimate association with God's Messenger when he was at the beginning of his battle in Chicago, which can never come again.

The words which were spoken at that time will live forever.

Some of them have been ever since living and spreading their influence in the lives of those who heard them, like the ever-widening circles of waves on a lake when a stone is dropped into the still water. Others have been preserved in LEAVES OF HEALING and A VOICE FROM ZION, and have gone in that form to the ends of the earth, carrying everywhere the wonderful Message of the Everlasting Gospel. Other words which were then spoken were recorded by stenographers, but have never been given to the world in printed form. We rejoice that these talks have been preserved for publication at this time.

We give the first installment of a series of "Morning Talks," on the subject of "The Beatitudes," taking up the reports of them at the point when the notes began to be taken.



These reports were never revised by the General Overseer, but we send them forth to our readers, believing that the Holy Spirit, who inspired the spoken words, will bless the printed pages to the hearts of readers everywhere.

THE BEATITUDES.

Divine Healing Home No. 1, August 2, 1894.

Dr. Dowie took up the Scripture reading at the first verse of the fifth chapter of the Gospel according to St. Matthew. The last three verses of the previous chapter gave us a brief synopsis of the mode in which Jesus carried on his mission. He went about, it is written, doing three things:

Teaching, Preaching, Healing.

"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."

I call your attention to this as introductory to the fifth chapter, and as explanatory of that which is so essential to be understood in connection with the Gospel ministry: that the first thing is teaching, the next thing is preaching, and the third and last thing is healing. Healing does not come first, and it is very important in this ministry in which we are engaged especially, which has attracted you here particularly, that you should understand that teaching comes first.

The reason for that is that it is through teaching that faith comes. Many will tell you that faith comes by praying for it. It does not. It never came by praying for it, and it never will. Many have prayed for faith to be healed and never received it.

If you will look at the tenth chapter of the Epistle to the Romans, seventeenth verse, you will see the way faith comes:

So belief cometh of hearing, and hearing by the Word of Christ.

Faith Cometh by Hearing, Not by Praying for It.

If you have faith, no matter how small it is, a very proper prayer is, "Lord, increase our faith." In the nine gifts of the Holy Spirit, the first of the gifts are the Word of Wisdom and the Word of Knowledge, and the next gift is Faith. That order shows that faith rests upon the Word of Wisdom and the Word of Knowledge.

Faith is created by the Word, for the Word of God appeals to the conscience and to reason and to our sense of duty and

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of right. In all this ministry the blessing has come directly or indirectly through the Word of God. The blessings coming indirectly are through the testimonies of those who have received Faith through the Word and have been healed. Through the testimonies, others have come and believed the Word, but always at the bottom of the whole of this ministry lies the Word of God.

All I Know of Divine Healing Came to Me Through the Word of God.

Hence the necessity of teaching, first of all. Teaching is a more important matter than preaching. Preaching, technically, is only the proclamation of an ascertained truth. The proclamation by the Herald, "The King is dead, long live the King," is preaching.

There is no argument about it. It should be short, sharp and to the point. Proclamation is not teaching. Preaching is not teaching.

When Christ went to a place, His disciples went before Him and said, "Repent ye, for the Kingdom of Heaven is at hand." There was no teaching about that. They simply preached.

Christ's First Mission was Teaching.

You will notice that this statement is not accidental. The same statement is made in other parts of the Gospels. For instance, in the ninth chapter of Matthew in the thirty-fifth verse:

> And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness.

In the eleventh chapter of the same Gospel we read:

> And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and preach in their cities.

Then He went on with the healing.

The teaching came first and the preaching next, and the healing last.

Let us ask before we take up this Sermon on the Mount, having already seen that teaching is the way by which faith comes, What is teaching?

Teaching consists of two distinct things: instruction and education. Instruction, by the nature of the word, means to build into, and education means to draw out. There is no use putting anything into a person without drawing it out. Instruction is given that you may receive something, and then that you may work it out; that you may live it out, that it may have its due effect in you. You teach a boy. You instruct him that A is A, that one and one make two, and give him the multiplication table. The object of that is that he may get education. The education is not instruction. You instruct him, but the education is drawn out of him by the necessity of the case. He must calculate. He has been taught that one and one make two, and so he goes on and makes twenty.

We sometimes put water into a pump for the purpose of getting water out of the well; we "prime" the pump. In like manner the truth has to be put into us before it can be drawn out. There must be the appeal to the reason, to the conscience, to the sense of duty and of right in God's sight in teaching Divine truth.

Teaching is Also the Elimination of Truth From Error.

The people to whom Christ spoke were in great darkness, not because the rabbis did not have the Word of God, but because the Word of God was made void by their traditions. The Word of God said, "I am the Lord that healeth thee." The rabbis said, "That was all right in the time of Moses, but now the doctors and their pills heal us."

They had certain traditions which put the law of God aside. Christ denounced them. He said:

> This people honoreth Me with their lips;
> But their heart is far from Me.
> But in vain do they worship Me,
> Teaching as their doctrines the precepts of men.

The people had come to believe that God made them sick, as poor Job did. They had come to believe that the only way to get Salvation was to do as these rabbis told them. These false teachers said, "Never mind about the weightier matters of the law, so long as you keep your tithes right and your pew rents paid."

One of the most important things concerning Divine teaching is to get rid of error, to get rid of false teaching.

Christ found the Word of God when He went into the synagogue. He said it was true. He even told the people that the rabbis taught the Word of God, but He said, "Do not ye after their works; for they say, and do not."

The greatest difficulty always presented in teaching truth which has been lost or neglected, is to eliminate the truth from the mass of error which surrounds it. Until error is taken away and truth established, faith is not established, especially among intelligent people. The greater the intelligence the more

The Reason Must Be Satisfied as Well as the Conscience.

Very large numbers of persons are perfectly conscientious in holding error. They hold it with the utmost tenacity. They think they are doing right in preaching and teaching it. They are perfectly sincere. But sincerity is not the test of truth. If that were so, then the Brahmin woman throwing her child into the Ganges would be a follower of truth. There is no question about her sincerity.

Many Roman Catholics are very sincere in their worship of a bit of dough which a priest has hocus-pocused with his Latin. But the thing about which they are sincere is not the truth.

They are absolutely idolatrous. There is no difference between them and those who bow down before the image of Buddha, constructed of wood and stone.

Truth and Error Mixed is Most Difficult to Deal With.

One of the greatest difficulties for true teachers is in dealing with sincere persons who are sincerely wrong because they have been falsely led and falsely guided. The difficulty is increased when in some points they are absolutely right; when, as in the Church of Rome, there is a great deal of truth taught with the error. The Roman Catholics recognize a great many cardinal truths. They recognize the Trinity of God. They recognize the Divinity of our Lord Jesus Christ. They recognize that He died for sinners according to the Scripture. They recognize the great truth that He died, rose again and ascended into the heavens and is now at the right hand of God.

They teach a great many truths, but they also teach error. Instead of teaching that He is the One Mediator between God and man, they teach that there are many mediators. They say that you do not go to Christ directly; that you first of all go to the Priest, and after the Priest has instructed you and you have confessed your sins, he goes to God and makes absolution for you. When you pray, you invoke all the angels and all the saints. Instead of going to the front door and presenting your request to the master of the house, you go to the back door and get the servants to help you.

They do not represent Christ as the direct Mediator. They place between God and man, priests and bishops and cardinals and popes and saints and the Virgin. Christ is away back at the far end of that long procession. They do not see Him. He is like some inaccessible being. You can only get back to Him with the most extreme difficulty.

The gift of teaching is one of the most important of all. It is the third office in the Church. The first office is that of the apostle; the second, that of the prophet, and the third, that of the teacher.

I wish to impress upon you that

Our Lord Jesus Christ Came as a Great Prophet.

That was His mission. His mission was not accomplished by simply dying on the Cross. His mission was to teach.

Christ has three offices, Prophet, Priest and King.

Christ taught the truth of God, and as the result of that teaching created faith. That faith brought people into the state of Salvation and into Healing and into Holy Living. He still continues that office, for by the Holy Spirit He leads into the Way of all the truth.

He sealed His testimony as a Teacher and His prophetic declarations with His blood. He is now in heaven as Priest, as the Great High Intercessor who has gone back as Mediator and will help all who come unto Him.

Christ is still continuing His teaching, and by the Holy Spirit He is Prophet, Priest and Teacher. All the prophets are teachers, but all the teachers are not apostles.

I do not claim to be an apostle. I am a teacher, and it is in connection with Jesus' teaching that power has come in this ministry. I dwell on that with great emphasis this morning, because I desire that you should know the immense importance of teaching. The effect of Christ's teaching is

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shown in the twenty-fourth and twenty-fifth verses of the fourth chapter of Matthew:

And the report of Him went forth into all Syria: and they brought unto Him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and He healed them. And there followed Him great multitudes from Galilee and Decapolis and Jerusalem and Judea and from beyond Jordan.

The First Portion of the Sermon on the Mount is Addressed to Jesus' Disciples.

The latter portion of it is addressed to the great multitudes as well as His disciples.

The word disciple is derived from *discipulus*, which means learner.

If we cannot take the position of a learner, we shall never know God's power. Jesus said:

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

The necessity is always greatest that the disciples shall be taught. The ignorant, untaught disciple can do infinitely more damage than ten thousand infidels. More mischief has been wrought in the Church of God by ignorance than by evil intention. The Lord Jesus Christ Himself was crucified through ignorance. Peter said on the Day of Pentecost, "Brethren, I wot that in ignorance ye did it."

Their hearts had been so led in error, they were so blinded by their own vices and weaknesses, that they actually did not know that they were killing the Prince of Light. The great mass of people who cried out, "Crucify Him!" did not know what they did. Christ Himself knew that; for He said, "Father, forgive them; for they know not what they do."

Many poor people are deluded by claptrap labor leaders and papers. They are led into lawless deeds of violence. How easy it is for unprincipled men to delude some of these poor people for their own ends.

The Ignorance of Many Makes Them Open to Deception.

Many in this city do not know the English language. They are citizens in this city and vote at the polls, yet in large districts of the city you can find thousands and tens of thousands who cannot read or write one word of the English language. I have gone on the West Side of Chicago and asked direction about the street, not knowing my way, and the vacant look on the face of the one I asked showed that he did not understand.

I had in this house, the other day, a lady who had been in the city thirty years and could not read one word in the English Bible. She has simply lived among the Germans. Anything that their own press tells the poor Poles, Germans, Russians and others is readily believed by them. Through these papers the foreign-speaking population is deceived and agitated by labor leaders.

They would not commit deeds of violence if they were better taught. This country does not teach the people to know what their duties are.

The Great Mission of the Church of God is to Teach.

But teaching has not been going on much in the Church. The minister takes a text, but he does not teach concerning the text.

An old lady in Scotland sat with hands folded and eyes shut, when a stranger came into the church. Presently he asked her, "My good woman, will you please to tell me what the text is?"

"The text?" she said. "He has a text, but it is no use my telling you because he went swooning long ago." She meant he had gone swimming long ago.

Your metropolitan minister takes a text such as, "Ye shall know the Truth, and the Truth shall make you free." He then begins to make a great period of illustrations and metaphors and fine language. You look at that fine array of talk, talk, talk, for all the world like a bubble. The bubble goes up, and when it is over you have been preached to, but you know nothing at all about it.

I have sat and listened to such sermons, and I wondered for what purpose they were preached.

What is needed is teaching, and such preaching to follow teaching as to make it effective.

"Repent! Repent! All of you who desire to confess your sins, arise and do so." That is preaching. All the rest of many of my sermons is teaching.

The world will not be reached until the disciples are taught. I do not care for the healing by itself.

Healing Would be of No Permanent Benefit to Untaught People.

Unless they were taught, their testimonies would be of very little value.

The Gospel lays great stress upon teaching.

In the Epistle to Titus, St. Paul gave instruction as to how Elders should be ordained. After giving nineteen instructions, he gave particular direction that an Elder should be qualified to teach.

The matter of teaching is of the greatest importance, and I have felt it wise to devote this entire talk to it.

Divine Healing Home No. 1, August 6, 1894.

Dr. Dowie read the first twenty verses of the fifth chapter of the Gospel according to St. Matthew.

Teaching First, Then Healing.

He then said: The first thing our Lord did was to go about teaching, and in all these cases you will notice that He taught for a long period, and sometimes the whole livelong day, without any cessation, and then healing took place in the evening. After the long teaching in the Sermon on the Mount, occurred the healing of the leper, the healing of the Centurion, the healing of Peter's wife's mother and the healing of the great multitude in the streets of the great city. There is no appearance of any healing whatever during the day.

Persons sometimes wonder that so many people had faith at the same moment. It was because they were there together. Our Lord Jesus Christ spent His time very largely in teaching. He and the apostles taught the people God's Salvation. Multitudes were instructed and multitudes received the blessing, because they came to the same point of Repentance at the same moment. That will always be the case.

I have seen, in this city, as many as 2000 persons stand up and ask for prayers simply because they had all come to see the same truth at the same moment of time. They went to God and got the same blessing.

The great need, therefore, is instruction. I will now take up the consideration of

The Beatitudes.

The first four I have already considered in previous talks, so I will comment but briefly upon them.

Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.

The word heaven in the original is really "heavens."

Humility of the spirit is the first essential to the believer.

Blessed are they that mourn: for they shall be comforted.

Blessed are those in sympathy. If you have sympathy you cannot help but learn to weep with those who weep and rejoice with those who rejoice.

Blessed are the meek: for they shall inherit the earth.

Moses was the meekest man on earth and the grandest man of his time. Christ was meek.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

The intensity of the earnestness in pursuit of that which is right brings reward. You must not only desire righteousness, but must hunger and thirst after it.

I wish today to speak especially of the fifth Beatitude:

"Blessed are the Merciful: for They Shall Obtain Mercy."

It is the property of God always to have mercy. His mercy is above the heavens. It is from everlasting to everlasting. He has provided a way that the banished may always return.

There can be no limits to God's mercy. Men have limits to their mercy, but our God has none.

The mercy of God is not only mercy, but it is tender mercy.

It is mercy of the utmost tenderness and love.

It is mercy which reaches to all.

Christ Himself manifested that mercy.

It is mercy without any alloy, pure and without any keeping back.

It is mercy without any remembrance of the transgression. It is the blotting of it out. It is the casting of it into the deep sea of eternal forgetfulness.

Those who would be godly must exercise mercy.

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When you exercise mercy it must be in great tenderness, not grudgingly, not by force, but because you desire to do it.

There is No Mercy for the Impenitent.

You cannot be merciful to those still rebellious. It was not possible during the Rebellion for President Lincoln to send pardon to those who stood with arms in their hands, fighting against the national government and desiring to destroy it. The moment they yielded and threw down their arms, then there was mercy and restoration to citizenship.

Mercy should be exercised, and exercised fully. There can be no mercy to the rebellious, and God never forgives the impenitent. Not until we have asked for mercy and forgiveness can we obtain it.

With our fellowmen we cannot be merciful until they have repented of their sins; but there must be no unkindness or malice against those who do not repent, and there must be a willingness and a readiness to forgive them, to extend mercy. If you should be offended or grieved in any way, and the offender should ask for mercy, and that mercy be refused, then you would not be a child of God.

We are to make no exceptions. It does not matter how severely one may offend, how terribly he has wronged us, if he truly repents and asks for mercy, it is our absolute duty to extend that mercy.

"The quality of mercy is not strained." Gentle and heavenly mercy is of God. When God speaks of mercy, He uses a figure which is of the sublimest character. He says not only that His mercy endures forever, but that His mercy is above the heavens, as if it were the dome of Infinite Love over all.

I say to thee, do thou repeat,
To the first man thou mayest meet,
In lone highway or open street,
That he and we and all men move
Under a canopy of love,
Broader than the blue sky above.

"Blessed are the merciful."

It is Greater to Forgive an Injury Than to Avenge It.

It is a greater thing to extend compassion than to punish.

Blessed are the merciful: for they shall obtain mercy.

Our Lord illustrates this in many parts of His teaching. You will remember a man in high station in one of His parables is represented as owing ten thousand talents. He cannot pay, and the king commands that everything he has shall be sold and as much property as he has shall be gotten out of him and then that the man shall be cast into prison.

When the doom comes to this wretched man who has kept back this lord's money, he confesses his sin and cries for mercy. The king extends mercy, freely forgives him and tells him to go on his way without any further sense of indebtedness, restored to all his property.

That servant who is thus so kindly treated, goes out. Instead of being grateful for the mercy which he obtained, he attacks a man who owes him three hundred pence, takes him by the throat and casts him into prison. He tells his poor debtor that he will not let him out until he pays every cent. When the king hears of it he sends for the man, rebukes him severely, revokes his mercy and casts him into prison until he shall pay the uttermost farthing.

Christ said:

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Oh, had we this disposition to show compassion and mercy unto those who have sinned! How different the world would be! Wars would cease, strikes would cease. Greed and envy of men would disappear.

Mercy is a Jewel.

It shines brightest in the fair crown of God Himself.

It seems as if it were the central diamond in the diadem of heaven. On the brows of all who are God's children there is no brighter gem. He sets a crown of forgiveness and tender mercy upon our brows. When we are merciful and kind and compassionate, we are most like God.

Those who are merciful to their fellowmen shall obtain mercy.

This mercy must extend in all directions and in connection with all things. It must extend to the lower creation, which is a subject we do not, perhaps, sufficiently touch. Man is placed in a position of great power and can exercise great kindness or great cruelty. God says the merciful man is merciful to his beast.

When mercy is given and kindness shown to the lower creation, how they respond to it! How oftentimes a kindness shown to a dog, for instance, has been the means of saving a life! A child is kind to a dog and cares for it. How many lives have been saved by grateful and faithful dogs!

On the other hand, how hateful is a man unkind and cruel to the lower creation. When we are merciful in the best sense, that mercy extends to every animal, domestic and otherwise. It is one of the sad things that, because of the want of mercy, there is strife between man and the lower creation.

No doubt in that place where sin shall pass away and the earth shall be filled with the glory of God, the lion and the lamb shall lie down together. They were never made to war; there will be a place for the lion without eating the lamb. There will be a place for even the brute creation to be at peace.

It is the man without mercy; it is the unkindness which has made this world so sad.

One of the sweetest of all the beatitudes is:

"Blessed Are the Pure in Heart: for They Shall See God."

This may, in some respects, be called the greatest of all the beatitudes; for surely of all things, the most sublime is seeing God. The word "see" in the original tongue is interchangeable with the word "know," and must be so understood. "Blessed are the pure in heart: for they shall know God."

It is better to know God than even to see Him by the eyes of sense. There were many who saw Jesus who did not know Him. They saw the Christ, but they knew not that He was the Christ. They saw His miracles, but they did not know Him. They even rejected Him and hated Him, some of them.

You could see Christ Himself today, but unless you had purity of heart you could not know Him to be the Christ.

It is only purity of heart which gives purity of sight.

When the heart is pure, the eyes are clean. When the heart is impure, the eyes are envious and lustful, full of pride and sin and all uncleanness. All the divinity in things is obscured. But when the heart is pure, the eyes are clean. You see what other eyes cannot see. You see the unseen and the eternal.

Clean eyes know the things which are Divine. They see God.

A pure Faith, a pure Home, a pure Love, a pure Knowldege, all belong to a pure heart.

James, in describing the wisdom from above, says:

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and of good fruits, without variance, without hypocrisy.

These are the Seven Pillars of the House of Wisdom of which Solomon speaks. Wisdom has builded a house which has Seven Pillars, but the central dome of that house is Purity. There is no wisdom without purity. You cannot see God without purity, and hence it is that

The Heart Must be Cleansed by a True Repentance.

The Holy Spirit softens the heart's hardness, enlightens the heart's darkness and cleanses the heart's sinfulness by the Blood of Christ which was shed for your Salvation, your Healing and your Cleansing.

The purity of the heart is the first thing. In the healing of the body, God does not begin with the healing of the body. He begins with the purification of the heart, which means the sanctification of the spirit. Then the soul and then the body are saved and healed.

Man works from the circumference to the center; God from the center to the circumference. Man begins at the body, and looks at the tongue and feels the pulse, and then operates upon the body with his instruments of torture and his medicines and his wretched pills. God begins with the heart, and as a man thinketh in his heart, so is he. It is not until the heart is cleansed that God will cleanse the blood and the body. Hence the pure in heart see God.

The pure in heart see God as the Saviour from sin.

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The pure in heart see God as the Saviour from sickness.
The pure in heart see God as the Cleanser.
The pure in heart see God as the Keeper.
The pure in heart see God as the Provider.
The pure in heart see God as the Protector.
The pure in heart see God as the Guide.
The pure in heart see God in singing.
The pure in heart see God in nature.
The pure in heart see God in His works.

There is a beauty and a glory and a majesty in the painting of these flowers before me on this table in which I can see the handiwork of God. No brush dipped in paint ever so fine could bring these colors upon these leaves and flowers.

No painter could paint across the sky a rainbow which spans it from horizon to horizon.

When we turn our telescope upon the stars and see them in their beauty and glory; when we see that one star differs from another star in glory, and when we see masses of stars in beautifully variegated colors, we see God in the heavens.

We see God in the beautiful thoughts which He has given in His Word.

We see God in the lives of men who have God in them.

We see God Himself if our eyes are opened to see things which are heavenly.

We see in the apocalyptic vision how John the Apostle saw Jesus; how he describes the wonderful revelation of Christ; how he fell at His feet as dead when he saw Him. His spiritual eyes saw Him.

After all, purity of heart is

The Attainment of the *Spiritual* Eyes.

I believe it is possible to see a vision we never have seen because of the grossness of our sight.

Elisha was in Dothan and the hostile army was around thirsting for his blood. The servant called attention to the awful impending danger. On every side the forces of the enemy were gathered. It would be easy for them to rush in upon that city and take the prophet whom the heathen king hated and feared more than all the armies of Israel. When that servant cried out in his agony that morning, "Alas, my master! how shall we do?" the prophet said, "Fear not: for they that be with us are more than they that be with them."

I dare say the servant thought his master had lost his reason. There were only a few people in the little village of Dothan and there were multitudes of that heathen force. Elisha said, "Jehovah, open his eyes that he may see," and in a moment that servant's eyes—only for a moment—were opened to see the chariots of the angels and archangels as they swept around that hill of Dothan.

The angels of the Lord had come, perhaps Michael, to protect him. Perhaps God sends legions of angels to protect us. If our eyes were opened to see, we might see spirits sent forth as the Messengers of Salvation.

The Unseen May be Seen by the Pure in Heart.

The pure in heart see God. Seek and have purity of heart above everything else. Take care that the things of this life do not stain the heart, that the things of evil do not stain the spirit, that unclean things do not come into your body.

Stephen saw God. He knew God, and when he was about to pass away the heavens were opened and he saw Jesus.

The pure in heart shall see their God.

Divine Healing Home No. 1, August 7, 1894.

Dr. Dowie said: We resume our exposition this morning with the ninth verse of the fifth chapter of Matthew, the seventh of the beatitudes.

"Blessed Are the Peacemakers: for They Shall be Called Sons of God."

The mass of men are not peacemakers. They care nothing about war or conflict so long as they get success. It does not enter into their calculations to be at peace. Nations are constantly preparing for war. They have a proverb: "In times of peace prepare for war." They seem to be spending all that can possibly be wrung out of the toiling masses for the purpose of maintaining great standing armies.

The Standing Armies of Christendom.

It is a sad commentary on Nineteenth Century Christianity when it is contrasted with First Century heathenism in that respect.

The whole Roman Empire in the time of our Lord Jesus Christ consisted of a great part of Europe and of extensive possessions in Asia and in Africa, covering territories which are now comprised in the great military monarchies of the world. It is probable that at the time of our Lord Jesus Christ, nineteen centuries ago, these vast territories—a mighty nation—were all kept in perfect peace by an army of less than 200,000 Roman soldiers.

Today, in Europe alone, it is probable that there are actually under arms at this present moment 4,000,000 or 5,000,000 of men. Adding those in Asia and Africa, there are nearly 6,000,000 under arms. Six millions are in reserve. The very first trumpet note calling to battle would bring out 6,000,000, and within a few months 5,000,000 more volunteers. At the least, it is probable that the next general war will see under arms no less than from at least 12,000,000 to 15,000,000 men.

Probably more men than there are in the whole of the United States of America will be engaged in war.

When you think of such vast armies as these being raised today in professedly Christian countries, does it not make us think how complete has been the failure of that which has been called Christianity? Christianity has not been a failure, but that which is called Christianity.

The Roman Catholic Church, that spiritual harlot who has defiled the world with her abomination, is responsible for much of this.

The Roman Catholic Church is Responsible for Strife.

She has been the destroyer of a true Christianity. She has placed her chief priest upon a political throne. For the first time in many centuries he has been dethroned, but they still claim that he shall be counted a political factor and that he shall be given territories and restored to his possessions as an earthly king.

The history of the papacy has been a history of bloodshed, greed, superstition; Rome has been the mother of ignorance, of vice, famine, hatred. Instead of her binding the nations in peace, when Rome was most supreme, Europe was most busily engaged in fratricidal strife, the popes, cardinals and priests taking part. They were often actually in battle, many of the bishops being much more famous or infamous for their skill in leading armies than for their power of wielding the Sword of the Spirit, which is the Word of God.

The so-called Christian nations of Europe today make no attempt to live in peace. The Roman Catholic Church is quite prepared to sing a *Te Deum* in Paris invoking a blessing upon the French armies and a *Te Deum* in Vienna invoking a blessing on the Austrian armies, although these countries, especially Austria and France, might be at each other's throats. These false priests sing their *Te Deums* when they send their troops to battle.

Our Lord Jesus Christ is the Prince of Peace. He came to bring peace. Peace is alien to earth. When sin entered, peace fled.

Peace Left the Earth When Sin Entered.

The moment that sin entered, peace fled, and Adam and Eve themselves were at strife with God and each other, so that their firstborn son had the spirit of the Devil and was a murderer from the beginning. He slew his own brother.

The second Adam was the Lord from heaven. When He was once rejected, in the days of His flesh, His disciples, with indignation, besought Him to command fire to come down from heaven and destroy these evil people. His answer comes down to us through the ages:

> Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.

The firstborn son of Adam was a murderer, but the firstborn Son of God was a Saviour. One was the peacebreaker shedding his brother's blood. The other was the Peacemaker shedding His own blood that He might make peace with God.

Yet Christ had power to destroy men's lives if He had the will. When He stood there with the Cross in full view, He said to His persecutors that it was in His power to call twelve

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legions of angels. If that heavenly host which hovered about that Son could have once made itself manifest, O how they would have swept that doomed city, that accursed conclave of false priests, and those wretched, blind and filthy-minded heathen soldiers! How the breath of these heavenly angels could have swept the life out of them and swept them down into hell and the grave. But that is not God's Way. That is not the mission of the Church of God.

Blessed are the peacemakers.

There are two armies in this world, the peacebreakers and the peacemakers. The army of Satan is the great peacebreaker. Look at it:

It marches to the drum beat roll,
The deep-mouthed clarion's bray,
And bears upon a crimson scroll:
"Our mission is to slay."

The Peacemaker's army—look at it:

Along our ranks no sabres shine,
No blood-red pennons wave;
Our banners bear one single line:
"Our mission is to save."

The distinguishing characteristic of a Christian is that he is a peacemaker above all things. Wherever it is possible, by sacrifice, to make peace, he obeys the injunction of the Lord and gets that blessing. He obeys the apostolic injunction:

If it be possible, as much as in you lieth, be at peace with all men.
Seek peace and pursue it.

How are we to be peacemakers?

We Are Peacemakers, First of All, by Being at Peace With God.

We cannot make peace; we cannot assist in the making of peace, unless we are ourselves at peace. If I am to be an ambassador for God, I must surely be at peace with God. If the ministry of reconciliation is my ministry, then I must be at peace with God. I must be reconciled to God.

Christ has made peace by the Blood of the Cross. Therefore do I say unto you, "acquaint now thyself with Him, and be at peace."

Many Christians are not at peace. They ought to be, but they are not. They talk about being justified by Faith and having peace with God, and they have no such thing.

St. Paul says, in the Epistle to the Romans:

Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ.

He says further, in the same connection:

Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and let us rejoice in hope of the glory of God. And not only so, but let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us.

Not All Christians Are at Peace.

But none of you say for a moment that this is the experience of all Christians. It is not the experience of some of you here. Some of you are not at peace. You are justified by faith, but God is at controversy with you because you are not obedient. You may be God's child and yet be at controversy with your Father, with your Saviour; yes, with the Holy Spirit.

Some of you see what the Word of God says concerning Repentance, but you do not repent as you ought to. You do not bring forth fruits meet for Repentance. There sometimes seems to me, in such cases, to be a question as to whether you are children of God.

There are those who are children of God—I would not dare say they were not—who are absolutely disobedient to God's command to be baptized.

The command of the Apostle Peter on the Day of Pentecost was the command of the Holy Spirit. Peter said, "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."

There are some of you who are not baptized and refuse to be. You think you can do as you like, but God has a controversy with you, for you cannot do as you like and be an acceptable child of God. You have no more right to disobey that command to be baptized than you have to disobey the command to repent and trust in the Lord Jesus Christ.

The Apostle Peter did not ask Cornelius whether he would be baptized, but after he had blessed the household of Cornelius in the Acts of the Apostles, last verse of the tenth chapter, he commanded them to be baptized.

You say you were sprinkled when you were a baby. That was not Baptism. I defy any person living to prove that baby-sprinkling is Baptism. You do not find in the Old or New Testament a single case of a baby being sprinkled.

All who believed were baptized. The only Baptism known to the New Testament was believers' Baptism. You are disobeying God when you say you will not be baptized.

Baptism is Not a Matter of Small Importance.

You think that is a matter of small importance. It is not a small matter. It is not a small matter that my son should obey me in little things. It is not a small matter that my daughter should obey me in little things. If they do not obey in little things, they will not obey in big things.

If my servant steals twenty-five cents, he will steal $25. It is a sin to disobey God in little things.

Furthermore, Baptism is not a little thing. Some weeks ago a man pretended to be converted. He squirmed and shrank and shifted and changed and talked and tried to get out of the matter of Baptism in every way. At last he went home before the baptism, because that was the test of his conversion.

Throughout the Whole World Baptism is the Test of Separation.

In heathen countries, if a Brahmin is baptized, he loses his caste, and that is almost equivalent to losing his life. He becomes a pariah and an outcast in order to be a Christian.

Some of you are afraid to be baptized because you are Lutherans, and that will give you trouble with the Lutheran Church. You know you will have to get out of the Lutheran Church if you are baptized. Then get out. If you cannot stay in the Lutheran Church and be a baptized believer, get out.

You see some of you are not at peace about these things. God says, "Be baptized." You say, "I have been baptized."

An abominable lie was told in the case of some of you. When you were sprinkled you were declared to be a child of God. That was a lie; for no water ever sprinkled upon a baby's nose ever changed its heart.

A great many other lies are told in Baptism. There are godfathers and godmothers who take vows upon themselves to renounce the World, the Flesh and the Devil in behalf of the child. Some of them are saloonkeepers.

The Scriptures have nothing to say about godfathers and godmothers.

There are a great many Christians who have found Salvation from sin but will not obey God. They are thereby committing a new sin.

Our Lord Jesus Christ laid down conditions of peace. One of the conditions necessary for a Christian to be at perfect peace with God is to surrender all he has.

Entire Surrender to God Necessary to Peace.

That is God's Word. In order to have this peace with God, you find yourself involved in strife with man. You will be at strife with man, but if you obey God you will be at peace in the heart.

Jesus said:

Think not that I came to send peace on the earth: I came not to send peace, but a sword.

Jesus did not come to send the kind of peace the world talks about. He did not come to bring peace to the world. He came to bring peace to your hearts.

Nothing ever caused such division on this earth as Christianity. The very coming of Christ divided the whole Jewish nation at once. It cleft the Jewish nation into two parts. One said He had the spirit of God and another said He had not. His coming set rabbis against rabbis, it set mothers against sons. No man ever created such division as the Lord Jesus Christ. Yet He came to bring peace.

It is not peace on earth.
It is not peace in families.
It is not peace in cities.
It is not peace in nations.
It is peace in the heart.

The very moment you obey Christ you will see that.

What is the Sword which He came to bring? It is the Word of God. The command of God cuts very deeply.

Says a bigoted mother to her daughter, "If you are baptized, you cannot live with me as my child any longer." That Sword,

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the Word of God, says, "Repent ye, and be baptized," and severs that daughter from her mother.

Think not that I came to send peace on earth: I came not to send peace, but a sword.

In the fourteeth chapter of the Gospel according to St. Luke, the words are put even more strongly:

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.

And again in the thirty-third and thirty-fourth verses:

So therefore whosoever he be of you that renounceth not all that he hath, he cannot be My disciple. Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned?

There is the saltness and the pungency of the true Christian. It is like salt in anything.

Peace With God Means War With Sin.

You will find yourself in trouble with the World and the Flesh and the Devil. The world's ways are not your ways; its paths are not your paths; its aims are not your aims, and its end is not your end. You are going up and it is going down. It is going out trying to find favor with man, and you are going out trying to find favor with God.

This matter seems a very difficult problem to some minds. "You talk of peace and you plunge us into war," they say. "How can these things be reconciled?"

Perfectly: Peace with God is war with sin.

Peace with God is war with disease.

Peace with God is war with death.

Peace with God is war with hell.

Peace with God is war with the Devil and every evil power.

You had better count the cost.

"That is too much for me," says some one. "That is not the Christianity I desire. My mother was a Christian, my father was a Christian, my grandfather was a Christian, and they never did anything but feed chickens and cows and go to church once a week."

Yes, they were living like cows and dying like cows for the most part. That is a hard thing to say, but it is true.

Christians Who do Not Get Into Trouble are Like Animals, Spiritually.

Such people do not get into any trouble.

They live in a prohibitory district and you can sell beer right under their noses and they will not say a word about it.

They are Christians, and will listen to blasphemy and say nothing about it.

They are Christians, and their child may play cards and drink and go to damnation and hell, and so long as he never steals anything from them they never say anything about it. They do not mind that Willie goes into the Board of Trade and is a downright thief and is so bright and quick that he can do sharp things, so long as he gets lots of money.

They do not care for that brave son John, who goes to the city and cares for the sick and the poor. John is a fool. Willie is a wise man.

That kind of a Christian is a cow, a horse, a pig, spiritually.

He spends his time in feeding cows and horses and pigs. That is all very good,—except the pig part—but that is not the end of life.

A true child of God has some life to live above raising cows and chickens, planting corn and feeding pigs. He has something higher than that. There is a spiritual life to be lived even in the country. There is a spiritual life to be lived in the city.

There are spirits going to hell in the cornfield as well as in the saloons. Sometimes I think there is more wickedness in the country than in the city.

At the beginning of my career I was at a place far away from the cities. I found drunkards in the paths in that district half the time. I found drinking everywhere. I found morality nowhere. Not until God in His infinite mercy helped us to clean out the liquor from over a thousand square miles of country did we have any rest.

My life was threatened. Men lay with guns in the hedges to shoot me, and then could not do it.

When Christianity was first introduced into heathen lands, the heathen said, "We must stamp out these Christians." Those who first followed Christ, the Prince of Peace, found it caused a great deal of unrest and disturbance and strife. Their own fathers, some of them, were rabbis. Their cousins and friends were Levites, some scribes, all connected together. For a man to step out and acknowledge Christ was to be put out and cursed from the Temple of his God. Christ says you must do it. You have to take up your own cross and do what is right. This necessity is upon us in the flesh.

An Old Heathen's Plea for Christianity in Great Britian.

When the preachers of the Gospel came to our heathen forefathers in Great Britian, many said, "We do not want these men to preach the Cross. They will tell us that war is bad; they will tell us that stealing is bad, and we want that other tribe's property and lands."

They followed the proverb, "He shall take who hath the power, and he shall keep who can." That was the only rule when the first Christians came.

Many said, "We have our gods and the gods of our fathers and grandfathers, and we do not want these men to come in with the religion of Christ. It does not suit us."

One old chief in the council which was called rose up. Baring his ancient head, he said, "My grandfather died without hope and in despair, my father died without hope and in despair; I am living without hope and going out into the darkness; where, I do not know. If these men have one ray of light from the Living God, let them speak and tell us the Living Way."

They listened to that old man. We might not be Christians today, perhaps, if he had not spoken.

The heathen priests wanted to murder the Christian missionaries, and they did in many cases.

We will be peacemakers, I hope, but the moment you begin to follow God's work and follow in God's way you will be called peacebreakers. I have been called a breaker-up of churches. Yet I have sent hundreds and thousands of converts to the churches.

The Churches Themselves Persecute Those Who Testify to Divine Healing.

I sent converts into the Church, and how did they treat them? They persecuted those who believed in Divine Healing.

If you believe in Divine Healing, you will have every druggist in the Church against you. Many people who have cousins who are druggists will give you the cold shoulder. There is not a church in existence without a doctor holding a pew.

A few of these doctors are good men, but the most of them are rascals. They prescribe what they know they ought not to prescribe.

If you believe in Divine Healing, you will be in conflict with the doctors. They are like Demetrius, the silversmith: they will get up a riot against you. The druggists will say, "What are we going to do for a living?" Just as if they could not break stones and dig potatoes with anybody else.

War With Sin Brings Peace in the Heart.

Consecrate yourself to God. Put all on the altar of God. You will have the "peace of God which passeth all understanding." Peace will flow through your spirit, but outside there will be quarrelling, the lightning flashing and the thunder rolling and the Devil seeking to destroy you. But he cannot hurt you.

Your mother may cry over you. Let her cry. It will do her good. Some of these dear mothers need to cry. They need to cry over their own sins. Because a woman is old is no reason that she is good. There are many old men and women who are very wicked.

The worst sinners to deal with are these old sinners. They have great pride. Have they not lived seventy years in this world and do not they know something? Of course they do. They know a lot of deviltry. But they do not know much of God. People who have lived seventy or eighty years in the world are not converted easily.

A dear old man who has lived eighty years has been in here listening to me. He came to me and said, "To think I have lived all these years and have not known the Bible. I have not known the beauty and glory and power of the Lord Jesus Christ." It was all hidden from him.

There are many of these old brothers who kick like devils against Divine Healing.

The World and the Devil Ask Only to be Let Alone.

A good many people say, "Why don't you leave sin alone?" I could easily leave it alone. A Christian minister gets very indignant with me because I call him a stinkpot. He is very

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much offended at me. Why? Because he is smoking tobacco and chewing it, and has been for thirty years. Why? Because I told him the truth.

His brain is all broken up and distracted by smoking and chewing.

He is defiling his body with nicotine poison.

He is sowing dyspepsia and cancer in his system.

I will not leave him alone. If I had left sin alone I should not be here in this ministry. If I had left sin alone all I would have had to do would have been to fold my hands and go on with my ministry. I had a large house. I had everything before me and could have gone on. There was no position within my denomination that was not within my easy reach. Do you think I would sit there and not do some good for God and be wrapped up in a silk gown, like a bee in amber?

Let us understand, beloved friends, that

We Are Sent Into This World to Drive the Devil Out.

Let us see that he gets out of us, bag and baggage, sin and disease, and everything that is flesh.

Blessed are the peacemakers: for they shall be called the children of God.

O the multitudes who are without peace! O the multitudes in unrest today in the darkness of heathenism; in the darkness of false religion; in the darkness which has come through false teaching!

O the multitudes without peace, who profess to be Christians but are not at peace with God!

May we be at peace with God by obeying God. We will never be at peace with God unless we obey Him: for God has given the Holy Spirit to them who obey Him. The Holy Spirit is the Spirit of Peace—that Peace Divine—that "Peace of God, which passeth all understanding," that Peace which "shall guard your hearts and your thoughts in Christ Jesus."

There are those in these loud and stirring times who find peace in the midst of conflict by obeying God.

Our great battle is the conflict with sin, with Satan, with disease and death and hell. Yet He was the foundation of Peace. The men who followed in His footsteps went out to preach the Gospel. There was no place for them to lay down their heads on "flowery beds of ease." Their heads were often stricken from their shoulders by the executioner, and they went into eternal rest and heaven.

Let us preach the Word of eternal calm and peace.

The Ocean, on its surface, is troubled by a storm. But thirty feet below there are waters which are deep and calm. Mile after mile beneath that surface storm there are still waters and fair untrodden sands. On that great Ocean of calmness and peace let us be buried in peace. Those saints were buried in peace; buried with Christ, and the Baptism of His suffering. Descending with Him into death, they arose with Him unto the abode of love, pursuing the path of peace and ways of blessedness.

Baby Quickly Healed of Terrible Scalding.

EVANSPORT, OHIO, September 17, 1900.

REV. JOHN G. SPEICHER.

Dear Brother in Christ: We wish to praise God for saving our little boy.

Yesterday noon he upset the teapot, full of boiling tea, on himself.

It burnt his neck and shoulders, limbs and feet. We prayed with him and in a little while he went to sleep.

This morning he got up, as happy as ever, with just two small blisters on one limb.

We praise God for His goodness to us, and praise His Name for sending the General Overseer to teach us the Everlasting Gospel and how to pray.

We also praise His Name for Zion and for her faithful people.

Our prayer is that God will bless Zion all over the earth and hasten the time when we can all move to Zion City and be amongst God's people.

Pray for us, that we may be kept faithful and go forward and do our duty. With Christian love, I am

Your friend and fellow-servant in the Lord, SAMUEL L. MALTBY.

Elders, Evangelists, Deacons and Deaconesses, as well as Conductors of Zion Gatherings, should, together with every member and friend of Zion, *use Zion's Bible Class studies in their personal study of the Holy Scriptures*, and also in the family gathering as well as in Seventy work and cottage meetings. The scope of these lessons is covering *the teachings of God's Word concerning every relation of life, as well as blessed fellowship in spirit, soul and body with a Triune God.* To neglect this is to despise opportunities. To push it aside is to count something else more important. Not to meditate on God's Word day and night, as well as to *read it, grasping the sense and cultivating an understanding heart*, means you do not wish God's richest blessing upon you and the greatest success to come from your labors.

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ZION COLLEGE LECTURES ON PRAYER.

A Series Delivered Before the Students of Zion College by the President, Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion.

THE world today has learned that there is something far beyond the ordinary in the words and works of God's Messenger to Zion, John Alexander Dowie.

As this realization comes to the public, the first question always is, "How does he do it? What is the secret of his power?"

Those who know the General Overseer and have heard and heeded his teaching know that the power belongs to God. But the General Overseer is wonderfully used by God, as an instrument, on account of his mighty power in Prayer, taught him by the Holy Spirit.

Hence it was with the greatest joy that the students of Zion College received the announcement that the General Overseer would deliver a Series of Lectures on the subject of Prayer. It was an inestimable privilege to learn how to pray from a man whose whole life had become a mighty power for God through Prayer. But joyful as the anticipation was, it was more than justified by the realization.

Many members of the Christian Catholic Church also attended these Lectures and were amazed, from week to week, by the great depth and scope of the subject as it was opened up by the man of God.

Since the delivery of these Lectures, there has been a loud appeal, from many sides, to have them published.

The General Overseer was reluctant, as he felt that in the great pressure of his other duties he had not been able to give the Lectures as he might have done with more time at his disposal. He also felt that he should revise them before their publication, and this he could not find time to do.

At length, however, the appeal for them being urged, he consented that they should be sent forth, without his revision, during his absence in Europe and the Holy Land.

Accordingly this wonderful teaching will be printed, almost as it came from his lips, from time to time, in LEAVES OF HEALING. In preparing these Lectures for the press, we have eliminated some allusions to topics of the time and place and have written in some headlines.

We have also cut out opening and closing exercises and arranged the matter consecutively without regard to number and date of Lectures.

We pray that God will bless these wonderful truths to all who read in even greater measure than He did to those who heard.

A. W. N.

THE CURSE REMOVED THROUGH CHRIST.

As I have told you again and again in these Lectures, I am desirous of explaining certain fundamental thoughts. When I use the word "thought" or "truth," I always find that both these words seem feeble, because the word "life" would better represent what really definite thought is.

A Thought Which Really Gets You is to You Life.

Jesus said, "The words that I have spoken unto you are spirit, and are life."

If a definite thought once gets you, it becomes to you, life.

A man once said to me, "I thank God that I have Him."

I said, "I cannot say that. I will not attempt to say that I have God, but I thank the Lord that God has me."

Has God got you? You can never get God in the sense of embracing an Infinite and Eternal and Omnipotent Being, with all His Omnipotent power. Let God get you. Let Him be to you "life."

Do not think merely of the words which I say. Think of the words and through the words. It is one of the weak channels, but there are other channels which are powerful in the communication of life.

Lying to God was the principal thought in my last lecture.

Lying to God comes in deliberately. When a man lies to God, it seems to me that God is about through with that man, as far as this earth is concerned. He may fall dead like Ananias and Sapphira, who conspired against the Holy Spirit. The most awful thing that you can do is to enter into a conspiracy against the Holy Spirit.

I will pass over the driving forth of man from the Garden, remembering, however, the promise that the Seed of the woman should bruise the head of the serpent; that the enmity between the serpent and the woman should continue.

It was a wonderful promise, that there should come in due time of the seed of the woman, a Being born under the law, a Man of flesh and blood, who should be what God designed man ever to be, and designs men to be now, a dwelling place for God.

God the Father dwelt in that Being, when He came, and the Holy Spirit dwelt in Him. He was the Eternal Son of God who laid aside His own power and Godhead, but still the Son of God become the Son of Man.

What a wonderful thing that this enmity continues, and that this mighty power continues with us in Him.

The Enmity Between the Seed of the Woman and the Serpent.

We would not know how to pray, in comparison with the way that we now know, if it had not been for the revelation of the Seed of the woman who taught us how to pray.

Of all the truths God taught us, the greatest truth was how to pray. Of all the enmities which are divinely created, the greatest is that between the Devil and God's children, the seed, the true chosen seed. Oh how they hate evil! The enmity must exist. Divine anger and indignation must exist. You will never be able to pray unless you know how to get angry with the Devil and with sin.

The first time that ever I knew God to use me in the exercise of the Gifts of Healings, without any doubt at all, was when I was in a blazing wrath and anger throughout every part of my being. I am angry now as I think of it. I am getting the same indignation within me now as when I was called upon to lay hands upon that suffering girl when God put me where I could do nothing else.

I had gone there angry to think that the Devil was entering into my fold, the fold which God had given me as the shepherd to take care of. Every day and every night the Devil was tearing some one from the fold and lacerating them, and flinging them down at my door.

It was a plague time. I shall never forget it.

I was angry with the Devil, angry with sin, and disease, and death, and the powers of hell.

I have the same hatred of the Devil now. Until the enmity that there is between the Divine seed and Satan glows in your heart, and is fanned into a fiery indignation, you will never do much against the adversary.

Just keep that thought in mind.

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God fulfils His promise. He will put enmity between the serpent's seed and her seed. When God has put enmity, do not let us put peace.

If ever you become at peace with the Dragon in China, you Messengers to the Orient, you will be no use there.

If ever you become at peace with Secretism, with the Sorcerer, with any form of iniquity, may God take you out of this earth and get you to heaven quick.

You will be of no more use in Zion.

Divine Indignation Against Sin Necessary to Usefulness.

Yesterday I read a letter from a man who expostulated with me upon the violence of my language, upon the awful unsparing wrath which I manifested.

He wondered that one whose prayers God had used so much could manifest such a spirit. I smiled and said to myself, "Here is a good man. He is a supernumerary of the Methodist Church. He confesses in his letter that he has never done anything worthy of mention. Oh God, show that man what a blessing he would have been if he had been able to speak with a Divine anger which would have made him a Divine power."

The consciousness of enmity between the Divine seed and the serpent would have made him a power.

But it was too late. He is a supernumerary and will never understand. He will have to go to heaven before he understands. The Divine wrath must forever abide in the heart which is filled with the love of God. The man who is filled with Divine Love must hate evil.

Ask God for that enmity and you will never be at peace with the Devil. Ask Him that you may never make any terms; that you may never let up; that you may pursue him through all the sinuosities of his crookedness; that you may find him and conquer him. You will be better able to pray when you get angry with the Devil, not angry with your fellowman. Denounce man only so far as he identifies himself with the Devil.

Denounce him as Christ did when He said:

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.

He was moved with indignation.

If ever there was a day in the history of this age when the Church needed this Divine anger, it is now.

The wrath of man never works the righteousness of God, but the wrath of God works the righteousness of God.

The Multiplication of Sorrow in Conception.

Now I must call your attention to that concerning which it is hard to speak, but I must do it:

I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

There are two things in that curse: one, the awful sorrow which has come to humanity in the fact that its very birth is the threshold of death, and the other, that instead of the birth of a babe being as natural as the maturing of a beautiful piece of fruit which, when it is fully ripe, gently comes away, it is one of the greatest curses to humanity today. That sorrow has been intensified by the wicked devices of Satan to make motherhood a curse instead of a blessing.

What terrible things are today in the earth because of this curse through some one's sin. It is too fearful to even talk about. There are depths, however, which we must face if they are there. They are the things which make prayer hard, make it difficult, make it almost impossible.

I have seen the agonies of death in birth. I have heard the woman say, "Oh God! how merciful it would be if Thou wouldst put me out of my pain by taking my life," not knowing God has a way by which there would be no pain, no sorrow, no trouble.

She shall be saved through the childbearing.

A beautiful promise is 1 Timothy 2:15.

It is hard to put this into words. But you will never know humanity, and never be able to pray for them, and never be able to understand them, if you do not understand God's Way out of all these things.

You will not be able to understand humanity's needs if you do not understand what that curse was which came to Adam, and unless it is taken away from you.

Motherhood and Labor Become a Joy.

Motherhood and all its blessings are becoming a great joy for multitudes of God's dear children. Labor is transformed into delight. Oh what a blessing God has given to us!

You who live in this time never saw and never knew the trials which even some of us who are only a little over fifty years of age have seen. Every sheaf of wheat had to be cut by hand. Every seed had to be put into the soil by hand. The spade and the hoe in the hands of the toiler did all the tilling, instead of the advantageous modes of cultivation now in use, when a man sits on a seat and drives a team of horses, and machines cut the soil and harrow it, and by and by reap the harvest.

What wonderful facilities have come to humanity! Yet the labor of mankind is still a curse. It is still toil and misery until God makes it a blessing. If you do not take into account the toil and the burden of humanity as a part of the curse of sin, you will not understand. A great many people are always forgetting that before they can enter into sympathy they must remember that God Himself shows them these things as a ground for sympathy.

I do not know whether I make clear to you my meaning.

It is to me, oftentimes, a pain to hear flippant tongues speaking of sin without remembering its cause. It seems to me that if we leave out the thought of causes, we never can deal intelligently with consequences. Not until this root trouble of humanity is destroyed: the sorrow of the woman and the agony of toil, will there ever be true communion with God.

As long as you labor and toil, and as long as your sorrow is not changed into joy, and your toil into delight, this world will be a most wretched place to live. Humanity, therefore, must understand that joy has come; for the morning has come. Weeping has endured through all the dark night, and the joy, oh the joy has come in this morning. The toil is over. Labor is rest and toilers are set free. God is there; sorrow is changed into joy.

Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience.

How wonderful is that transformation which invites us to count it all joy.

The Joy of the Holy Spirit.

A woman said to me once, "My life is all sorrow."

I looked at her, and as I looked I could not help weeping. She wept, oh so bitterly, when she saw I could not refrain my tears. I knelt down by her side and said, "Oh God, surely of all the sorrowing ones I have ever seen, this heart is the saddest. Her cup is full to overflowing. What can I say? Let her pour out her heart before Thee. Let her pour out her sorrows before Thee."

Then she began. She poured it all out until all her sorrows were poured out of her heart. I said, "Do you think that is all?"

"Yes."

"Now, Lord," I said, "pour in the joy of the Holy Spirit. She has been deceived, she has been robbed, and Satan has

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taken her dearest and destroyed them, so far as this life is concerned. She has wept very bitterly, for there are three dead in her home.

"Tell her they are not lost. Tell her they are gone before, and tell her, although Satan has robbed her, that Jesus has spoiled the spoiler; that He has the lambs in His bosom and her dear husband there too. Fill her with Thy joy."

I kept on. I made her seek for it. She rose up, and I rose up. I looked and she looked, and I laughed and she laughed.

"Why," she said, "I thought I would never smile again, but my heart is so full of joy. Oh, it is all light!"

I never saw her weep a tear for years after that. I knew her as a helper of the sick and the sorrowing and the sin-stricken. There was scarcely a wrinkle on her face. She seemed to carry sunshine everywhere, and when some persons would look at her they would say, "You surely never had a sorrow." She would then tell them of the delivery of that day.

Christ's Word is fulfilled. He turns our sorrow into joy, our night and darkness into day and light. He makes us say that it is all joy and all gladness. Through Him toil has gone, and joy and rest and peace and delight of work is with us.

Let your work be a toil and you are a slave. Let the Devil keep making your heart sad and you are a useless mourner where you might be a rejoicing victor.

These are two of the great things which lie at the bottom of human troubles. They are two great subjects of Prayer. You will never know how to pray yourself or how to help others to pray in their sorrow and in their toil until you see that this curse is removed in Christ.

I came that they may have life, and may have it abundantly.

Did He not come that you might have Joy?

The Kingdom of God is . . . Righteousness and Peace and Joy in the Holy Spirit.

Rejoice!

What is the use of saying rejoice and singing it unless you do it? Rejoice in the Lord. Keep at it.

Nothing so vexes the Devil as to see a happy Christian.

When the Devil has gone at me and said all the worst things about me, and I come up smiling and happy, oh he is so angry!

Friends, get this awful curse which came through sin removed through Christ. See that humanity understands that you have a Joy because you have the Kingdom within you; that you have a delight which makes labor and toil one great song.

Then you cannot get weak about it.

The joy of the Lord is your strength.

If I should give way to sadness I should be as weak as water. There is no need for sadness.

"Doctor," you say, "do you not weep with those who weep?"

Yes, but I also rejoice with those who rejoice.

Your work is a toil and it is a drudge, and you are weary and your heart is sad? Get this joy of the Lord into you, and it will be a great delight and joy to work. You will say, "This work was so hard, but now it is so easy."

Get that through Prayer, through believing that you see the curse removed in Christ.

It is a very real thing to me.

I do not know how I can put it in words.

Have you heard Mendelssohn's "Songs Without Words"?

Did you ever hear the pathos of that which words cannot touch? The chords touch the heart more deeply because there are no words.

If ever you help humanity, it will not be with words merely, but it will be when you get to the place where you can sing the song without words; when the help which you give will find its expression in the grasp of the hand, or in the silent giving, if it is only a cup of cold water, or if it is only the arm around the sorrowing brother whose heart is breaking. You cannot talk and he cannot.

Often the sweetest song which you can sing to humanity is a song without words.

There is something better than words. There are Prayers which are not in words.

One went away today after I had solved some difficulties for her. She said, "I am going home to my daughter, and I am going to tell her that the God of the widow and of the fatherless still lives, and that He has His habitation in Zion."

I cannot help feeling so grateful that one widowed heart is singing and that one fatherless girl has realized at last that there is a Helper and there are those on this earth who will stand up and do their best to win back for them their birthright.

Christ Has Won Back for Us Our Birthright.

We lost our birthright in Adam and received a curse instead. That curse is the curse of sorrow and the curse of labor. Our birthright is restored and more than restored in Christ, and the curse is taken away.

Get right down into sympathy with humanity. Not only pray, but transform your singing and your prayers into actions. Then you will find sorrow has gone and the gift of joy has come. The toil has gone, and you can say, "I delight to do Thy will. Oh my God, Thy will is within my heart and I can do Thy will in every stroke of the hammer and in every bit of toil."

If you can get these things into your heart, good; if you can live them, better; and if you will keep on living them, the best is for you, for God will withhold nothing from those who give Him everything.

DEACON DANIEL SLOAN'S OCTOBER ITINERARY.

VISITATION will be confined to points in Illinois, Wisconsin, Minnesota and Iowa. He will visit Branches and Gatherings of Zion, holding conferences and interviews and giving the Stereopticon Panorama of Zion and Exhibit of Zion City, to which the members and friends of Zion residing within a radius of twenty-five miles are urgently invited to join heartily and receive the inspiration which these meetings will impart.

The dates and places of visitation will be as follows:

October 6th and 7th, Belvidere, Illinois.
October 10th and 11th, Madison, Wisconsin.
October 12th and 13th, Elroy, Wisconsin.
October 14th and 15th, Galesville, Wisconsin.
October 16th to 18th, Alma, Wisconsin.
October 19th and 20th, Eau Claire, Wisconsin.
October 21st to 23d, Minneapolis, Minnesota.
October 23d and 24th, Royalton, Minnesota.
October 25th and 26th, Windom, Minnesota.
October 27th and 28th, Forest City, Iowa.
October 29th and 30th, Waterloo, Iowa.
October 31st and November 1st, Davenport, Iowa.

Unless called to join the General Overseer the 1st of November, visitations during November and December will be continued to other points in Iowa, Nebraska, Kansas and Missouri, closing the itinerary and visitation the last of December.

Beginning with April, missions to Zion will again possibly be taken up, visiting points in Ohio, Michigan, Wisconsin, Ontario, Minnesota and Iowa, and possibly in the East, including Massachusetts, Connecticut, New York, etc.

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AN APOSTOLIC CHURCH.

George O. Barnes, Evangelist, Gives Reasons for Applying for Fellowship in the Christian Catholic Church in Zion.

IN LEAVES OF HEALING, Volume VII, Number 7, page 215, there was published an article from the pen of Rev. George O. Barnes, of Sanibel, Florida, entitled "The Messenger of the Covenant," reprinted from the *Interior Journal*, of Stanford, Kentucky.

In that article, Mr. Barnes, an eminent man of God, who had been closely following the career of John Alexander Dowie, gave his reasons for believing him to be the Messenger of the Covenant.

Since then Mr. Barnes has made application for fellowship in the Christian Catholic Church in Zion, and, upon doing so, wrote the following article, giving his reasons. The article was printed in the Stanford (Kentucky) *Interior Journal*, and is here reprinted from that paper, with minor abridgement.

A. W. N.

The Bible commands all who believe it to be ready at all times to "give a reason for the hope that is in them."

May I ask space in your paper for a simple statement of the "reasons" that influence me in applying for membership in the Christian Catholic Church—John Alexander Dowie, General Overseer?

Naturally, I shrank from another change in my Church relationship. I left the Presbyterian fold nearly thirty years ago, because I could neither preach nor believe—

1. That a good God predestinated men to damnation;
2. That a good God damned all the "heathen"; and
3. That all men were in an unregenerate state, totally depraved.

The Plymouth Brethren excluded me after two years' connection with them, because I taught that the great majority of Christians would be left to pass through the Great Tribulation, when the "little flock" will be caught up to "meet the Lord in the air," and "counted worthy to escape the things coming to pass on the earth, and stand before the Son of Man."

Mr. Darby, their founder,—whom I loved as Timothy loved Paul—plead with me, personally, to abandon the "notion" (as he termed it); but I saw it in Scripture, and, although it broke my heart to "say him nay," I "withstood him to his face." Then he begged me not to preach it, so that our fellowship might remain unbroken. I answered that I was bound to preach what I believed. This made the breach inevitable, and I was turned out.

Years after, I joined the Church of England because I considered it the lineal descendant of the Israelitish Church in the Wilderness, of which I cannot now speak particularly.

In these mutations, now that I am turning my back on this last, in turn, I wish my candid reader to notice that my present stand is the logical outcome of preëxisting beliefs. I have not changed in my views of truth from first to last; and I am bearing the "reproach of many" because I adhere to the truth that caused my exclusion from the Plymouth Brethren.

I think that a quotation from a well-known volume will save a lot of writing, and put the matter "in a nutshell."

I quote from "The Approaching End of the Age," by H. Grattan Guinness (Hodder & Stoughton, 27 Paternoster Row, London, pages 495, 496):

"The Christian Church as a witness for God in the world has failed, like the Jewish Nation, and become apostate. There is a little flock, there is a true Church; but its members are scattered abroad, and almost invisible in the great Babylon. . . . But for the rest—for the vast professing body which bears the Name of Christ—it has not 'continued in the goodness of God'; . . . it must be 'cut off.' . . . The professing Church has long been unworthy of the sacred name it bears; . . . it is time it should cease to hold the position it has so fearfully forfeited. Instead of being the instrument of spreading the truth of the Gospel among men, it is the worst hindrance to their attaining that knowledge of God and of Jesus Christ, whom He has sent, in which life eternal lies; like the Pharisees of old, it stands as the great obstruction, neither entering itself into the Kingdom, nor suffering those who would to enter in."

And so on, for burning pages, in the same strain. Now when one substitutes for "professing body," the "professing Church," "the Christian Church" (generalities that often hide what is really meant), such well-known words as Baptist, Methodist, Presbyterian, Church of England, Congregationalist, Plymouth Brethren, etc., the fearful nature of these caustic statements is brought nearer home. It would be well if all would read the "concluding remarks" of Mr. Guinness's book, and ponder them.

Because I believe the "signs of the times" unmistakably indicate that "the time is at hand" of which Mr. Guinness writes;

Because I believe that Christendom, which says "I am rich and increased in goods and have need of nothing; and knows not that she is miserable and poor and blind and naked," is, very soon, to be "spewed out of the Saviour's mouth";

Because to me the call from Scripture comes like a peal of apocalyptic thunder, "COME OUT OF HER, my people, lest ye be partakers of her plagues";

Because I do not want to stand connected with any association that is to be "spewed out" of my Saviour's mouth;

And because, after a careful, prayerful survey of the field, THE ONLY THING IN SIGHT THAT STANDS THOROUGHLY APART FROM THE APOSTATE CHURCHES IS THE CHRISTIAN CATHOLIC CHURCH—JOHN ALEXANDER DOWIE, GENERAL OVERSEER:

Therefore, I sought fellowship in that communion.

There are no hard and fast rules that bar the way to fellowship there. The mode of Baptism; its subjects and objects; theological beliefs, beyond what all true Christians hold fast as fundamental, are treated as "non-essentials."

I await Triune Immersion because I believe it apostolic. But that does not necessarily repudiate what my parents did for me in infancy. I am not required to do that. Full liberty is allowed on all such points, for individual conscience to work easily upon.

For the rest, in nearly every particular, I have no changes to make.

The three-fold salvation for Spirit, Soul, and Body I have long taught.

Jesus as Healer as well as Saviour, I have proclaimed to the ends of the earth.

The final "restitution of all things" has been a joyous belief for, lo, these many years.

"Holiness to the Lord," like the engraving "on the bells of the horses" in a coming age, has been ringing its glad peals through my ministry for a quarter of a century.

All these I find emphasized in Zion.

As for the Messenger of the Covenant, his work is his own. No one can do it for him. We may pray for him; hold up his hands as Aaron and Hur the hands of Moses; but that is all. He "treads the winepress alone," as his Master did before him. He must finish the work the Lord has given him to do. He is "called of God." No man takes such a ministry "of himself." And the reward is to be his, when the Master comes to "reckon with his servants." May he reap an abundant one.

I think all who try to copy John Alexander Dowie will fail. This has been the folly of followers of the great, in all ages. His personality is unique. HIS WORK IS ONE MAN'S WORK. This clearly seen, the feeblest child of God can help him. "Brethren, pray for us," he cries as Paul did. He knows the power of prayer.

Perhaps I have written enough.

Alas for the Church! Alas for the world! "When both say 'peace and safety, then sudden destruction cometh upon them.'" The coming Armageddon is "casting its shadows before," but men will not see them.

"As in the days of Lot," so it is now. "The sun was risen on the earth," as on other days, "when Lot entered Zoar." Then?

"As in the days of Noah," so it is now. The "lunatic," who built a huge vessel far from any water that would float it, "entered the ark and the door was shut." Up to that moment buying, selling, planting, building, marrying went on. Not after Lot entered Zoar. Not after Noah entered the ark.

Oh, these hapless ones who are "heaping treasures in the last days." They will "call on mountains and rocks to hide them" soon.

Oh, these gay pleasure-seekers who "step mincingly" and study personal adornment as the end of life. I see them in disheveled beauty "fleeing to inner chambers to hide themselves"; but in vain.

Oh, these cruel "trusts" that "grind the faces of the poor." They are making it easy for the messengers of wrath to identify them. "Bind" them; "bundle" them; "burn" them. They are "bundled," already. It is a specific mark of the age in which we live.

And now, "in conclusion" (preaching habits are inveterate), while, as one said of old, "it is a small matter to be judged" by others—because the only one who has a right to "judge" is the Lord—I have thought it well to give, for what they may be worth, the "reasons" why I have taken the step I have. I do not want my friends to draw hasty and unwise conclusions. Indeed, I do not want any one to think ill of me, if I can help it. "Every man must give an account of himself to God." And again: "Let every one be fully persuaded in his own mind," AND THEN ACT.

"*Domine dirige nos.*"

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Notes of Thanksgiving to Zion's God

Extracts from The General Overseer's Correspondence

God Quickly Heals Young Man in Answer to Prayer.

Fred Greenwald, writing to the General Overseer from 605 Myrtle Street, Elkhart, Indiana, gives the following testimony to healing in answer to prayer:

As I have not testified before, I wish to tell how God wonderfully blessed and healed me in answer to your prayer.

Thursday morning, the 2d of August last, I went to work, but came home soon after. I was feeling so badly that I could not work.

Once before I told my mother if I ever got sick I did not want a doctor, for I have seen enough of them. Two of my sisters and my father died under their care.

I went to work that following Friday, determined to conquer Satan.

I stood it all right and worked Saturday.

Saturday night I rode ten miles on a bicycle and felt pretty bad. I did not sleep any Saturday night.

Sunday night when I rode home I could hardly keep awake, and when I got home I lay right down.

After a few minutes my fever was very high. I felt as though I were burning. I was all covered with spots.

Monday morning my mother sent a request for prayer and Tuesday I was perfectly healed.

I have been well and able to work ever since.

The spots all left me Tuesday.

May the Lord bless Zion everywhere.

His mother, writing under same date, gives the following confirmation to his testimony:

I desire to write a few lines of thanks for your kindness in praying for my son Fred, who received instant healing at time of prayer.

May God ever bless you.

My heart rejoices to know that we have one ever near and dear to accept us if we only call upon Him.

I am glad to know that even in the absence of the General Overseer, God through him has appointed faithful servants who are willing to do their duty for God our Father.

I do not know what kind of sickness my son had. First his skin turned yellow. Some said it was liver trouble and others called it something else.

He had no appetite; his neck was stiff, and the last I noticed he looked as though he had measles, but he did not cough.

He lost four pounds in a week.

On Tuesday noon he came home healed and ready to eat a hearty dinner. He ate everything he felt hungry for and it did not hurt him, for which I thank God.

I give Him all the glory forever.

God Heals of Asthma at the Time of Prayer.

409 East Market Street,
Warrensburg, Missouri, September 18, 1900.

Rev. J. G. Speicher.

Dear Brother in Christ:—I write to say we are praising God because we are so well today, and to thank you for your prayers.

It was 12:30 last night when the young man returned who took the request for prayer to the telegraph office.

After 1 o'clock I was some better and went to bed, but found I had to sit up in bed to get my breath.

I soon had to get up and dress again and sit up in a rocking chair.

My wife came out and we had prayers together.

I was blessed, and had some relief. But it was soon as bad as ever.

Some time afterwards I woke up and found I had been sound asleep in the chair.

Everything was so quiet. I was nearly startled. There was no wheezing, no heavy breathing, no heaving of my chest and gasping for breath.

I was all adrip with perspiration.

It hardly seemed I was breathing.

I got out of the chair immediately and went to bed and was sound asleep in a moment.

I slept soundly until 8 o'clock this morning.

I do not know the exact time I awoke in the chair and found myself so well, but I am quite sure it was about 2 o'clock—the time when you got the message and prayed.

I have just been out in the yard trimming an apple tree that had grown over the fence.

I am feeling quite well.

I pray that God will direct me in all things right and good.

Yours for the Master, S. F. Huston.

God Heals Before Request for Prayer Reaches Zion.

Winnebago, Illinois, September 19, 1900.

Overseer W. H. Piper.

Dear Brother in Christ:—I feel it my duty to write to you and tell you how thankful I am for your prayers and God's healing.

We have been healed many times, through your prayers and our own.

I was healed September 8th of severe stomach trouble.

I was in great pain from half-past eleven o'clock till three in the morning.

My husband sent you a telegram asking you to pray for me, and before it was sent I was easier.

I got up the next morning and went about my work.

I have not been ill since.

I praise God for Zion, our General Overseer and all of his helpers.

(Mrs.) Amos Miller.

Children Healed of Whooping-Cough. God Answers Prayer for Rain.

Lovering, Ontario, Canada, September 20, 1900.

Rev. John G. Speicher.

Dear Sir:—I write this to thank you for the kind and helpful letters you sent and for prayers offered for my children.

I am very grateful to God for answering.

They were very sick with whooping-cough.

My oldest daughter, ten years of age, was the worst.

Two of them bled at the nose, the eldest several times a day.

You prayed for rain on September 1st, and on the 3d we had a nice shower, which put a stop to most of the trouble caused by fire, for which I thank God. I also thank you for your prayers.

Yours Faithfully in Jesus, (Mrs.) Louisa Hambly.

God Quickly Heals of Serious Injury and Keeps From Sickness.

Bristol, Wisconsin, September 19, 1900.

Dear Overseer Speicher:—I feel it my duty to write, thanking the General Overseer and you for prayers and God for healing.

I was healed of a broken shoulder bone and badly bruised face, resulting from a severe bicycle accident about a year ago, without the aid of any physician.

Today I can use my shoulder and arm as well as ever.

I have also been kept from sickness for several years.

I am trusting God for further blessings and thank Him that the General Overseer was sent to teach us the Full Gospel.

It is my prayer that his life may be spared many years.

Your Brother in Christ, F. O. Eddy.

God's Promise of Blessing Out of Zion Fulfilled.

Manchester, Iowa, September 12, 1900.

Dear Overseer Piper:—I desire to thank you for your prayers and God for healing and strengthening me.

On Monday, September 3d, I was taken sick and became very weak.

I wrote a request for prayer and God healed and strengthened me so I have been able to work every day since.

Thus He fulfilled His blessed promises that He would bless us out of Zion.

I praise God for His many continued blessings to me.

May God's blessings be with all in Zion.

Your Sister in Christ, (Mrs.) E. A. Goodwin.

Leg Two Inches Short Made Equal to the Other Through Prayer.

Forest, Indiana, September 17, 1900.

Rev. John G. Speicher.

Dear Brother in Christ:—I received your kind letter.

I am walking around the house without crutches.

My leg, which was two inches short, has come down even with my other leg.

May God bless our General Overseer and family and his work in the Old World.

Your Sister in Christ, (Mrs.) Ellen Simpson.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, September 29, 1900, was conducted by Elder F. A. Graves.

After the usual opening exercises, the States represented were enumerated and found to be eleven in number, as follows:

Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Nebraska, Ohio, Pennsylvania, Texas and Wisconsin.

The following foreign countries were represented:

Canada, China, Ireland and Japan.

The meeting was then thrown open for testimony.

C. W. GLEASON, Dubuque, Iowa, said: "What a different place Zion is now in my eyes from what I thought it was a few years ago, when I got off at the Illinois Central Station and, passing here, thought the people here must be crazy. Now I think it is the most delightful place on earth.

"When a boy I was a Christian, but when growing into manhood I joined the Freemasons and through the Lodge went to hell as fast as I advanced in degrees.

"I began to suffer from hemorrhages and ulceration of the bowels and all the consequent troubles, such as heart trouble, etc. I came over here to Rush Medical College and saw Dr. Adams, the President, who advised me to go home and take the best care of myself that I could, for which kind advice he charged me $25. Later on I had the operation performed after all, only to grow worse.

"I was a traveling man and expected to have to give up my work, for I was looking for death every day. Then LEAVES OF HEALING was put into my hand through a friend. He advised me strongly to read the paper, and I did so, after considerable hesitation. When I began to study it closely, I was convicted of my sins and cried to God for mercy.

"Then I began to look for healing, but somebody said that I must go to a physician. I asked the person to show me a passage in the Bible where physicians were blessed. The passage in John, where Jesus healed the blind man by putting clay on his eyes and saying, 'Go, wash in the pool of Siloam,' was pointed out to me. I had not read the passage in that light and was completely broken down for awhile. Again I looked at that passage, knelt down before God and asked Him to show me the right meaning of that passage. Then my eyes were fixed on the words, 'Go, wash,' and the thought came to me that I had a great deal to wash myself of, such as a $15,000 life insurance, fourteen degrees of Freemasonry, etc., in order to get rid of their contaminating influence, just as the blind man had to wash off the clay in order to see.

"I thank God that He gave me strength to rid myself of all these things, and I received a complete healing. Not only do I thank the Lord for healing me, but also that He has kept and preserved me. I know He will continue to do so as long as I live."

ELDER JOHN ALEX. INOUYE, Zion Home, said: "We have about a dozen members of Zion in Yokohama, Japan. I am glad to say that, according to letters received, two mothers were delivered in childbirth without doctors and medicine, trusting in Jesus. Thank God for that.

"One of the members was sick the other day. The neighbors watched and wondered what he would do. When they saw that he was healed without calling a doctor and using medicine, they began to think seriously about Divine Healing. One of them is about to join Zion."

DEACONESS SOPHIA J. HERTRICH, Zion Home, said: "I have been in Zion Home now for the last two years and a half and have seen and heard the worst as well as the best that can be said for or against Zion. After having seen and heard and known all that I have, I thank God for Zion more than ever before in all my life.

"Sadness comes into my heart when I meet friends and old acquaintances who will turn their backs on the blessed truths which would set them free and give them joy. But one great consolation comes to me, that one day they will know and will see the truth as it is in Jesus Christ.

"Two weeks ago when I was in saloon work, I met a man who said he had traveled in Europe and in this country and had heard some of the best preachers, but heard none of them ever preach the full truth as Dr. Dowie preaches it. I found that this man himself was far away from God, and I was so glad that I was able to tell him about the love of Jesus and the mercy of God, and that he listened to God's Word with gladness.

"I am so glad to see the persecutions in Mansfield and elsewhere bring about greater love and closer unity among the Zion people. It only reveals to me that Zion is being tested and that those who remain true and loyal to God and Zion will become purer and stronger than ever before."

OVERSEER GEORGE L. MASON, Zion Home, said: "It is a good thing to read LEAVES OF HEALING, even those as old as 1894 and 1895. They contain the Bread of Life, which never gets stale. I will give you an illustration of that.

"There was a lady here the other day, who brought with her a young colored man from Chattanooga, Tennessee. He was the manager of her Home for Orphans and suffering from consumption.

"The lady had been in New York and called on Samuel Hadley, of the Water Street Mission, who had received blessing in Zion Home at one time. She saw old copies of the LEAVES there and asked whether she could take them. She was allowed to do so and laid them aside.

"Later she decided to send this young man to Colorado for the benefit of his health, and coming to Chicago to buy his ticket to Colorado, she was reading those old LEAVES on the train. That changed all her plans about sending the young man to Colorado. She brought him to Zion Home and his healing has begun. He was converted and baptized and joined the Church. He is going back to Chattanooga to work among the people there.

"The old LEAVES are doing a world of good. One should never let them lie around idle."

DEACON HOMER KESSLER, Zion Home, said: "I had been out in the city yesterday and came home rather late for supper last night with a bad neuralgic headache. I used to have these headaches, but this is the first time that I have had an attack since I have been in Zion. I had to go to lead a cottage prayer-meeting, but did not feel at all fit for it. I went to God about it. I asked Him to forgive any sins and remove the headache, and He did so in a blessed manner. I think I never felt better than after that."

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REV. F. A. GRAVES, SUPERINTENDENT.

FOR I AM come down from heaven, not to do Mine own will, but the will of Him that sent Me.

THOSE are the words of Jesus, and they declare His mission on earth.

What did He come for? To do His Father's will.

What was that Father's will?

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people.

This, then, was doing His Father's will.

He says in John 8:29:

For I do always the things that are pleasing to Him.

Then it must have been pleasing to His Father to have Him heal sickness as well as forgive sin. Jesus came teaching, preaching, and healing.

If the Father did not want His children sick then, He does not now.

God is the Healer, but not the Defiler.

Satan is the author of sickness. God is the Author of soundness.

Children should early learn to take their sicknesses to God, the same as their sins; for it is written, "Himself took our infirmities and bare our diseases."

Now if He has borne my sins and my sicknesses on the cross, He does not desire me to be sinful or sick.

Jesus took notice of little things. He took little children in His arms and blessed them.

He spoke of the birds and flowers.

Notice these five "Considers" in the Bible:

Consider the ravens.—Luke 12:24.
Consider the lilies.—Luke 12:27.
Consider thy testimonies.—Psalm 119:95.
Consider her palaces.—Psalm 48:13.
Consider the work of God.—Ecclesiastes 7:13.

Jesus said the ravens did not sow nor reap, nor have store chambers nor barns, but our Heavenly Father fed them.

He did not mean that it was wrong for us to have barns and granaries, else how could we keep seed grain to sow another year, and wheat for flour, and oats for the horses to eat all winter?

No; His lesson was for us to have no more anxiety about what we shall eat and drink than they. They seem to have no care nor worry whatever in their life.

Just so about the lilies. They toil not, nor spin. But we must toil and spin; but not be anxious, fretting about what we shall wear. God will see that His children are provided for if they will trust Him.

He promises food, clothing, protection. Philippians 4:19:

And my God shall fulfil every need of yours according to His riches in glory in Christ Jesus.

A son of a sea-captain once was permitted to take his playmate on a voyage. During the voyage there was quite a storm and the playmate was frightened, but he noticed that the captain's son was not at all alarmed.

He finally asked him in trembling tones why he was not frightened. He cheerfully replied, "Because my father is Captain of the ship."

So Jesus wants us to have our trust in the Heavenly Father. He is able to keep us. This was the mission of Jesus—to show us the Father.

His promise to us is, "Lo, I am with you alway, even unto the end of the world." He has promised us—

Continual Guidance.—Isaiah 58:11.
Continual Feast.—Proverbs 15:15.
Continual Resort.—Psalm 71:3.
Continual Praise.—Psalm 34:1.
Continual Hope.—Psalm 71:14.
Continual Companionship.—Hebrews 13:5.

A Swarm of Bees Which Never Sting.

Be kindly affectioned to all whom you meet;
Be followers of Jesus, in temper be sweet.
Be strong in the Lord and in the power of His might;
Be not overcome,
Be sure you are right.
Be able to quench all the fiery darts;
Be quick to bring comfort to sorrowing hearts.
Be wise as the serpent,
Be meek as the dove,
Being rooted and grounded in love.
Believe with the heart;
Be holy,
Be kind;
Be ye transformed,
Be of the same mind.
Be living for Jesus, of whom you have heard;
Be thou an example of the believers in Word.
Be looking to Christ, as some look at the Pole;
Be full of the Word;
Bless the Lord, O my soul.

Answers to Alphabet of September 22d.

Adam.—Genesis 3:12.
Boaz.—Ruth 2:5; 3:14.
Cornelius.—Acts 10:4.
David.—Psalm 37:3.
Elihu.—Job 37:19.
Felix.—Acts 24:25.
Gideon.—Judges 6:18.
Hadassah.—Esther 4:16; 2:7.
Isaiah.—Isaiah 38:21.
Job.—Job 6:6.
Keziah.—Job 42:14; 3:16.
Lot.—Genesis 19:19.
Martha.—John 11:28.
Nicodemus.—John 3:9.
Obadiah.—Obadiah 1:2.
Peter.—2 Peter 1:19.
Quartus.—Romans 16:23.
Rhoda.—Acts 12:13, 14.
Saul.—1 Samuel 31:4.
Thomas.—John 20:28.
Uriah.—2 Samuel 11:11.
Vashti.—Esther 1:9.
Wine.—John 2:9.
X—Jesus.—Matthew 18:3.
Y—Matthew 5:14.
Zechariah.—2 Chronicles 24:20.

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ZION CITY BANK.

By DEACON W. S. PECKHAM.

He brought them forth with silver and gold:
And there was not one feeble person among his tribes.—Psalm 105:37.

OUR beloved General Overseer has often startled his hearers by proclaiming a truth exactly opposite to all the accepted teaching of the denominations.

The orthodox preachers have long declared that sickness is for our good, a sort of means of grace, and comes from a loving Father. But the General Overseer has taught us that sickness and disease are the results of sin and the work of the Devil. He has taught that truth until thousands have believed it, and now praise the Lord for deliverance from sickness and disease and rejoice in God-given health and strength.

Again we were taught that poverty and piety went hand in hand; that it was a mark of Divine favor to be poor in this world's goods. The General Overseer again unmasked the false teaching and taught us that poverty was a curse, and God wanted His people to be rich.

When God brought His people out of Egypt, He brought them out with silver and gold and without any sickness.

The riches and splendor of the Temple and the Court at Jerusalem have never been equaled in the history of either Church or State.

When Israel obeyed God, kept His statutes and observed His laws, He always prospered them and gave unto them great riches.

God has not changed.

The press of the land criticises our beloved General Overseer for traveling in comfort and stopping at the best hotels. No one in Zion would consent to have the General Overseer of the Christian Catholic Church in Zion travel second class. All Zion wants him to travel and live as becomes the representative of a greater court than Solomon's, even the court of the Kingdom of God.

The time of humiliation and of being downtrodden is at an end, and now the King comes. Make ready for the glory of the restored Throne of David, upon which shall sit Jesus Christ, who is King of Kings and Lord of Lords.

The denominational missionary societies have long been sending out their missionaries with a half Gospel, and have been vainly expecting that some heathen nation would receive that Gospel, and thus be born in a day. Jesus plainly says in speaking of this:

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.

Only as a testimony shall this Gospel be preached to all nations. The nation which shall be born in a day is now being born in Zion.

Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? Shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children.—Isaiah 66:8.

The marvelous growth of Zion during the past few years astonishes all.

The little one shall become a thousand, and the small one a strong nation: I the Lord will hasten it in its time.—Isaiah 60:22.

The Lord will do a quick work in our day. The promises made to Israel of national greatness and glory are now being fulfilled. Oh Zion, ye are God's Israel, and heirs to all the promises.

This is the glorious Zion about which all the holy prophets have spoken. The Jews failed to see that Christ must first come as Saviour and afterwards as King. They saw only the temporal kingdom, whose grandeur the prophets had foretold. They are still looking for the old-time glory of God's chosen people, and for the coming of their promised national glory and greatness.

Today both Judah and Israel fail to see the prophecies being fulfilled, and that Zion is now preparing the way for that glorious Kingdom. Let all who look for, hasten the coming of the King.

We hail with joy the return of Israel to the rule of God. He will make of them a mighty people, a great nation, and restore unto them the glory of the reign of David and the riches of the court of Solomon.

The first Zion City will be followed by many others, until Jerusalem is chosen.

Awake, O Zion! and rejoice, O earth! The Herald is proclaiming: "The Kingdom is come," and "The King will soon be here."

The wise men brought gifts of gold and laid them at the feet of the infant Jesus.

Shall we do less at the time of His second coming?

Let all the resources of our people be poured into the institutions of Zion, and we will build "a City of God," where the din of industry, the laughter of happy children and songs of triumphant praise shall mingle and rise to God our Heavenly Father.

Your loyalty and prompt response will advance the great work and help us to proceed more rapidly in opening up that City, where our people shall find refuge and employment and shall share in the profits of their toil, and where poverty shall be unknown.

Let all the tithes be brought into Zion's Storehouse.

Let all the savings be brought into Zion's Bank.

Let all the wealth be brought into Zion's splendid institutions.

Let all, from the least to the greatest, act quickly.

"The King's business requires haste."

Then we shall have the greatest Church, the largest Bank and the grandest City the earth has ever known.

And it was so, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the chief priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance.—2 Chronicles 24:11.

Having a field, sold it, and brought the money, and laid it at the postles' feet.—Acts 4:37.

PUBLISHER'S NOTICE.

To Our Subscribers Whose Subscriptions Expire With the Present Volume.

Many of our subscribers' subscriptions expire with Volume VII, Number 26, October 20, 1900.

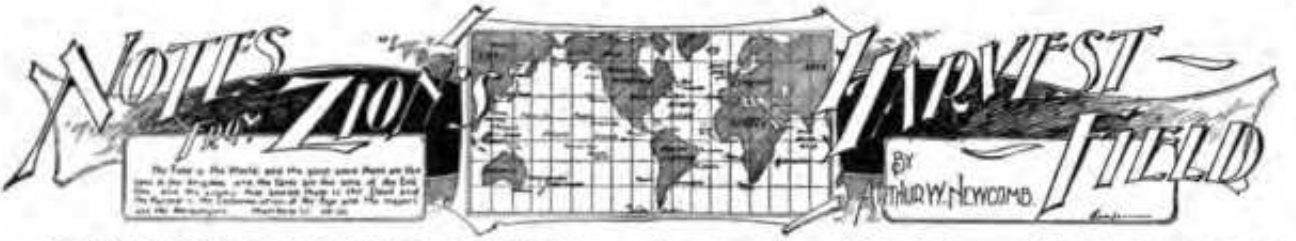
All subscriptions with 6-52 (Volume VI, Number 52) on the label we use to mail the paper expire with the above date.

We will consider it a great favor if those who desire the paper continued will renew their subscriptions previous to October 20th, as it will save us the time and labor of taking their names from the list and reëntering them.

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MANSFIELD PLEADS FOR A TRUCE.

Representative Citizens Call Upon Overseer Piper, Requesting a Three Months' Armistice. Zion's Only Terms Unconditional Surrender. Elders Again Arrested.

OF the events which have transpired in the Mansfield affair since the last report was published in these pages, the most important are set forth in the following extract from the report of the meeting held in Central Zion Tabernacle, Lord's Day afternoon, September 30, 1900, giving Overseer Piper's account of developments in the fight between God and the Devil, the powers of Heaven and the powers of Hell at Mansfield.

The following is the report:

Overseer Piper said: I suppose that you have all read in LEAVES OF HEALING Elder Moot's account of the horrible and outrageous proceedings of last Lord's Day in Mansfield.

I find, however, that he has told it all too mildly. He did not make the picture nearly so black as it ought to have been painted. The picture ought to have been painted blacker than the Mansfield roughs painted the two Elders.

Last Thursday, quite an interesting company of gentlemen called to see me in Chicago.

Some time during the week, I think perhaps it was Tuesday night, I received a telegram from Attorney Douglass, asking whether I would be willing, among other things, to consider a truce.

I did not say yea, or nay. I simply said, "Wire me full particulars of your last telegram."

I did not get any answer until the following day. He said, "Do not be impatient. Things are coming all right."

In a few hours after that I received another telegram, saying, "Details too voluminous. Will you meet a number of representative Mansfield citizens tomorrow in your office?"

I wired back, "Yes; let them come." (Laughter.)

They came, and Overseer Speicher, Overseer Mason and myself and my stenographer met them in Overseer Speicher's office.

The gentlemen who came were Attorney A. A. Douglass and Attorney James P. Seward. Mr. Seward is the attorney for the Mayor of Mansfield. Another of the gentlemen was Mr. J. E. Brown, a brother of the Mayor. He is President of the Aultman-Taylor Machine Company, the largest industry in Mansfield, and one of the largest in the world, perhaps.

Another gentleman was Colonel B. F. Crawford, President of the National Biscuit Company, and another Mr. Henry C. Hedges, whose family have lived in Mansfield for a great many years; one of the oldest and best-known families in the city.

Mr. Hedges has temporary headquarters in the Auditorium. He is the Chairman of the Speakers' Bureau of the National Committee of the Republican Party.

They came to see whether they could not get us to have mercy on the mob in Mansfield. (Laughter.)

That is what they have been pleading for for more than two months. It was quite amusing the day Elder McClurkin, Evangelist Fisher, Elder McFarlane and myself went down, to see Attorney Seward and Sheriff Pulver and Chief of Police Clark and Special Officer Grubaugh jump into the car to keep us from getting out after the mob. (Laughter.)

They did not want their mob hurt, so they kept us away. They have guarded that little pet mob of theirs down there very diligently.

They came in, and we went through the usual very polite bows. We talked about the subject which all wise people talk about; we talked about the weather. (Laughter.)

Finally Mr. Brown, the brother of the Mayor, opened the subject and made their proposition. It was a very modest proposition. They simply asked us to be kind enough to keep our men away from Mansfield just three months.

If we would do that for three months—or at least until after election—then we could come to Mansfield. They would even give us police escorts. (Laughter.) They would just lead us around from the depot to Zion Tabernacle and from Zion Tabernacle to the hotel, and from the hotel—just anywhere we wanted to go. They would fall all over us in three months.

I said: "Gentlemen, have you any other proposition to make?" They talked a little further about the same one, and I pressed the question.

I wanted to know what they had up their sleeve, and I pressed the question a number of times. They finally said: "That is the only proposition we have to make."

I said: "Suppose for a moment we should accept that proposition. Suppose we should agree not to send any one for three months, what assurance would we have that we would have protection after that time?"

"Oh, the assurance that we can give you as citizens of Mansfield and the Mayor's word."

I said: "The Mayor not only promised that when he took his office, but swore he would do it, and the Mayor broke his oath of office in turning the mob on our Elders and in his illegally arresting our men. He promised the same thing to Elder Fockler and Evangelist Fisher. He promised protection to me and the other men who went with me the first time we went to Mansfield. We have no confidence in the Mayor's word. How can we have?"

Every now and then one or another of the Mansfield men would say a word.

I had first-class backing. Overseer Speicher would suggest what I did not think of; and what neither of us would think of, Overseer Mason would bring in, and we had quite an interesting little conversation.

As bearing upon what I said to them, I will refer to a certain phase of last Lord's Day's experience.

After Elders Moot and Basinger had been led around in various parts of the city and indignities had been heaped upon them, they were taken into custody by the leaders of the mob, who then pretended to be their rescuers.

One of them is named Mike Weil, and the other Bill Sylvester; one of them is a saloonkeeper. He is a gambler. He comes to Mansfield and starts up a saloon and runs a gambling house in connection, and finally disappears. No more is seen of him perhaps for a year or so. Then he comes back again.

These men, after heaping indignities upon these two Elders, led them from one street to another, pretending that they were going to lead them to a place of safety. One of the places at which they stopped was the home of Mr. Leiby.

There they demanded that Elder Moot get down on his knees and pray. One eye had already been struck so that it was swollen practically shut.

Elder Moot got down on his knees and prayed. That was perfectly right. Get on your knees and pray anywhere and at any time and at every time you have an opportunity. One eye was swollen shut and he started to pray with his other eye open.

I am going to use the language addressed to our Elder, although it is exceedingly harsh. Mike Weil slapped him across the face and said, "G—d— you, you can't pray that way; shut the other eye."

These two men, on Monday, hired a rig and drove up and down the streets of Mansfield, bowing to the right and to the left—the heroes of the hour, and Mayor Brown knows it, and saw them, and never made any effort to stop it. He even laughed at it.

Voices—"Shame!"

Overseer Piper—Shame does not half express it. Shame is a feeble word.

No effort was made to arrest. But there are, nevertheless, people of God in Mansfield. That action was so horrible that a revulsion of public sentiment set in, and the people began to say that the thing must stop.

Seward and some more of them saw that the people were going to say that it must stop, and so they thought they would come to see whether they could not beg us off.

Beg us off? After fighting for more than two months, after at least six men have been horribly outraged—call it off then? No, not if we all have to die! (Amen. Applause.)

If we were fools enough to call it off at all, we would have called it off in the start.

We will not call it off. I said to Attorney Seward, knowing as I did the facts about Bill Sylvester and Mike Weil, "Go home and arrest those two

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men, the leaders, and put them in prison, and then I will begin to talk to you about making terms."

He would not do it. I knew that I could promise him anything; that we would not only stay away three months, but forever, and that I would be perfectly safe in making the proposition. If Attorney Seward and Mayor Brown are not in collusion with these leaders of the mob, will they kindly explain why they have made no efforts to bring them to justice?

Secretism is at the bottom of the whole thing. Mayor Brown has vowed, as they vowed in Paul's day, that he will neither eat nor sleep until he has accomplished his purpose. He has not had a Sunday for more than two months, and I have been told on good authority that he has lost fifty pounds in weight.

I have been enjoying my Sundays to a very large degree, and I am not getting thin over it. (Laughter.)

Then I turned to these men and said: "Have you no further proposition to make?"

"No."

"Then I have this to say: that when you go home and arrest and put into prison for the fullest possible time at least one hundred of the leaders of the various mobs, and in addition to that convict Mayor Brown of malfeasance in office, I will begin to talk business with you." (Applause.) They left the office, and Attorney Seward went out and wired back to Mansfield, "Conference unproductive of good." (Laughter.)



I have some little trophies here to show you. There is a button which a good many are wearing in Mansfield; some of them openly, and some secretly. It is entitled "Mansfield Blues," with two paint brushes on it. Then here is a card that they have circulated; I do not know how largely. The one side is blank, and the other reads:

We are Devils
from Devilsfield

No DOWIEITES need apply.

MANSFIELD BLUES.

There is no danger of our applying for membership in that Lodge, is there?

Elder Walton, Elder Voliva, Deacon Fogwill, Evangelist Moody, Evangelist Loblaw and Elder Richert are all knocking at the gates of Mansfield today. (Applause.)

Overseer Piper then read the following telegram:

"CRESTLINE. OHIO, September 30, 1900.

"REV. W. H. PIPER,

"Zion Home, Chicago, Illinois.

"Walton and I arrived at Mansfield.

"He was arrested on sight and put on train with Loblaw and Moody.

"I followed instructions.

"Moody and Loblaw arrested by conductor; handcuffed and put in jail here.

"Wire instructions concerning them. W. G. VOLIVA."

It is a fight, as Overseer Speicher says, between the Church of the Living God and the Church of the living Devil. Who will win?

Voices—"God."

Overseer Piper—Evangelists Loblaw and Moody are in jail in Crestline. I will not answer. They will get out. They will not keep them.

Evangelists Moody and Loblaw are both British subjects. (Applause.)

If Mayor Brown and Sheriff Pulver, Governor Nash and President McKinley wish to bring international complications into this fight, let them go ahead. (Applause.)

Great Britain will take better care of her subjects on American soil than America takes care of her subjects on her own soil. (Applause.)

That is the situation as it stands.

If Zion cannot stand it, then let Zion go to pieces. (Amen.)

Will she stand?

Voices—"Yes."

Overseer Piper—Yes, Zion will live to tell the story of God when these miserable wretches who lead the mob and those who have one brief moment of authority are in their graves. (Amen.)

I simply say to Attorney Seward and Mayor Brown that there is a God sitting in the heavens and a judgment day coming.

Upon reaching the jail in Crestline, Evangelist Loblaw wrote to Overseer Piper, detailing his experience at Mansfield and explaining the cause of his arrest.

The following is Evangelist Loblaw's letter:

CRESTLINE, OHIO, September 30, 1900.

DEAR OVERSEER:—Here we are in prison, and rather enjoying it.

We have just gotten a good fire going; it was very cold here for awhile.

I had received no word from you and did not meet Evangelist Moody at Galion.

He went on to Mansfield; was sent on to Crestline by the Mansfield officials, and found me at breakfast.

At 11 o'clock Lord's Day morning we started back to Mansfield, according to the telegraphic instructions which we had received from you.

When we arrived at Mansfield, we were promptly arrested and taken to jail. We were guarded there for a while and then taken back to the depot and forcibly placed upon a train. It was the same train on which Elders Walton and Voliva came into the city. They were also put upon that train by the officials.

Evangelist Moody and I refused to pay our fare from Mansfield to Crestline, as we were put on board the train against our will.

A detective of the railroad, who was on the train, arrested us for refusing to pay our fare, and when we reached Crestline, handcuffed us and marched us side by side to prison.

The Marshal of Crestline has been very kind to us, providing us with a good dinner.

We are not at all troubled about our imprisonment, but rejoice to be counted worthy to suffer for our Lord Jesus Christ. 2 Corinthians 4:8-11.

Our love to all in Zion. Tell them we glory in the fight.

Pray for us.

We love you, Overseer, and believe that you are doing your best in the fight.

We expect to have a hearing tomorrow.

Yours in Christ, MARK H. LOBLAW.

On the Lord's Day, Elder Fred J. Richert and Deacon S. P. Fogwill also went to Mansfield, being driven into the city from Crestline, Ohio, in a conveyance belonging to a Zion family.

They were successful in getting in, went to the Vonhoff Hotel and registered. They had supper, were shown to a room, and in the evening retired.

After a time it was discovered that they were officers of the Christian Catholic Church in Zion. Mayor Brown and the Chief of Police went to the Hotel and demanded their arrest. The landlord awakened them and turned them over to the officials, who took them to the train and sent them out of the city. They also stopped at Crestline, Ohio, where the other four officers of the Church were.

On Monday Elders Walton and Voliva again went to Mansfield by train. Police officers met them and prevented their landing. They went on to Wooster, Ohio, where they remained until the next train back, when they again made an attempt to enter. They were again forced back upon the train and went back to Crestline.

On the same day, Deacon Fogwill and Elder Richert went to Mansfield by another train. They succeeded in getting into the city, but were arrested at once and kept in the railway station, guarded by the police, until the next train going back to Crestline, when they also were forced on board the train and sent out of the city.

Evangelists Loblaw and Moody also made an attempt to enter the city and were forced out.

Mayor Brown has fifteen special officers sworn in to guard all the approaches to Mansfield and arrest and send out Elders of the Christian Catholic Church.

Every one of these arrests and forcible deportations was absolutely illegal, unjustifiable and cowardly. The so-called authorities of Mansfield restrained and prevented Christian ministers of spotless character from attending to their duties as officers of the Christian Catholic Church in Zion.

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On Sunday evening Evangelists Loblaw and Moody were taken before the Acting Mayor of Crestline and gave bonds for their appearance on Monday morning in the sum of $10 each. They were then let go to their hotel. On Monday morning their case was heard by the Acting Mayor, who dismissed them at once, saying that the charge of attempting to defraud the railroad was ridiculous when the defendants were put on the train against their will.

On Wednesday Elders Walton, Voliva and Richert, Evangelists Moody and Loblaw and Deacon Fogwill were directed to return to Chicago.

Marinette, Wisconsin.

Rev. Daniel Bryant, Elder-in-Charge.

On August 31st and September 1st and 2d, Deacon Daniel Sloan conducted his meetings and conferences and exhibited his Panorama of Zion in Marinette, Wisconsin. How God blessed that mission is told in the following letter from Elder Bryant to Deacon Sloan:

MARINETTE, WISCONSIN, September 18, 1900.

DEAR DEACON SLOAN:—Since your visit here, August 31st and September 1st and 2d, our work has experienced a radical change.

Your personal interviews with the members have brought them a deeper consecration and zeal for God. In every way the mission has had a great uplift.

Your exposition of the Word of God and the beautiful panoramic views of Zion City gave us all a grander conception of the Hope of His Calling.

A remark which I heard from one present seemed to fitly express all our feelings: "It was the strongest and best presentation of Zion we have ever had."

Observing the practical results of your ministry here, I have noticed, first, an increased attendance of strangers; second, more consecrated and effective work on the part of the mission.

Last week about 400 homes were visited and 400 copies of LEAVES OF HEALING were disposed of, 125 copies being sold and 300 left in homes to be taken up in a week.

So we are rejoicing. Numerically we are the smallest ecclesiastical gathering in the two cities; but from God's viewing ground of aggressive warfare against sin, uncleanness and disease, we know we are more powerful in the Grace of God than all the churches of Marinette and Menominee combined.

Your panoramic exhibition of Zion City was a great stimulus to the mission, and your practical suggestions concerning methods of work have enabled me to move the forces with greater effectiveness.

For myself, I can joyfully say I am resting more deeply in God, and Mrs. Bryant and I will long remember and enjoy the blessing your visit brought to our home.

Your Brother in Christ, DANIEL BRYANT.

Bradford, Pennsylvania.

B. S. Love, Conductor of the Gathering of the Friends of Zion at Bradford, sends us the following report of progress and blessing there:

Zion in Bradford is growing. We held our first meeting in February of this year with an attendance of six.

We had four members to begin with and now have ten. On Lord's Day we meet at 3:30 in one part of the city, and the first and third Thursdays in another part of the city, and second and fourth in still another part.

We are reaching out as fast as we can.

Deacon Kindle, of Kalamazoo, Michigan, was with us last Sunday, and we had a blessed time. Thirty-five were at the meeting. He prayed with the sick and helped us in many ways.

God has given us many victories, and we are beginning to see the Devil squirm under the lash of God's Word.

One man has turned his printing business over to the Lord.

The Secret Society Devil is squirming already, and we see persecution coming in the future. We are praising God just the same.

Pray for Bradford.

Philadelphia, Pennsylvania.

Rev. Gideon Hammond, Eleder-in-Charge. Deacon C. F. Kelchner, Assisting.

Elder Hammond sends us the following testimony to Divine Healing. It is only one out of many which show that God is with Zion in Philadelphia and is still manifesting His healing power in answer to prayer:

26 EAST GAY STREET,
WEST CHESTER, PENNSYLVANIA, September 20, 1900.

DEAR ELDER HAMMOND:—I feel like telling what great things the Lord has done for me.

I had a very heavy cold and severe cough, about three weeks before I was baptized.

I am waiting on a lady who has chronic catarrh.

The Devil kept saying, "You will get the disease." Then another Voice said, "You will be healed when you are baptized."

I promised the Lord I would obey Him in Baptism at the first opportunity, and I did so.

I looked to God when I was baptized and received perfect and instant healing and have not been bothered since.

Praise the Lord for His wonderful goodness to the children of men.

Your Sister in Christ, (MRS.) TILLIE GAVER.

NOTES FROM ZION HOME.

THE following testimonies, given at Saturday evening meetings at Zion Home, have been crowded out of that department at various times. We take pleasure in giving them here:

LILA ROBINSON, Zion Home, said: "God has given me two physical deliverances, to which I do not think I have ever before testified.

"For years previous to my coming to Zion I used to just dread the approach of winter on account of being afflicted with that awful malady, erysipelas. It never troubled me during the warm weather, but oh the physical torture which I endured through the cold seasons! I have been completely blind and partially deaf from an unusually severe attack. It is indeed blessed to be freed from that disease.

"I have also been healed of rheumatism, from which I had suffered intensely.

"Though these healings are precious manifestations of God's love for even me, far, far more precious are the spiritual blessings which have come into my life. I have known much of the joy of this life hidden with Christ in God, since He besought me to surrender myself unconditionally to Him; but I have never been enabled to so entirely abandon self and to so completely trust the Lord in all as I have during the last month. My days are days of precious God-given peace. I praise God for ever leading me into Zion."

R. M. BUTLER, 14 East Sixteenth Street, Chicago, Illinois, said: "I thank God tonight for many blessings received and for the privilege of being in Zion to hear this wonderful teaching.

"When Overseer Mason spoke last Saturday night about the lady who carried boards to test her strength, it reminded me of my first healing, before I heard of Zion, in the fall of 1894. I did not know much about the power of the Devil; I had been in the churches for many years, but never heard his name mentioned. I suppose there are so many devils in the churches that they do not mind him any more.

"The first time the Devil attacked me I said, 'I am going to be a Christian or die.' The Devil whispered to me that it was impossible for me to be saved. It was a terrible struggle; one who never went through anything of that kind, can have no idea of the suffering. I did not know anything about Divine Healing teaching then. I simply took God's Word and was healed of heart disease and partial paralysis of the left arm. Of course the Devil said right away that he had done it, and I had another struggle; but God won.

"I got hold of LEAVES OF HEALING in 1895 and have been reading it ever since. I believe that Dr. Dowie is a man of God and that LEAVES OF HEALING is just what we need. When I found out from the LEAVES that I had to do away with all medicines, I had another hard struggle; but, thank God, the Holy Spirit won and I said to myself, 'I will rather serve God and die, than live and serve the Devil.' I have not had any struggles since."

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ZION'S BIBLE CLASS.

CONDUCDTED BY DEACON DANIEL SLOAN.

SUGGESTIVE NOTES FOR THE USE OF ZION'S BIBLE CLASS OUTLINES

The Seed is the Word of God and the Field is the World. Therefore go ye and preach the Gospel to every creature; which means that people must be touched at home centers. Divide your town into two or more divisions, *your city into smaller sections by streets*, your township into districts by roads, and then begin and systematically follow up a house-to-house visitation with short calls. *Give a small Zion tract or a copy of* LEAVES OF HEALING *or* A VOICE FROM ZION.

Do not argue or controvert with people, but in cheerfulness of spirit and glow of countenance extend the literature with supplication in spirit and a "God bless you." Where your peace is returned, *note all such places, together with the names of the parties.*

Continue then in thus so doing, and you will not have gone over a very large or compact area by such thorough and systematic work until you have found material enough near at hand for *an occasional Cottage Prayer Meeting in some home which may open to you.*

Then you will follow this up in due time with a Zion Bible Class Gathering in a home centrally located. This Gathering will be continued regularly each week with great blessing and profit to all who attend. If it is persevered in, it will ultimately grow into a strong Zion Assembly, and eventually become a Branch Church, with an Elder-in-Charge.

Every member, however, must set aside a time for doing this preliminary work. Where there are only a few members in a place, the division of the territory must be planned in conference with the Conductor of the Gathering or the Elder-in-Charge, or whoever else may be appointed by the General Overseer at Headquarters as the representative to thus have charge of Zion's affairs. An understanding will then enable every one to set about this work in an orderly way, reaching every home as speedily as possible, without two or more persons working in conflict or covering the same territory.

This is Christ's method of evangelization as outlined in the Gospels, and will win victory for God every time, in every place and by every person who is deeply consecrated to Him in discipleship.

The day has come when this must be done. Those who refuse to do it are cursed with a curse, for God says: "Woe unto those who are at ease in Zion."

A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you*, do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT HIS APPEARING.

Be Alive to Your Opportunities for God. *Through a Diligent Study and use of Zion's Bible Class Lessons* and the fitness they will give toward a greater familiarity with the Holy Scripures and a clearer insight into God's truth, you will be prepared and furnished into every good work.

They will equip you for **teaching** those who will know God in power and blessing; for **reproving** those who trifle with God's mercies and despise His grace; for **correcting** those who have ignorant and false views of God and His relations to His people; and for **instructing** in righteousness those who are teachable and who would escape the corruption in the world through lust, who desire to live godly in Christ Jesus, and be blessed with all spiritual blessing in the world that now is as well as that which is to come.

This will include long life, happy heartedness and *clearer insight into the purpose of life in all its relations*, contributing to prosperity and financial success, as well as soul-saving usefulness.

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.**

How a Zion Bible Class Lesson is Prepared May Interest You.

Aside from years of close study of the Bible and special capacity and gift from God for teaching, comes first *the choosing of subjects within the scope of Scripture truth.* Then comes their development and logical arrangement in outline, with the Scripture bearing upon the same which appears in the unfolding of a subject.

All the Scripture thus suggested is arranged in order by clipping and pasting, so that all verses pertaining to a given lesson fall under the eye at once.

It is then carefully weighed and the emphasis given it is considered. Thoughtfully the questions are prepared, bringing out and enforcing the phases or special truth of the subject, which, when done, complete the manuscript.

After this the lesson's outline is dictated and typewritten. The copy is then gone over carefully, modified or strengthened for greater force or clearness. It is then handed to the printer.

After being put in type, it is again considered carefully for final form or correction. All of this for a single week's outlines requires hours of time under prayer, preparation and Divine guidance. It is done that *the thousands who each week read, and we believe increasingly study these lessons*, may receive the greatest possible blessing from God through the power of His Word and thus extend the Kingdom of God in these days of the Restoration of His Church to its primitive power and usefulness. God is raising up a people and has commanded that the Truth be known, for He says: "Say unto Zion, thou art My people."

MIDWEEK BIBLE CLASS LESSON, OCTOBER 17th or 18th.

God's Message to Zion.

1. *She is specifically assured.*—Isaiah 51:9-16.
   Has not restoration begun?
   What do we see of the unfoldings of God's power?
   Is not God raising up a people without fear?
2. *She is prophetically announced.*—Psalm 102:11-27.
   Is not God ever unchanging?
   Has not God a set time for action?
   Must not one event precede another?
3. *She is historically placed.*—Matthew 20:1-16.
   Must not God's work go on when one's instrumentality fails?
   Will not God care for His own through new agencies?
   Why is His harvest field overripe?
4. *She is ecclesastically victorious.*—Revelations 3:7-13.
   Does not holy living stir up the Devil?
   Is not the fight on until victory is won?
   Is not the vindication of Zion sure to come?
5. *She is doctrinally Scriptural.*—Jeremiah 3:12-18.
   Can a backslider see God's truth regarding future events?
   Is not separation essential to greater light?
   What is ever vital to a knowledge of Scriptural truth?
6. *She is sensibly practical.*—Matthew 25:31-40.
   What is the measure of our love to God?
   What is the sequel of mercy from God?
   In what ways is God seen in man?
7. *She is evangelistically aggressive.*—Luke 14:15-24.
   How does a worldly Church treat God's Message?
   Is not the time of the end near at hand?
   To whom is the last call of salvation to be made?

The Lord Our God is a Message-Imparting God.

SUNDAY BIBLE CLASS LESSON, OCTOBER 21st.

The World's Cry Against Zion.

1. *Against her peace-disturbing warfare.*—Matthew 10:32-34.
   Did Christ preach peace, peace, when there could be no peace?
   Does not Scriptural preaching disturb false peace?
   Can there be peace before final victory?
2. *Against her family-disrupting effects.*—Matthew 10:35-39.
   Have you heard of homes being broken up through preaching God's truths?
   When a person lives right, where will he find foes?
   Whom are we to please, and whom offend?
3. *Against her sin-condemning messages.*—John 15:18-27.
   Is a holy life an epistle read of all men?
   What makes people conscious of sin?
   Has a person a right to get mad when the truth is preached?
4. *Against her devil-destroying power.*—John 12:37-45.
   Can a man be a professed Christian and be a child of the Devil?
   What always destroys the power of the Devil?
   Who can never see his relation to the Devil?
5. *Against her wholehearted devotion to God.*—Luke 7:36-50.
   What is a truly forgiven person willing to do for Christ?
   Why do persons who profess to love the Lord love Him so little?
   What has God done for us more than others?
6. *Against her fight on soul-destroying customs.*—Isaiah 3:9-15.
   How plainly can sin be traced in the face and body?
   What does to serve sin in any measure mean?
   What customs today grind people to death?
7. *Against her attacks on confidence in so-called science.*—Isaiah 57:3-12.
   Are not doctors trusted more in sickness than God?
   Do not doctors who argue for their craft turn against God?
   Do not their testimonials of cures rob God of what He alone did?
8. *Against her denunciation of worldly-spirited patriotism.*—Ezekiel 21:25-32.
   Do the nations of the earth want Christ to come?
   What disrupting events will precede His coming?
   Who alone has the right to rule?

God's Holy People are a World-Judged 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 worldly 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.**

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ZION IN THE ORIENT.

LETTER FROM YOKOHAMA, JAPAN.

ZION in Yokohama has now fourteen adult members, and we are expecting four more in a couple of weeks. It seems to me that if there is in all Zion's wide harvest field a place where a fully authorized Elder is needed, it is here.

We meet twice a week.

On Lord's Days we have, in addition to one of Deacon Sloan's Bible Lessons, testimony, prayer for the sick, reading of extracts from LEAVES OF HEALING, singing, etc.

We are now committing to memory Isaiah thirty-fifth, and hope soon to be able to use it in our meetings.

Many throughout all Japan, both missionary and native, are looking Zionward, and the work is opening up nicely.

The Full Gospel, till now unproclaimed in Japan, is receiving a ready hearing and a welcome to hungry hearts.

One thing in Zion's favor here is, that denominational lines are not so distinctly drawn among the native Christians. There is much changing around among them and they seem as well satisfied in one corner of the field of dry bones as in another. Therefore, when Zion comes with her beautiful teaching, her signs and wonders, her Full Gospel, it will be easy to win the natives.

Zion teaching is welcomed by them, and if they do not come to Zion it will only be on account of the opposition of missionaries. We have already two native ordained pastors who are anxious to get to work in earnest in Zion.

THE BLESSEDNESS of being in Zion is so well known to all her children that I need not say that the lives here have been almost completely transformed. Life only began in earnest when they had separated themselves from the stranded wrecks of churches and found refuge in Zion.

Two of our people have given up their life insurance, and that, of course, at considerable loss. And it meant more for them than for our American friends to give this up, for $100 goes a long way with a Japanese.

One of them went to see his insurance company and they paid him one-half of the premiums he had paid in. He told them he guessed he would write to the newspapers, saying that they had settled with him at half rate. But they urged him not to do so, lest he spoil their business.

Another of our men, Mr. Iwamoto, who is now at Headquarters in Chicago, received his education from the Government on condition that he would teach ten years in the Government Schools. While he was teaching he was brought into Zion.

It is contrary to Japanese law to teach religion in the Government Schools, although Shintoism and Confucianism are really taught openly. But they will not allow a word about Christianity.

But our Zion brother was true to his Master. He preached Christ in the schools every day. Of course they soon put a stop to that, and he was obliged to leave the work and refund the amount of his education.

GOD IS HONORING the ministry of healing in Japan. Three little babies have been born and God has wonderfully delivered. One case, that of Mrs. Kageyama, was extremly difficult. Had she been an American the doctors would have come and probably killed her and the child. But God delivered in ten minutes, and the mother was up in ten days.

Mrs. Saito's baby is called Shion, the Japanese name for Zion. The name is composed of two Chinese characters, which mean "Messenger of Grace." Mrs. Saito did her own washing when her baby was twelve days old. She was up on the second day, but went back to bed every day.

Our own little baby was also wondrously brought forth by God's help.

When our first little girl came we had a doctor, and it took five or six hours for the birth. Mrs. Cairns was not able to sit up in bed for two weeks, nor to leave her bed for about a month.

This time we had no doctor, only a Japanese midwife. She used no artificial means whatever. In fact, there is a good deal of Zion in her, and we hope to capture her for Zion soon.

Our little Zion baby came in fifteen minutes.

The midwife was only here a little more than an hour, and then we all retired and had our usual rest. The next morning Mrs. Cairns sat up in bed and combed her own hair. She was only in bed two days, and has been up ever since. In about one week she assumed all care of the children again.

Mother Iwamoto had a running sore on her left cheek, which spread all over the cheek. We prayed with her and in three days it was completely dried up.

Brother Kageyama's little Zion baby, whose name, by the way, means "Child of Light," had a very high fever which began about 2:30 P. M. He prayed for it, but it got no better, and about 8:30 P. M. he came and asked me to pray. I did so, and when he returned he found the little one getting better, and in an hour or so it was all right again.

For some time I had quite a severe pain in my head, and it got so bad that I could not sleep. For about a week I got scarcely any sleep and was consequently suffering dreadfully. Mrs. Cairns and I prayed several times, but I got no better. I had felt impressed for some time that I should go and ask our Japanese brother, Rev. D. Tokido, who is in Zion, to pray for me. But I thought if our prayers were useless, surely his would be. I guess I had a little pride in my heart which had to be taken out. Finally, one evening I felt that I could not stand it any longer, and so I went and asked Brother Tokido to pray for me. He did so, and that night I slept nine hours, the next night eight hours, and I have been able to sleep like a log ever since.

There are many other interesting features of the work here, but I will let this suffice for this time.

Thank God for peaceful, powerful, pure, progressive Zion.

Yours for God and Zion, T. A. CAIRNS.

ELDER VIKING reports that they are well and busy. He has baptized three and is teaching a number of other inquirers. A small Zion Tabernacle for Chinese preaching has been opened. Elder Viking is also translating and printing Zion tracts in Chinese.

PRAY FOR THE MESSENGERS. Mention them by name in the cottage prayer-meetings. Thus keep in touch with them. Avoid having only a selfish local interest. Zion work is one. There is no distinction of home and foreign. Write to the Vikings and to the Wilhides. Postage, five cents a half ounce.

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 he, 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.

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ITINERARY OF DEACON DANIEL SLOAN.

The following are the proposed places of visitation of Deacon Daniel Sloan to the Branches and Gatherings of Zion, with such additional places en route as may apply and be arranged for, where hearty coöperation is assured and plans perfected for a profitable mission:

Belvidere, Illinois.	Merrill, Wisconsin.	Falls City, Nebraska.
Madison, Wisconsin.	Prentice, Wisconsin.	Lawrence, Kansas.
Elroy, Wisconsin.	Toronto, Ontario.	Eskridge, Kansas.
Galesville, Wisconsin.	Walkerton, Ontario.	Sterling, Kansas.
Alma, Wisconsin.	Wiarton, Ontario.	Great Bend, Kansas.
Eau Claire, Wisconsin.	Sault Ste. Marie, Mich.	Marion, Kansas.
St. Paul, Minnesota.	Petoskey, Michigan.	Kansas City, Missouri.
Minneapolis, Minnesota.	Menominee, Michigan.	Ada, Ohio.
Royalton, Minnesota.	Sturgis, Michigan.	Findlay, Ohio.
Windom, Minnesota.	Galien, Michigan.	Akron, Ohio.
Forest City, Iowa.	Niles, Michigan.	Orrville, Ohio.
Waterloo, Iowa.	Paw Paw, Michigan.	Wooster, Ohio.
Davenport, Iowa.	Des Moines, Iowa.	Cambridge, Ohio.
Appleton, Wisconsin.	Astor, Iowa.	Mt. Sterling, Ohio.
Waupaca, Wisconsin.	Auburn, Nebraska.	

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.—Acts 2:38, 39.

ZION COLLEGE MUSICAL DEPARTMENT.

MISS FLORENCE McFARLAND, INSTRUCTOR.

PRIVATE INSTRUCTION.

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Forty minutes,	20.00
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All desiring lessons, see Miss Florence McFarland, 407, 1201 Michigan Avenue.

REV. S. H. STOKES,

Elder in the Christian Catholic Church in Zion (John Alex. Dowie, General Overseer), will conduct Meetings at

411 INGRAHAM STREET, BAY CITY, MICHIGAN,

Tuesday and Wednesday, October 9th and 10th, at 2:30 and 7:30 P. M.

AND AT

EAST TAWAS, MICHIGAN,

At the Home of Mr. Fred A. Steffler, Thursday and Friday, October 11th and 12th, at 2:30 and 7:30 P. M.

The Ordinance of Believers' Baptism by Triune Immersion, and the Lord's Supper for all Christians, will be administered at each place.

CHRIST IS ALL AND IN ALL.

ZION IN LONDON

The REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church in Zion (Headquarters, Chicago, U. S. A.), will conduct a

SERIES OF MEETINGS DAILY

(Except Saturdays and Sundays)

AT 3 AND 8 P. M., IN

ST. MARTIN'S TOWN HALL

CHARING CROSS

From October 10 to October 31, 1900

and on

Sundays in Holborn Town Hall, Gray's Inn Road

AT 3 AND 7 P. M.

Further particulars and Zion's weekly publications, LEAVES OF HEALING, post free, 4d; THE COMING CITY, fortnightly, post free, 6d, may be had from Zion Publishing House, 33 Roseberry Avenue, London, E. C.

ALL SEATS FREE FREEWILL OFFERINGS

Christ is All and in All

To All who Love the Truth in London

AS THE MESSENGER OF GOD'S COVENANT I SEND FORTH THESE WORDS:

I have brought the Banner of the Christian Catholic Church in Zion to this Seat of Empire, believing this to be God's will.

BENEATH ITS FOLDS I WILL PREACH

1. The Everlasting Gospel of the Kingdom of God.
2. Repentance, Restitution, Salvation, Healing and Holy Living.
3. Baptism by Triune Immersion.
4. Obedience, the Royal Law, and the Eleventh Commandment.
5. Christian Union in Church, Home, Business and State.
6. The Downfall of all forms of Apostasy and Tyranny in Church and State in all Nations.
7. "The Restoration of All Things, whereof God spake by the mouth of His Holy Prophets which have been since the world began."—Acts 3:21.

Faithfully thy friend and God's servant,

JOHN ALEX. DOWIE.

All who come are heartily welcome, especially who come in the Name of Jesus, seeking God's blessing

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Seven Thousand Nine Hundred and Eighteen Baptisms by Triune Immersion Since March 14, 1897.

Seven Thousand Nine Hundred and Eighteen 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 September 14, 1900, by the General Overseer	4339	
Baptized by Elders and Evangelists	1534	
Total Baptized in Central Zion Tabernacle		5873
Baptized in places outside of Chicago by the General Overseer	128	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1873	
Total Baptized outside of Chicago		2001
Total baptized in three years and six months		7874

Baptized in Central Zion Tabernacle by Elder Dinius	4		
Baptized in Central Zion Tabernacle by Evangelist Fisher	20	24	
Baptized in Iowa by Elder Cabeen	4		
Baptized in Michigan by Elder Stokes	10		
Baptized in Ohio by Elder Bouck	1		
Baptized in Ohio by Elder McFarlane	2		
Baptized in Canada by Deacon Hope	3	20	44
			7918

The following-named twenty believers were baptized in Central Zion Tabernacle, Wednesday evening, September 26, 1900, by Evangelist E. P. Fisher:

Age, H. O.	Atalissa, Iowa
Barbaret, Mrs. Jennie	5447 Armour Avenue, Chicago, Illinois
Barbaret, Earl	5447 Armour Avenue, Chicago, Illinois
Barbaret, Mrs. Effa	5447 Armour Avenue, Chicago, Illinois
Bellingham, Thomas W	Wooster, Ohio
Bush, Mrs. Laura	Laramie, Wyoming
Chamberlin, Merrill	Easton, California
Chamberlin, Ezra	Easton, California
Christenson, Miss Margaret	Sturgeon Bay, Wisconsin
Collins, Mrs. J. S.	Forest, Indiana
Cornell, Mrs. Elizabeth D.	1603 Michigan Avenue, Chicago, Illinois
Knauer, Miss Bertha	Rainsville, Indiana
McLaughlin, Mrs. Nancy	River Falls, Wisconsin
Makkilson, Mrs. Christina	Montague, Michigan
Miller, Niles	1604 Michigan Avenue, Chicago, Illinois
Mitchell, L. A.	Winnesheik, Illinois
Putnam, Mrs. Mary	52 Ashland Avenue, Chicago, Illinois
Sonkup, Joe	821 West Twenty-first Street, Chicago, Illinois
Svenson, Miss Hilda	2027 Michigan Avenue, Chicago, Illinois
Tauvar, Dr. L. F	452 Washington Boulevard, Chicago, Illinois

The following-named believer was baptized in Port Philip Bay, North Brighton, Australia, Saturday, July 14, 1900, by Overseer J. T. Wilhide:

Duffy, William	Sunbury, Victoria, Australia

The following-named two believers were baptized in Lake Calhoun, Minneapolis, Minnesota, Lord's Day, September 2, 1900, by Elder J. G. Excell:

Nelson, Laura Christine	2008 Minnehaha Avenue, Minneapolis, Minnesota
Rice, Mrs. Emily	Kenyon, Minnesota

The following-named three believers were baptized at Riceville, Ontario, Canada, Saturday, September 22, 1900, by Deacon C. A. J. Hope:

Franklin, Mrs. Martha R	Riceville, Ontario, Canada
Franklin, Benjamin	Riceville, Ontario, Canada
Franklin, Miss Mabel	Riceville, Ontario, Canada

The following-named ten believers were baptized in Detroit River, Detroit, Michigan, Lord's Day, September 30, 1900, by Elder S. H. Stokes:

Beckman, Mrs. Sarah M.	262 Orleans Street, Detroit, Michigan
Brown, Mrs. Sarah	262 Orleans Street, Detroit, Michigan
Foster, Mrs. Josephine	173 Chene Street, Detroit, Michigan
Hannah, Mrs. Martha Annabell	
	272 Joseph Campau Street, Detroit, Michigan
Jakel, Ferdinand	826 Fort Street East, Detroit, Michigan
Jordan, Mrs. Isabella	344 Champlain Street, Detroit, Michigan
Martenson, John Emil	Woodmere, Michigan
Pelcet, Mrs. Annie	5 Wesson Avenue, Detroit, Michigan
Pike, Mrs. Margaret	340 Champlain Street, Detroit, Michigan
West, Jerome	610 Beaubien Street, Detroit, Michigan

The following-named four believers were baptized in Des Moines, Iowa, Tuesday, August 21, 1900, by Overseer George L. Mason:

Anderson, Miss Eva May	Highland Park, Des Moines, Iowa
Hockert, Mrs. Dora	Des Moines, Iowa
Trader, Miss Psyche	1318 East Walnut Street, Des Moines, Iowa
Trader, Master Robert D.	1318 East Walnut Street, Des Moines, Iowa

Zion a Refuge for the Afflicted of His People.

The shameful lie of secular and religious newspapers, and of many professed ministers of God, that Zion Home is a vast den of robbers where the last penny is extorted from poor people, has been disproved thousands of times. Still these wicked men continue to lie.

The letter given below is one out of a great many which tell the true story of Zion Home:

COLUMBUS, SOUTH CAROLINA, September 5, 1900.

REV. J. G. SPEICHER,

Dear Overseer:—This wonderful story of love which I feel led to write can feebly express my feeling. Some things are too deep for expression, but I must do as God directs.

I went to Zion sick, weak and weary. You took me in, clothed my spirit, soul and body.

You cared for the temporal wants of myself and child, and also furnished help to care for him.

For all this you asked of us nothing.

We were strangers and you took us in. After we were there several days we paid you the regular price for our board and lodging, and nothing more.

This is enough to prove that God hath founded Zion.

It shows the love in the heart of His Messenger and his dear wife and also the dear helpers.

May God bless Zion more wonderfully than ever, gathering all people to Himself.

Your Sister in Jesus, (MRS.) D. J. SMITH.

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 ourself 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.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 25. CHICAGO, OCTOBER 13, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

LITTLE GIRL ILL AND WEAK FROM BIRTH HEALED BY POWER OF GOD.

AND HER DAUGHTER WAS HEALED.

How many children are born with the seeds of fatal disease already in their systems!

How pitiful is their plight as they suffer on, tortured by physicians, doomed to early death or to a miserable life of invalidism which is almost worse than death!

What grief wrings the loving mother's heart as she sees her child suffer and die in spite of all human aid!

How can they forget that Jesus came and blessed the little children and healed them?

How can they place their confidence in poisonous drugs when God says, "I am the Lord that healeth thee"?

Jesus has never become unwilling to heal the little ones.

He has never lost His power to heal.

He stands today as He stood in Palestine nineteen centuries ago, rebuking those who would keep the children from Him by refusing to trust Him for their healing.

His gentle Voice still says, "Suffer the little children to come unto Me."

Thank God, thousands in Zion are heeding that Divine command.

Their children are not murdered with drugs which the Devil has made poisonous. They place them in God's keeping with a perfect trust, and God heals them.

This bright little girl is a happy Witness to the blessing of trusting God alone. Her mother tells her wonderful story. She was born ill and seemed scarcely able to live from day to day. When she was very young her bowels became affected with a strange disease.



ALMA SCHWEICHLER.

Her anxious parents called six physicians in succession.

These wise men, who wish laws passed to compel parents to call them when their children are sick, each diagnosed the case differently.

Each, consequently, gave a treatment different from the others, making six treatments in all.

Since, of course, there could have been but one right treatment, even if the physicians are correct in their claims for medicine, then at least five-sixths of the treatment which she received was worse than no medicine at all.

She not only did not receive the right drugs, but did receive an active poison which could but add to her sufferings.

Furthermore, if seven physicians had been called, perhaps only the seventh would have given the correct (?) treatment.

Then all the drugs which

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she took were poisoning her with no good result, according to the physicians' own theory.

What a case for the Humane Society!

In Ohio recently the Humane Society forcibly removed a child from her parents because they refused to give her medicine.

Here was a pitiable case which still more deeply needed their attention.

But all the treatments were wrong.

They were contrary to the Word of God, which says, "In vain dost thou use many medicines."

God's Word was opened to the mother by the teaching and preaching of God's Messenger in Zion.

She first found blessing and strength for herself.

When she had made her peace with God, she brought her child to Him, asking Him to heal her.

At this time the little one was weak and crippled, as well as ill, and although four years old could scarcely walk.

In answer to the faithful prayers of God's servant in Zion, she was completely healed of her sickness.

Her ankles were straightened and strengthened.

She became brightly, happily healthy, as she appears in her picture.

Thus again God's Way of Healing was shown to be the only right way.

Man's Way of Healing had proved to be an utter failure.

May God bless the Story so truthfully told by the grateful mother, to whom her daughter was restored almost as one raised from the dead.

May the thousands now in bondage to the cruel and false systems of medicine be led out of their captivity into the glorious Liberty of the children of God.

May they learn that God is their Father, who has all power, and that, as an earthly father loves to give good gifts to his children, so God loves to give the precious boon of health to all who trust Him.

A. W. N.

WRITTEN TESTIMONY OF MRS. C. W. SCHWEICHLER CONCERNING THE HEALING OF HER DAUGHTER.

CHICAGO, September 28, 1900.

DEAR GENERAL OVERSEER:—With joy and thanksgiving to God, I give the testimony of healing, through faith in Jesus, of our youngest daughter, Alma Schweichler.

Going back to the beginning, I must state that she was ill from birth.

She would not take her nourishment and refused to take any milk at all.

When she was thirteen months old she suddenly became very ill with diarrhea and vomiting; consequently we called in our family physician, Dr. Wild, of North Roby Street, near Wing Place, Chicago, who prescribed for her, but to no avail.

Then we called in another physician, Dr. Luken, of North Avenue, corner of Leavitt Street; and another, Dr. Schwucho, from Bowman Street, and still another, Dr. Brod, from North Avenue, near Lincoln Street.

We called others until we had five or six different ones.

They all proved to be of no value.

Each one of these physicians gave a different diagnosis of the case.

One said she had consumption of the bowels; another said that she had not enough marrow in her bones for proper development; another said that as summer was coming, she would not stand to live through it because her brain was affected.

Others said other things about her case.

This much, however, was visible, that her joints were swollen and very painful.

She suffered also severe cramps, so severe that she would almost be thrown from our arms by the force of them.

Her suffering seemed almost unbearable, and I, in my ignorance, prayed God to relieve her of her suffering if she could not live.

But she lived, and is living today.

Her principal nourishment was brandy, wine and water, as prescribed by the doctors.

Certain food was forbidden, which I did not dare to give her, until she seemed almost starved to death.

Then I gave her all she wanted to eat of the forbidden food, and she rallied and grew some better.

When she was three years of age, she slowly began to walk; but her ankles grew inwardly very badly, and I was told that I would have to get braces for her.

Then I heard of Dr. Dowie and his work.

On the 21st day of September, 1894, I went out to Zion Tabernacle No. 1 to attend the Full Gospel meeting.

Mrs. Dowie led the meeting and afterwards prayed with the sick.

I was fully convinced of the truth and received a great blessing, returning home very happy.

I kept on going out to get strength for myself for a few weeks, until October 11th, when I took my little daughter Alma to the Tabernacle and had her prayed for.

She was then about four and a half years old, could not walk much outside, and had to be carried. Therefore, I took her out only five times.

Her ankles became straight and well and remain so to this day.

She became otherwise healthy and bright also, for which we heartily thank God.

Later she was healed of diabetes through the General Overseer's prayers.

We praise and thank God for this wonderful healing of our little daughter, and for the many blessings bestowed upon our family of seven.

We also thank God for sending His servant, Dr. Dowie, and his dear wife to show us the way of Salvation, Healing and Holy Living.

May God use them many years for the Salvation and Healing of multitudes.

May He use this testimony for much blessing among others of His little ones.

Your Sister in Christ, (MRS.) C. W. SCHWEICHLER.

Healed of Burn and Sting. Blessed Through Leaves of Healing.

HARRISON, SAN MATEOS COUNTY, CALIFORNIA,
September 27, 1900.

DEAR OVERSEER PIPER:—I have long desired to tell of what God has done for me.

Last April I burned my hand badly while filling a bottle with boiling water.

The pain soon became very severe and I asked the Lord to take it away. I felt something cold pass over my hand, and the pain and burning all left me. I had no more pain.

In two or three days I did my washing and the outer skin of the blisters broke, but I did not suffer any from having my hands in the hot water.

In June I had an attack of the grip and sent in a request for prayer, which was brought to Deaconess Hertrich. I began to improve at once, and in a short time was well.

This summer, while out picking wild huckleberries, something seemed to sting the drum of my ear. The sting was quick, with a loud buzzing noise, and caused terrible pain. I prayed for it and the pain eased at once, though it left a numb feeling for the rest of the afternoon.

I have had several healings of smaller troubles, and have not used medicine or pork for about two years.

We trust God for our stock, and have had answers to prayer for them.

I liked the LEAVES from the beginning, and it has been the means of spiritual blessing to me.

I had taken other papers before, but never was interested enough to read them.

I always manage to get time to read LEAVES OF HEALING through.

I am thankful to God for Zion, and to those who have prayed for me.

I pray for Dr. Dowie and his family, and the Messengers of Zion and all in Zion.

Your Sister in Christ, (MRS.) H. WURR.

Words of Encouragement and Consecration.

In a letter enclosing tithes and an offering, Mr. and Mrs. D. Thorpe, of Paw Paw, Michigan, write to Overseer Piper:

May God bless and keep Zion and give her the victory over the devils in Mansfield.

We will aid you with our prayers, and money and life, if necessary.

Pray for us.

412 SOUTH STREET,
SPRINGFIELD, MISSOURI, October 2, 1900.

REV. WILLIAM HAMNER PIPER.

Dear Brother in Christ:—I received healing of trouble in my jaw. I felt a tingling on my jaw and up into my eyes.

I knew that God was healing me.

I give Him the glory, and praise Him for raising up a people who pray the prayer of faith.

God bless you.

I remain yours for God, C. CHAMBERS.

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FEAR NOT the things which thou art about to suffer: behold, the Devil is about to cast some of you into prison, that ye may be tried. . . . Be thou faithful unto death, and I will give thee the Crown of Life.—Revelation 2:10.

IF EVER there was need for the people of God to search the Scripture as our Lord commanded, it is now. The Psalmist said, "Thy Word is a light unto my path." When walking amid great dangers, how important to have light on our path.

Even a careless observer can see that perilous times have come to the world—times when lawlessness shall prevail and anarchy and confusion result through the "Prince of the power of the air, the spirit that now worketh in the sons of disobedience."

This spirit of disobedience manifests itself strongly against the laws of man, but it is enraged more against the laws of God and those who urge others to obey these. This spirit will manifest itself even in little children.

Is it not, then, very important that parents and teachers should check it in the beginning and teach them obedience?

A child who has learned to obey its parents will not find it difficult to obey the laws of God.

God commands His people to fear not the things which they may be called upon to suffer. But He warns them that they will be sorely tried by the Devil and be cast into prison.

He commands those who are tried to be faithful even unto death, and He will give them the Crown of Life.

God grant that all of His people who are tried may be faithful unto death. How dreadful it will be to stand before the Great White Throne if we have not been!

Leaves of Healing the Key to the Bible.

A native Christian evangelist in India writes for LEAVES OF HEALING from the first number as the best key to the Bible.

He thanks God that he has been enabled to live out the teachings of the Christian Catholic Church in Zion through great opposition, and that he and his family are doing well by taking the Lord Jesus Christ as their Healer.

The mission workers are opposing Zion Literature from the pulpit. The leaders of the Methodist Church are very active in instructing their members not to read it. Yet some of the readers of LEAVES OF HEALING there are giving up their bad habits.

We quote some extracts from a letter from India, written by a missionary in the M. E. Church, who writes:

I see clearly that God is in Zion, and that it is utter madness to ascribe such results to anything else.

My heart is with you.

I know that Dr. Dowie tells the truth in calling the M. E. Church apostate.

I am sick at heart of the daubing with untempered mortar of the M. E. Mission.

It is their practice to sprinkle the heathen and call them Christians as soon as the heathen will consent, and then hope to convert them after.

It is a miserably poor wall they are building, and it is bound to fall.

The Glorious Light Brought in by Zion Literature.

BOWERSVILLE, OHIO, September 3, 1900.

DEAR GENERAL OVERSEER:—I have been thinking for some time that I ought to send in my testimony as a living witness that God through Christ is the same as He was 1900 years ago.

I had been afflicted for twenty years.

My disease in the beginning was severe stomach trouble, and sometimes it would be months that I could not eat anything but milk, light bread and browned meal.

Then other diseases developed: female weakness, kidney trouble, catarrh of the head, throat, stomach and bowels, and finally dropsy of the ovaries.

I took medicine from different doctors and patent medicines; but, thanks be to God, in the summer of 1897 I first heard of the glorious work of Zion in Chicago through a niece, Mrs. Emma Sayrs, who had been healed of paralysis and other diseases.

I began reading Zion Literature and the Bible, and as I read, I was taken out of darkness into the glorious light of the Apostolic Gospel, which is Salvation, Healing and Holy Living.

I wrote a letter to our General Overseer for prayer and I was partially healed. In four weeks I sent in another request for prayer, and was greatly helped. I sent request for prayer a third time, and I felt the cleansing shock each time.

Today I am free from disease, and yet I praise the Lord more for the spiritual blessing than for the healing of my body.

I pray for Zion daily and that I may dwell with you in the Coming City, both terrestrial and celestial.

Your Sister in Christ, JUDITH KING.

"I Cannot Tell What Help Leaves of Healing Has Been to Me."

A correspondent from England writes:

I very much want to hear Dr. Dowie while he is in England, and am asking God to open the way.

Last week my class leader was asked by the superintendent and minister to resign for teaching Zion doctrine.

We need more of the teaching, and we should be glad for a bundle of Zion Literature sometimes, when you are sending to England. I have distributed a great deal and receive blessing in doing so.

I thank God for the General Overseer.

We sadly need an Elder here, but fear it will be a long time before one will be sent.

I always read the Mission page with deep interest. The Mission is doing a grand work.

May God bless you.

Reader, Zion Literature Mission needs your help to send out the Full Gospel. Will you not cut out or write the following form and send your contribution?

.....1900.

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

—Mark 16:15.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending October 6, 1900.

4426	Rolls to	United States.
1471	Rolls to	Denmark.
618	Rolls to	Africa.
184	Rolls to	Various Foreign Countries.
	Number of Rolls for the week	6,699
	Number of Rolls reported to October 6, 1900	725,397

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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	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, 1207 Michigan Avenue, Chicago, Ill., U. S. A.

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All communications upon business must be addressed to

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1207 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, OCTOBER 13, 1900.

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PUBLISHER'S NOTICE.

There has been a call for detached copies, free from printed matter, of the reduction of the life-size portrait of the General Overseer printed in Volume I, Number 4 of THE COMING CITY. A number of these, adequate to the demand, will be printed on heavy enameled paper and will be sold or mailed to any address for ten cents each. Address all orders to

ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, Illinois, U. S. A.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion to Mrs. Carl F. Stern, Room 309, Zion Home, 1201 Michigan Avenue, Chicago, Illinois. Send as soon as possible after publication, and carefully mark *name and date of paper clipped from* on each article.

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THE GENERAL OVERSEER OPENS HIS MISSION IN LONDON.

ON Lord's Day, October 7, 1900, the General Overseer opened his mission in London. Meetings were held in Holborn Town Hall, Gray's Inn Road, at 11 o'clock in the morning, at 3 o'clock in the afternoon and at 7 o'clock in the evening.

At 10:15 o'clock Lord's Day morning, October 7th, the following cablegram was received at Zion Home:

LONDON, October 7, 1900.

ZION, Michigan Avenue, Chicago.
Rejoice good beginning today.
Pray showers blessing Zion here and everywhere.
Psalm one twenty-six.
Mizpah. DOWIE.

Psalm one hundred and twenty-six reads:

When the Lord turned again the captivity of Zion,
We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
The Lord hath done great things for them.
The Lord hath done great things for us;
Whereof we are glad.
Turn again our captivity, O Lord,
As the streams in the South.
They that sow in tears shall reap in joy.
Though he goeth on his way weeping, bearing forth the seed;
He shall come again with joy, bringing his sheaves with him.

ZION'S CONFLICT WITH METHODIST APOSTASY.

This book of 200 pages, just issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer last May, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every lodge man.

The iniquity of the Mystic Shrine is laid bare.

"The Christian's Duty in Breaking a Bad Oath" is the address which preceded the public working of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which is given.

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

Sent by mail, postpaid, for twenty-five cents.

ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, Illinois, U. S. A.

PUBLISHER'S NOTICE.

To Our Subscribers Whose Subscriptions Expire With the Present Volume.

Many of our subscribers' subscriptions expire with Volume VII, Number 26, October 20, 1900.

All subscriptions with 6-52 (Volume VI, Number 52) on the label we use to mail the paper expire with the above date.

We will consider it a great favor if those who desire the paper continued will renew their subscriptions previous to October 20th, as it will save us the time and labor of taking their names from the list and reëntering them.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, October 6, 1900, was conducted by Overseer Speicher.

After the usual opening exercises, the States represented were enumerated and found to be nine in number, as follows:

Florida, Illinois, Indiana, Iowa, Kansas, Michigan, Nebraska, Ohio, Wisconsin.

The following foreign countries were represented:

Canada, China and Japan.

The meeting was then thrown open for testimony.

GEORGE MARTINEAU, Zion Home, said: "I thank God for His blessings this week. I was out doing some Seventy work with others in a Roman Catholic district. There was quite a riot there among young fellows, and they threw bricks and clay at us. A stone struck me on the side of the jaw and it hurt me quite a little. I asked God to take the pain and also the soreness away, and He did so at once. I have not felt any pain since. Thanks to Him for that."

A. M. HANSON, Chicago, Illinois, said: "Since coming into Zion I have been wonderfully blessed. I used to suffer a great deal from my eyes, which were at times very weak. Since being in Zion my eyes have been wonderfully strengthened and I have no more trouble with them.

"I work in Zion Printing Works. This has given me an opportunity to notice the contrast between working among worldly people and among God's people. I am among the latter now."

HERBERT AMES, Waubaushene, Ontario, Canada, said: "I thank the Lord for the opportunity He has given me through Zion to work for Him. I am so glad for the privilege of being able to help in distributing LEAVES OF HEALING.

"Two years ago there was a very sick woman, Mrs. Henry, of Victoria Harbor, now Sudbury, Ontario, in our neighborhood. Her trouble started in May. She did not know what it was and consulted two doctors, Dr. Ritchie and Dr. Thompson, in the village, but their treatment was without any good effect. In August of the same year an examination under chloroform was made and she was told that she had cancer in the womb. The doctors said they could not treat her themselves, but advised her to go to the general hospital. Dr. Ritchie took her there, because she was too low to go by herself.

"In the hospital two examinations were made under narcotics, and the existence of the cancer confirmed. The doctors said they could not operate on her at all, and that she would die of it within three months. They said she should go home and take the best care of herself. The physician was Dr. Bruce, of Toronto.

"Then the woman received two copies of LEAVES OF HEALING. She received so much blessing through these LEAVES that she sent a prayer request to the General Overseer. By that time her pains had become so terrible that she was nearly dying with them. On November 3d of that same year she prayed at the same time as the General Overseer by appointment, and the pains ceased instantly. She felt that she was healed and that the cancer was killed. She is a well woman now.

"LEAVES OF HEALING is a blessing in our neighborhood; also in my own family. It is a good thing to obey the teaching contained therein and trust in the Lord. For the last four years I have been kept well and have not lost a day in business. I thank God for it."

H. M. BALAND, Menominee, Wisconsin, said: "I thank the Lord that He brought me into Zion. I was a Christian before I heard of Zion, but I did not trust God for my body.

"Through reading LEAVES OF HEALING I gave my heart to God and trusted Him for spirit, soul and body. I have been blessed in many ways for healing.

"Last spring I had partial paralysis of the lower limbs. I could not walk across the room without holding on to something. But I trusted the Lord and got the victory. I can walk now as well as I ever could.

"I am trusting that greater blessing shall come to me. I know He is faithful. I was an operator for a railroad company, and at no time am I sick.

"The Sunday work was bothering me; I knew it was not right and I could not do it in faith. I gave it up, and thank God for the courage I had. It was after that that I got the blessing in healing. Thank God I am in Zion College now."

MRS. JOHN G. SPEICHER, Zion Home, said: "I praise God for being back in Zion Home. It seems to me, as I look back upon my life, that I have received nothing but blessings, especially this summer. God is very near to me. We receive grace for trials and strength for duty. We only need to live on the outskirts of Zion in order to find out what a refuge Zion is.

"It is a good thing also to know that there is not a problem in our lives which Zion is not equal to solve, and everybody has some problem to solve in his life. Many people cannot understand why Zion is able to solve them. It is simply because they have their religion in their heads, and Zion people have it in their hearts. If our religion is of the heart, we recognize that Zion is the fulfilment of the prophecies in His Name. We consecrate our lives to Him and find great joy in looking to Him."

WILLY PFLEEGER, Zion Home, said: "I thank God for the many blessings which I have received since I have been in Zion.

"One day this summer, when in Overseer Speicher's home in the country, I got up into a pear tree in order to take down a branch which had broken and was hanging down, because it looked badly. When I climbed on a big branch to reach out for the other one, the branch on which I was gave way and I fell down. I sprained my ankle and got some severe scratches. But I prayed and the pain left me at once. There were no bad consequences.

"I have received a great many other blessings, and I thank God that I am in Zion. It is a good place to work."

I. E. PONTIUS, Waukegan, Illinois, said: "I thank the Lord that I am saved, and that He kept me from breaking my neck two weeks ago in Zion City.

"I was erecting the big sign there, which the Devil had blown down. I was putting it up again in sections. When I was raising a beam by hand, and had it half way up, my foot slipped and the entire sign dropped down. It struck me on the back of my head and bore me down. I cried to God to help, as I was going down. I got a severe cut in the back three inches wide. I thank God He delivered me instantly of the pain. I thank the Lord that I am in Zion, out of Secretism and out of the depths of hell."

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CHICAGO.

ON the day when the General Overseer formally began his long-looked-forward-to mission in London and the Old World, Zion in Chicago met in Central Zion Tabernacle for the regular services of the first Lord's Day of the month, and to join their earnest prayers that God would bless His Messenger as he proclaimed the truth of His Everlasting Gospel at the seat of the world's greatest empire.

There was rejoicing in every heart when the cablegram from the General Overseer, which appears on page 772, was read, and a fervent Amen to the prayers which were offered from the platform for this work in Europe.

About two thousand eagerly attentive people were present at the service. Overseer Piper told, briefly but brightly, the story of the developments at Mansfield, Ohio, since last Lord's Day. Again Zion's people manifested, as they have so often before, their determination to stand by the General Overseer and the Overseers in the fight at Mansfield, with their money, their time, their prayers, and their lives, if necessary. There seemed to be in every Zion heart the unwavering conviction that Zion would win in spite of all the power of the Devil.

Overseer Speicher followed in a sermon which impressed deeply upon his hearers the great and glorious mission of the Christian Catholic Church in Zion and her leader in the preparation of the world for the coming of Jesus as King.

Overseer Piper then gave the right hand of fellowship to a large number of new members. Then Zion gathered again about her Lord's Table and, although her General Overseer was absent in body, it seemed as if he could be felt in spirit, praying with his people.

Consecration of Zion Lace Operatives' Home.

In the gentle sunshine of a perfect October day, a little company of sixty-five men and women gathered on the brow of the eastern terrace of Zion City Site to join in the glad services for the consecration of the site of the first building to be constructed in Zion City: the Zion Lace Operatives' Home.

The consecration took place on Monday afternoon, October 8, 1900, and was under the auspices of the General Overseer's Business Cabinet.

The Home will be built at once to accommodate the workers who will soon come from England, and those whom they are to instruct in lacemaking.

The programme of the service was as follows:

Doxology.
Invocation.....Overseer J. G. Speicher
Scripture Reading.....Elder H. D. Brasefield
Prayer.....Prof. W. F. Matthews
Hymn—"Zion Stands With Hills Surrounded."....Choir
Consecration Prayer.....Overseer G. L. Mason
Turning the Sod for the First Building at Zion City.....Overseer Speicher
Hymn—"Hail to the Brightness of Zion's Glad Morning."....Choir
Remarks.....Deacon W. S. Peckham
Remarks.....Attorney S. W. Packard
Remarks.....Prof. O. L. Tindall
Hymn (Solo and Chorus)—"Go Forward."
Benediction.....Overseer G. L. Mason

The party was conveyed out to the site of the Coming City by a special car furnished through the courtesy of the Chicago and Northwestern Railway.

The occasion was a most delightful one in many ways, and all who went felt amply repaid for their visit to that Site for a City of God, which seems more peaceful, more beautiful, more blessed, and giving forth more blessing each time one visits it.

This service is more fully described in THE COMING CITY, Volume 1, Number 6.

Benton Harbor, Michigan.

Rev. Edward Williams, Elder-in-Charge.

A visitor at Benton Harbor during the summer, a member of the Christian Catholic Church in Zion in Chicago, writes thus concerning the work for Him which God is enabling Zion in Benton Harbor to do:

It has been my privilege to spend some time in Elder Williams' family twice this summer; truly a quiet haven after a year in Chicago.

Right in the center of the business part of the city is Zion Tabernacle, in a hall on the second floor. It is well seated, nicely lighted and well arranged.

During the summer months services have been held on the bluff, above the boat landing, in St. Joseph. Many attended these services regularly and hundreds there heard the Full Gospel.

The Saloon Seventies have gone over every Saturday afternoon and have been quite successful in selling LEAVES OF HEALING, two bartenders being regular purchasers.

A lady from Zion Home, who spent some time here this summer, gave a copy of the LEAVES to be put in every home in St. Joseph. The Seventies had scarcely completed the distribution before occasional visitors at the services attested the interest awakened.

At the time two of the Seventies are busy in St. Joseph, others are busy in Benton Harbor and going from house to house.

Lately a friend of Zion was threatened with blood-poisoning. Though believing in Divine Healing, he had not given up drugs, so used simple means and prayed God to heal. He grew worse so rapidly that when his wife said, "How foolish we are; let us send for Elder Williams," he gladly assented. Relief came instantly and within three days he was able to do his usual work.

Last Lord's Day tracts were distributed to the thirty inmates of the St. Joseph jail. Arrangement was made to hold services the following Lord's Day afternoon, and perhaps every alternate Lord's Day.

Mansfield, Ohio.

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

There was a repetition of the scenes of official hatred against Zion at Mansfield on last Lord's Day which have been disgracing the city ever since the day when Mayor Brown and his political and Masonic henchmen decided that the proper party to protect in "the Mansfield affair" was the lawless, murderous Mansfield mob.

Ever since that meeting when a large number of Mansfield's "representative citizens" met together to condemn mob violence and ended by resolving to prevent it by persecuting the innocent victims of the mob, Zion Elders have been arrested every time they have entered that place to minister to Zion members there, and have been put aboard the train and sent out of the city. The murderous villains who led the mob in person were allowed to go scot free, while the cowardly wretches who are the real leaders of the mob sit in the chairs of executive and judicial office with murder in their hearts and self-excusing lies upon their lips.

On Lord's Day, October 7, 1900, Deacon A. F. Lee, Recorder of Zion's Seventies, and Deacon Homer Kessler, Advertising Manager of THE COMING CITY, were sent by Overseer Piper to

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minister to the members of the Branch of the Christian Catholic Church in Mansfield.

They entered on the Baltimore and Ohio Railroad at 5 o'clock in the morning. They succeeded in getting off the train without police intervention. They went to the Brunswick Hotel, where they were arrested as soon as they had registered, and taken to jail.

For three hours after their arrest, these gentlemen gave good Zion teaching to their captors. Then a train came and they were placed on board and sent to Galion, Ohio.

The following telegrams were received by Overseer Piper at Headquarters:

MANSFIELD, OHIO, October 7, 1900.

OVERSEER W. H. PIPER,
1201 Michigan Avenue, Chicago, Illinois.
Immediately placed under arrest; to be sent Galion 9 o'clock.
LEE AND KESSLER.

GALION, OHIO, October 7, 1900.

OVERSEER W. H. PIPER,
1201 Michigan Avenue, Chicago.
Put on train by authorities.
Wire instructions here, Central Hotel.
LEE AND KESSLER.

To these Overseer Piper sent the following reply:

CHICAGO, October 7, 1900.

KESSLER AND LEE,
Central Hotel, Galion, Ohio.
Come home. Train two fifty-eight.
WILLIAM HAMNER PIPER.

In this connection it is appropriate to call the attention of all good citizens, as well as Christians, to the cowardly and illegal action of the Vonhof Hotel management. They have repeatedly promised to give Zion Elders accommodation and protection, as their guests, and on every occasion, at the slightest intimation of danger, have tremblingly pleaded with them to leave the hotel, or have refused, point-blank, to give them accommodation.

Any man in good health, who is decent and clean and pays for his food and lodging, is entitled, under the law, to accommodations in the Vonhof or any other public caravansary. The subservient cowards who manage the Vonhof at Mansfield are afraid even to obey the law and stand by their own oft-repeated promises.

Ledyard, Iowa.

The following letter, written to Overseer Piper by Miss Anna Oestreich, tells what God can do in a place through the simple, earnest testimony of one consecrated worker. Through that testimony, there is a town now ready for a Zion Elder and pleading for one to come. There are hundreds of places all over the world knocking at Zion's gates and asking for Elders.

Pray ye therefore the Lord of the Harvest, that He send forth laborers into the harvest.

The following is Miss Oestreich's letter:

Enclosed find an application for membership. This young lady and two of her little sisters were healed of a defect in the eyes. The young lady was converted that day. She gave me her glasses to be hung on the walls of Zion.

We have been having very interesting meetings here.

I came here a month ago.

I first testified in the churches and gave out tracts. After hearing my testimony, the people were very eager to get the tracts.

Last week a member of the M. E. Church arranged for a meeting at Elmore, Minnesota. There were no members of Zion there, but quite a number were convinced, very much interested and friendly. A number saw the truth about eating pork and went home feeling that they had been sinning in eating that flesh.

Last Sunday afternoon I went to a schoolhouse and spoke for nearly an hour to about forty very attentive listeners. One man came to me and told me I must have been sent for him, he saw so plainly that it was sin to use tobacco. He said he would never touch it again. I heard in the evening that he went from there home and burned all his tobacco.

Another told me he saw it was wrong to eat pork.

I talked again Sunday evening in the Free Methodist Church.

I got one application for membership and four subscribers for LEAVES OF HEALING.

There are nearly a dozen people there, I think, ready to come out of their churches.

I came back to Ledyard yesterday. We had an all-day meeting morning, afternoon and evening. We were refused the M. E. Church. Meeting was held at the home of one of the Zion people. The house was full to overflowing. Quite a number stood out on the porch during our talk of telling them what the Lord had done for us through Zion and in teaching.

At Ledyard it looks as if the field were ready to reap. People are disgusted with the churches.

Zion is bound to win here.

The Lord is wonderfully blessing our testimony.

It is four years ago last August since the Lord instantly healed me, when our beloved General Overseer prayed.

The Lord has kept me. Those diseases have never returned, bless His Name.

Pittsburg, Pennsylvania.

The following letters from Deacon Kindle and Mr. Suitt tell a very encouraging and interesting story of how God is opening up a great work for Zion in Pittsburg:

Brother W. C. Suitt and I spent last Lord's Day in Pittsburg, as we had planned.

I held two services: one in the afternoon and the other in the evening.

Brother Wright secured the use of a colored Baptist Church for the afternoon service so as to have a baptistry.

There were seven candidates for Baptism.

Our afternoon service followed immediately after the Sunday School in the church and a good many people stayed, which gave us a good opportunity to give them some Zion teaching.

The Devil tried to defeat us, but failed.

When we got ready to use the baptistry we found that it was leaking and there was hardly sufficient water, which made it a little inconvenient, but we got along all right, as there was water enough for a perfect Baptism.

The people are intensely loyal and an excellent spirit prevails. I feel sure that the work will Go Forward, but a meeting place is very much needed.

How shameful the conduct of the Mansfield authorities and mob. But Zion will win, by the power of God.

The following is Mr. Suitt's letter:

It gives me much joy to be able to tell you something of the blessed mission we had in Pittsburg yesterday.

Zion is sure to become a power in Pittsburg.

Deacon Kindle and I conducted a baptismal service at 3:30 P. M., Sunday. We were fortunate enough to secure a Baptist Church from 3:30 until 5:30, about one hundred of the members staying for the service.

God gave the Deacon a Message that they will not forget soon. I saw tears flowing from several eyes.

Twelve of our people received the right hand of fellowship, twelve children were consecrated and seven members baptized.

Our evening service was held at the home of our dear Brother Wright. I am told there were forty-six present.

At the close the Lord's Supper was celebrated.

The meeting was full of spiritual power.

Wolcottville, Indiana.

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

Elder Fletcher, whose field covers a great deal of territory in the vicinity of Wolcottville, his headquarters, sends us the following report:

With gratitude to God for His many mercies, for the constant manifestation of His power in Zion, His presence for blessing and healing in my district, I submit my report.

I wish to assure you of our intense interest in the conflict at Mansfield, Ohio, of our hearty approval of your course in continuing to send Elders there, and of our constant prayers to God that He will give complete victory to Zion over the lawless and God-defying people of that wicked city.

Some of our members have been blessedly healed of fever and bowel trouble, which is prevalent in this vicinity.

Sister Keitzer, of Ligonier, laid off her truss in the Name of the Lord and was healed of a rupture which for years had been so bad that she could not walk about the house without the truss.

She also laid aside her glasses in the Name of the Lord and could read the finest print in LEAVES OF HEALING. She is very happy, and praising God for His goodness.

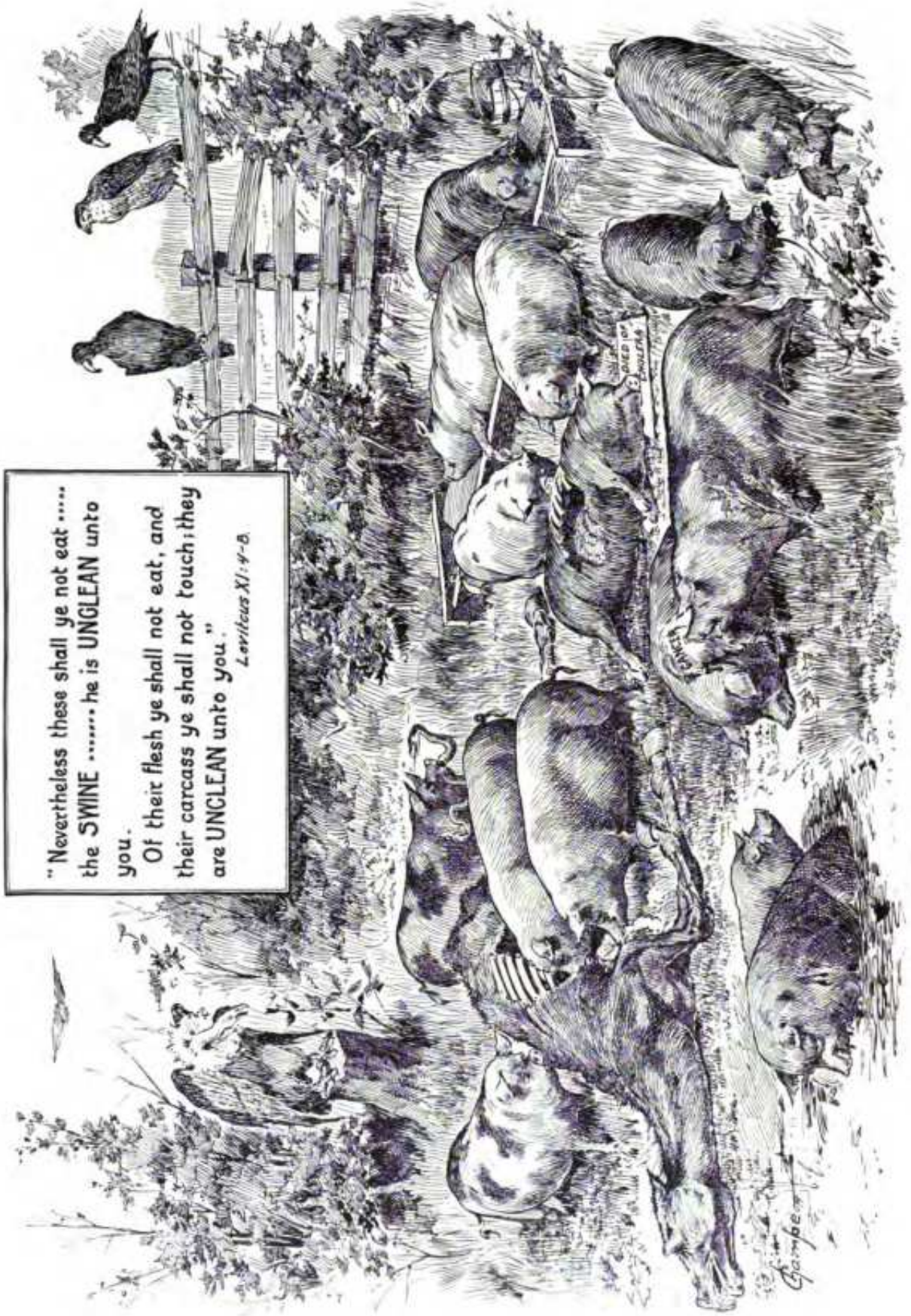
Deacon Sloan's meetings, September 21st and 23d, were a great blessing to all Zion members and sympathizers who could attend. There were members and friends of Zion here from eight towns.

On Saturday evening, the 22d, when the Panorama of Zion was given, the hall was well filled with Wolcottville people.

We have begun Seventy work in a regular way here in Wolcottville.

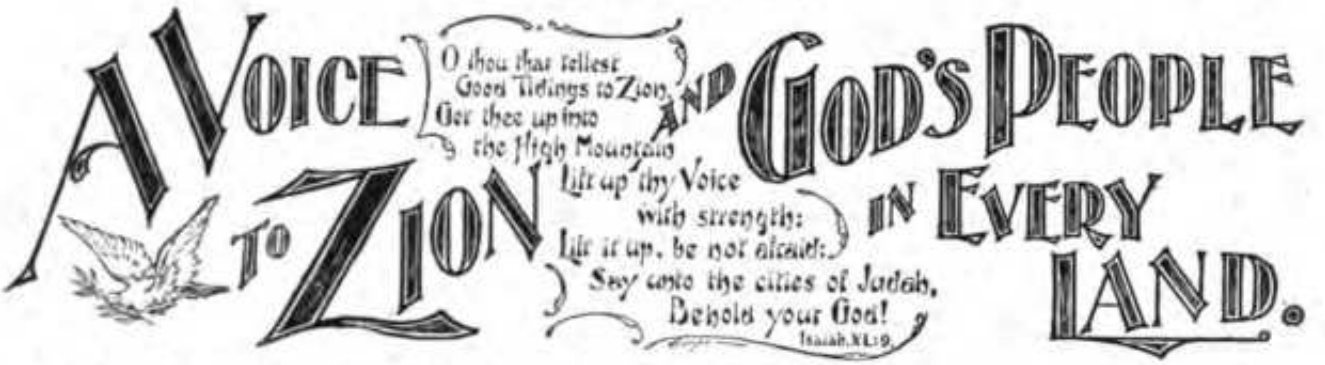
I am taking twenty-five copies of LEAVES OF HEALING per week.

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SOME OF THE WAYS IN WHICH SWINE'S FLESH IS FATTENED.

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ALL-DAY PRAISE AND TESTIMONY MEETINGS.

Report of Meetings held in Central Zion Tabernacle, Lord's Day Morning, Afternoon and Evening, September 30, 1900. Praise and Testimony Meetings.

*REPORTED BY S. D. W. AND A. W. N.

GOD gave Zion in Chicago a most blessed day on the last Lord's Day in September, 1900. Once more, as has been the custom in all the Zion Tabernacles on the last Lord's Day of the month, the happy members and friends of Zion came together to tell of the many blessings in spirit, soul and body which God had given them.

There were testimonies to salvation from sin and deliverance from the vile and filthy habits of the world; testimonies to healing of the body from diseases of every kind and degree; testimonies to great spiritual uplift, instruction and strengthening; testimonies to God's blessing in the family and in business; testimonies to keeping from sickness and temptation.

In no other place than a Zion Tabernacle could such a "cloud of witnesses" to such wonderful things be brought together.

Such testimony meetings could only have been held in a Church holding the Apostolic doctrine.

It was a time of great spiritual power. As witness after witness arose, throughout the long day, to tell of God's mighty love and power, manifested in Zion, there was an ever-increasing song of thanksgiving in the hearts of those who love Zion and a deep impression upon the strangers who were present.

May God greatly bless these testimonies to all the thousands who will read them.



CENTRAL ZION TABERNACLE.

Central Zion Tabernacle. Lord's Day Morning. September 30, 1900.

The meeting was taken in charge by Overseer Mason, and opened by singing Hymn Number 355:

O day of rest and gladness,
O day of joy and light;
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Through ages joined in tune,
Sing "Holy, holy, holy,"
To the Great God Triune.

Prayer was then offered by Deacon Sayrs.

* The General Overseer has not revised this Report.

Overseer Mason then made some comments with reference to LEAVES OF HEALING and THE COMING CITY, after which he read the One Hundred and Seventh Psalm.

After the tithes and offering had been received, the meeting was thrown open for praise and testimony.

INVOCATION.

Oh God, let Thy blessing be upon the testimony. May the Name of Christ be honored. We ask it in His Name. Amen.

Blessing and Healing Through Joining Zion.

H. A. Wellman, Midland, Illinois, said: "I took sick from overheating. I was sick a week or two. My mother said I had better get a doctor and some medicine. I was not a member of Zion at that time, but I have been with Zion people considerably during the last six years. I went to a doctor, which I had not done in five or six years. I got worse all the time. I told my wife that I would have to go to Zion if I wanted to get well. I came to Zion, and they prayed with me, but it did not do me any good for two days. Then I went to Dr. Speicher. He told me that I ought to be a member of Zion. I left my Church and joined Zion. Then they prayed with me, and I got well at once. I went back and got my wife, and she was baptized. That same night she became very sick. Overseer Mason came out and prayed for her, and she was well in two minutes.

"We are all well now. I thank God for the blessing and for the healing which I received through His Word."

Blessed When Spirit of Criticism is Driven Out.

Mrs. Laura Bush, Laramie, Wyoming, said: "When I first heard of this teaching, I would not read LEAVES OF HEALING. I did not like the talk of Dr. Dowie, calling people fools. Finally I read an article on swine's flesh in the LEAVES and as I read it my husband said, 'I have always felt that it was not fit for us to eat. It makes me sick every time I eat it.' I finally got so I could not bear to eat it myself, and I could not use it to cook with. Just the smell of lard would make me sick, and now I do not like to see hogs. (Laughter.) I knew the healings were genuine, for ever since I was converted I have believed in Divine Healing, but I did not have the full teaching. These words would come up in which the General Overseer called people stinkpots and fools. I would say, 'That is not right.' But I had to repent of that. Finally I said, 'If God will let Dr. Dowie say these words, I am going to let him alone. I will take what good there is in it for me. From that time I read LEAVES OF HEALING and it strengthened my faith. When my children were sick I could call upon Him and He healed them. I thank God for many, many blessings."

Delivered From Secretism. Many Blessings in Family.

John Dow, 171 East Thirty-first Street, Chicago, Illinois, said: "I thank God for what He has done for me. To give

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it all would take far too long. I thank God for salvation, first of all, which I found through the teaching of Dr. Dowie. I thank God for Dr. Dowie.

"I thank God I was brought out of Secret Societies from amongst the Mah-hah-bones. I worship that devil no longer, but worship our Lord Jesus Christ. I went down seven degrees in Freemasonry.

"I thank God that He has healed my wife and children of the many little diseases they have had, through prayer.

"Two years ago fever and other troubles attacked my family very severely after our coming into Zion. We took it all to God in prayer, and He healed us.

"Last June I was taken very sick with stomach trouble and suffered severely for three weeks. I went to God in prayer, but did not receive the blessing. I was suffering severely. Then Overseer Speicher prayed for me. The pains left and, thank God, they have never returned. I thank God that the two years since I came into Zion have been the two best years of my life. I give God all the glory."

Healed Many Times in Answer to Prayer.

Mrs. Rachel A. Blake, 5539 Jackson Avenue, Chicago, Illinois, said: "I stand before you today, brothers and sisters, to thank God for His wondrous love and tender mercy toward me.

"I will not try to tell all that the Lord has done for me. It would take too long to give it. I am now sixty-three years old. I was converted in early childhood. Light was given me many years ago in regard to God being our Saviour and Healer, Cleanser and Keeper. I believed that the day of miracles was not taken away; that we only had to go to God in sincerity and believe.

"I had been ill for eighteen years. I wish today I had the money spent on doctors. At last all they could do for me was to give me whisky and morphine. I had internal troubles, and they gave me hypodermic injections. At one time they gave me an injection in the left arm, and it did not take effect. I was suffering excruciating pain. In about half an hour they injected morphine into the other arm, and both took effect at the same time. The injection poisoned me, and caused my tongue to swell and fill my mouth so that I could not articulate. At about 5 o'clock in the evening I got into an unconscious state, which I did not come out of until noon the next day.

"I went under the care of specialists. They took me out of the bed and tried to make me walk. When I recovered, the physician said all that saved me was my constitution. After that they told me all they could do for me was to give me whisky and morphine. They said, 'You will die.'

"I turned to my husband and I said, 'I read in God's Word that a woman had an issue of blood for eighteen years, and she took the Great Physician for her Healer. I will take Him for my Healer.' I went down on my knees, and was healed.

"That was before I knew anything about Zion or Dr. Dowie, and I went back to medicine again after that.

"At one time I was taken with an intense pain through the left lung and very nearly had pneumonia. I was taking belladonna. Something said, 'Throw your medicine away.' I got up out of my bed and took the two bottles of belladonna and threw them away. Then I received my healing at once.

"I have had many, many wonderful blessings. I was helping my sister in Milwaukee lift a very heavy coal stove, and I strained my back. I began suffering most excruciating pain, and I prayed, but did not ask the Lord for entire healing just then. I simply asked Him to enable me to get up and go to church. I received my healing to go to church that day, but when I came home that night I was taken worse. I then told my sister that I had done wrong in not asking God to heal me entirely at once, and I was then healed at once.

"When I was baptized, it proved the most joyful event of my life."

Healed When Unable to Walk.

Mrs. Carrie E. Peck, 1311 Michigan Avenue, Chicago, Illinois, said: "It has been just one year and seven months since I first came to Zion Home. I was brought in on a reclining chair. The second day that I was in the prayer room I received healing. When Overseer Wilhide prayed with me and laid hands on me I received almost complete healing for internal trouble, from which I had suffered for years. I have been healed of various attacks of constipation and neuralgia. I praise the Lord for what He has done, and for His keeping power."

Aged Infidel Healed and Delivered From the Tobacco Habit, Through Reading Leaves of Healing.

Mrs. Lottie B. Peak, 1628 Michigan Avenue, Chicago, Illinois, said: "I have here an old pipe which was surrendered by a man eighty-two years of age, who has smoked for sixty-four years. Here is the last cigar ever handed to him. It was given him by a Baptist minister, and he did not smoke it. (Laughter. Applause.) Last winter, after God had so wonderfully brought us to Zion and healed me and my little boy Paul, and he had been hearing the teaching here in Zion, I was impressed with his prayers when he said, 'Oh please help my grandfather to quit smoking, for I do not want him to go to hell.'

"It was the first time I had ever heard grandfather prayed for in that way. I had prayed for him for years, and others had prayed for him, but Paul put it in the right way. Finally Paul's aunt came, and the first thing Paul said to her was, 'Aunt Letchie, does grandfather still smoke?'

"She said, 'Yes, Paul.'

"He had been a smoker for years. I never saw him without his pipe only at the table. Presently Paul said, 'Aunt Letchie, does he smoke as much as he used to?'

"She said, 'Well, Paul, I don't believe he does. For a while he got to thinking it did not agree with him, and he only smoked three times a day.'

"I said, 'You see, Paul, God was answering your prayer, and you ought not to have stopped praying for him.'

"Then Aunt Letchie gave me a message that grandfather sent me. She said, 'Grandfather came down to my room before I started. He said, "You know Lottie wants to keep me out of hell. You tell her to go on, and do all she can."'

"That was something to praise God for. I filled out a request for prayer and sent it to the General Overseer. I told his age; that he was an infidel; that he was a student of God's Word. I sent it in at once for Dr. Dowie to pray for him for his conversion.

"I wrote to grandfather and told him that I received his message. I told him what he must do; that he must come to a repentance of his sins, and ask God for Jesus' sake to forgive him. I sent that letter, but received no answer.

"I was at his home this last summer, and grandfather came to me with LEAVES OF HEALING, with all sorts of questions. He was terribly wrought up over that word stinkpot. He said, 'These Zion people call people who smoke stinkpots. I do not think that is a very nice term. I think they ought to say "Users of tobacco." That would sound much better.'

"I said, 'Grandfather, the reason they use it is because Dr. Dowie has found that the best way to get them to give it up is to apply that term, and he does it with all kindness.' Thus the battle went on.

"Finally, one Monday morning, the Baptist minister came in with this cigar. Grandfather was sitting by the stove. He said, 'Here is something for you.'

"I said, 'You ought to be ashamed of yourself to bring him that. Grandfather, let me have that, and let me put it in the stove.'

"He said, 'Oh no, do not waste it.' Then I went on talking to him. Then he said to the minister, 'I believe you are in league with the "old boy" to get me to smoke.' (Laughter.)

"I said, 'That is true; he is in league with him. (Laughter.) Grandfather, do not smoke it.'

"He said, 'I am going to take that cigar and put it on the mantle, and show the Devil that I am master of him.' I said, 'All right, grandfather.'

"He said, 'Now I am not going to smoke any more.'

"That night he took very sick with a chill. A few days before that he told me that he never wanted any one to talk religion when he got sick, although he talked it almost constantly when he was well. This night I went in. I went up to his bed and began talking to him. I said, 'Grandfather, God loves you, and He does not want you to suffer this way. It is not God's work.'

"Then he began talking to me. He said, 'Lottie, I always tried to treat every one well. I have been trying to do unto others as I would have them do unto me.'

"I said, 'That is right, but that is not the way into the Kingdom of God. Jesus said, "I am the Way." If you are

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trying to climb up any other way, you are a thief.' As I talked to him he said something about praying. I felt that the way was open for prayer, and at once I dropped on my knees and began to pray. When I had finished, I said, 'Now, grandfather, you pray.'

"He said, 'Lottie, I cannot pray.'

"I said, 'What would you really like God to do for you?'

"He said, 'I would like to be regenerated.'

"'Then,' I said, 'you just say that to God as you said it to me.'

"So he did. He prayed and asked for forgiveness. Then I asked God to take away the appetite for tobacco. It seems after he was converted he just accepted Divine Healing. He now wishes to come to Zion."

Daughter Healed of Hip Disease and Pneumonia.

Mrs. Maria Elizabeth Carr, 1311 Michigan Avenue, Chicago, Illinois, said: "Twelve years ago my little daughter, three years old, was healed of hip disease. I did not know about Divine Healing, because it was not taught. I just felt that I could not take my daughter through this world a cripple. The doctor came and put a brace on her. I cried, and the doctor cried, and she cried. As soon as the doctor went out, I took the brace off and threw it in a corner.

"Then my sister in Chicago told me to come in where the doctors knew something, and bring my daughter. I came here, and went to two or three of the first-class doctors here, and they all examined her and said the same thing. I went home with her, and I sat down and said, 'God, have mercy upon me, and I will give myself and my daughter to Thee the best I know how.' From that time she has not had any trouble. She is in this house today.

"That was five years ago. I began hunting at once for a place where I could get the teaching. About that time a friend in Texas sent me LEAVES OF HEALING. I accepted the teaching and thought Dr. Dowie was a man of God. I have read it ever since.

"Three years ago my same little daughter had pneumonia, and my husband telegraphed to Dr. Dowie for prayer. We set the time for prayer and the prayer was answered. The neighbors were walking the floor saying that I should have a doctor, and said I was going crazy. When the prayer was answered, the rattling noise in the lower part of the lung left and she was entirely healed. She got up and went out in the yard.

"Last spring she had pneumonia and congestion of the brain. We prayed for her and she was healed again.

"I thank God this morning that I am in Zion with my whole family."

Many Members of Family Blessed and Healed.

Mrs. C. M. Rose, 5601 Washington Avenue, Chicago, Illinois, said: "I have for sometime felt that it was my blessed privilege to testify to blessings received from God my Father, through my Lord and Saviour Jesus Christ.

"First, I thank God for Salvation, and for His tender mercies that He did not deal with me according to my sins, but according to His boundless love and mercy; that He has so graciously led me on with all my shortcomings.

"When I begin to count over my blessings, I find that there is neither time nor space for a tithe of them. However, I will endeavor, by the Grace of God, to mention the most recent and most important ones. My thanks are due to the Messenger of the Covenant, John Alexander Dowie, under God, for a practical Repentance and a full Salvation.

"I praise God for some healing myself, but most for the healing of my children. In the summer of 1896 my little boy fell a distance of two stories into a stone basement and broke his left arm at the shoulder joint. We took him to a doctor to have the arm set. He wanted to put the arm in a plaster-of-paris cast, but we would not permit him. He said the arm was broken in such a difficult place that it probably could not be set so that it would not be stiff. He put the arm in a sling. We sent a request to Dr. Dowie to pray for him, and inside of three weeks he was using the arm all right. Today you would not know which one was broken.

"In March, 1897, my little daughter Opal was taken very sick, vomiting, and had a high fever for three days and nights. She did not retain as much as a swallow of water on her stomach. We sent a request for prayer to Dr. Dowie. At the time of prayer she jumped out of bed and came running out, saying, 'Mamma, I want my breakfast.' I felt just a little afraid, but she insisted so much that I gave her a piece of bread and butter. She retained that, so I gave her more and more until she ate a very hearty meal and was well.

"In the winter of 1897 the Devil tried to kill her with diphtheria. She was very sick. Again we appealed to Dr. Dowie for prayer. This time the answer did not come. I think, perhaps, the request did not reach him. My husband came in, asking how she was. I said she was no better. I then asked him to unite with me in prayer. We prayed, and instantly the answer came and she was healed.

"In the spring of 1898 she had scarlet fever. She was very sick. Again we asked Dr. Dowie to pray for her and instantly God healed her.

"God has also healed her and my little boy of croup, whooping-cough and mumps.

"God has also healed me, when the doctors could not help me, of what they called congestion of the liver.

"God has delivered my husband from the bondage of the tobacco devil.

"I thank and praise God not only for the blessings mentioned, but for all His boundless love and mercies; more than all else for the blessed teachings He has given through His honored servant, our dear General Overseer.

"May God continue to bless and preserve his life and bring him safely back to us in due time."

Overseer Mason asked those to stand who had been delivered from any forms of Secretism, and dozens of men and women arose. After a few remarks relative to Secretism and its hostility to God and the extension of the Kingdom of God, and a few words on the exposures of the sins of these secret haunts of Devil-worship, Overseer Mason closed the meeting 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 Afternoon, September 30, 1900.

The services were opened by singing Hymn Number 266:

O worship the King all glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilion'd in splendor, and girded with praise.

Overseer Speicher took charge of the services, and read from the forty-third chapter of the book of the Prophet Isaiah.

After repeating the Apostles' Creed together with the congregation, Overseer Speicher said:

It is the custom of the General Overseer at this time in the meeting to make such remarks concerning the work as he considers to be profitable. I think it is a good custom to follow.

I have a few words to say today that may interest you, which I desire to speak and put upon record.

You who have been reading the papers have noticed that the usual crop of lies has been harvested by the papers. I noticed in the last LEAVES OF HEALING there are seventy leading articles in thirty-five different papers which are "nailed down" as lies in this one issue.

There is one remarkable omission, and that is concerning the religious papers. They are having very little to say about Zion. They have nothing to say about Mansfield at all. They have something to say of every mob except the mob at Mansfield. They lack the courage to say anything against the mob at Mansfield.

This would lead us to believe that the churches are in league with the mob. The churches which are controlled by the Freemasons dare not speak against the Freemason mob at Mansfield.

While the religious papers are silent, the ministers of the pulpit are not silent. The ministers will not publish anything in their religious papers; some of them have the affrontery to write to the daily papers, or secular papers, and lie about Zion.

I Desire to Nail Down a Lie Today.

Perhaps some of you have heard of the Rev. Johnston Myers, D. D. (Laughter.)

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I will say a word about him today and about his shameful conduct against Zion within the last week or so.

"FUNERAL OF A DOWIEITE."

Somebody died in Zion! (Laughter.) A person actually died in Zion!

Thank God the funerals are very few in Zion, but one died and the papers got hold of it.

The funeral services of Eugene Savage, who died of consumption in a Dowie hospital (laughter)—

That is a lie.

He did not die in a "Dowie hospital," nor in a "Dowie institution." He died in a private home.

—were held today from Rolston's undertaking rooms, 22 Adams Street. The Rev. Johnston Myers, pastor of Immanuel Baptist Church, gave out the following signed statement today in regard to the death of Mr. Savage:

Johnston Myers' Lie in the Daily News.

This is a signed statement by Dr. Myers to the *News:*

He (Mr. Savage) was another to die a victim of the Dowie delusion. Great care is being taken by the so-called "Zion" to conceal all cases of death connected with the institution.

How does Dr. Myers know about the concealing of the deaths? Why does he not find one which has been concealed? Remember, he is writing this over his own signature.

Do you know of any death which has been concealed? Have you got any lying around dead at home who have not been buried? (Laughter.) If you have, I have not heard of it.

Overseer Piper says there are none in his office, and I know there are none in mine. (Laughter.)

The undertaker must be a great rogue, too. How could the undertakers keep them. How could we keep anybody. You try to keep a dead person without letting the authorities know it, will you?

Johnston Myers, you try it. You would get into trouble. There is no such thing possible. And we do not want it to be possible. We do not need to. We have fewer deaths in our ten thousand in this city, than Johnston Myers has in his one or two thousand. We have not one-tenth as many deaths as the rest; but you see his mean lie.

The so-called "cures" are well advertised.

He says they are so-called cures. Who ever called them cures? Did Zion?

Voices—"No."

Overseer Speicher—Why does Johnston Myers call them cures?

The so-called "cures" are well advertised. About eight months ago this young man was taken with consumption. He grew rapidly worse. Some of the Elders and Deaconesses of the Dowie Home learned of his illness and visited him persistently.

How the Immanuel Baptist Church Cares for Its Members.

They did. That is true. But do you know where they found him? They found him in an old barn. He was a member of Johnston Myers' Church. (Laughter.)

Johnston Myers had not been doing anything for him, and would not undertake to take care of him. We found him dying, and we undertook to take care of him.

Zion took care of him and the Deacons and the members visited him. Jesus said, "I was sick and in prison, and ye visited me." That is our duty.

Johnston Myers did not do anything for him, but just as soon as Zion undertook to do something, he set up a howl.

He wanted to take the young man to Colorado. Then he would not have died in his Church; he would have died in Colorado.

But Zion undertook the case of the young man, and did care for him. We sent him out to Zion City, where Brother Schattschneider took care of him, and did the best that any brother could do for any one. He did it out of pure love. But Zion paid his expenses out there and back and for things that he needed, and paid the way for the mother and sisters to go out and visit him freely.

Now where is the rub?

When he had become so ill that there was no hope of his recovery, even in the minds of the Dowieites, they sent him to a farm house upon the site of Zion City. When he pleaded for some comfort, they told him he was possessed with a devil.

Overseer Speicher—Is that not a mean lie?

Voices—"Yes."

Overseer Speicher—Outrageous lie! Johnston Myers, you will have to answer for this.

We have letters in the young man's own handwriting in which he thanks Zion and the members of Zion for their kindness to him. Is that not so, Deacon Lee?

Deacon Lee—"Yes." (See extract from his letter, LEAVES OF HEALING, Volume VII, Number 23, page 728.)

Overseer Speicher—Johnston Myers says further:

They told him he was possessed with a devil and placed him in one of their hospitals.

That is not true. He was never in any of our institutions, which are not hospitals. He has never been in one of them.

He was taken care of in a private family, in a good way.

During the last day he saw that death was near, and turning to his mother he said, "If any Dowie people ever come near you, drive them away."

Did he say that? Do you believe he said that?

Voices—"No."

Overseer Speicher—

He saw his mistake too late. The family has no means and the mother appealed to the authorities at Zion to assist in burying her boy. Dr. Speicher turned her away, saying that they had to do with the living and not with the dead.

The Immanuel Baptist Church took charge of the remains and assisted in the burial. This is not an isolated instance.

Point-Blank Lie by the Rev. Johnston Myers.

Now that is a lie.

Dr. Johnston Myers did go down to the undertaker and tried to get the body, but he refused to bear any financial responsibility at all.

I told the undertaker that if Johnston Myers wanted to bury the boy so badly, to let him do so, and pay the expenses; but I knew he would not do it. I had arranged with the undertaker to bear the expense and bear the responsibility of all the expenses, and Zion buried the boy. Zion paid all the expenses. Overseer Mason conducted the funeral service, and Johnston Myers was down at the undertakers', mad and sullen.

He would not speak to Overseer Mason.

He went and had this mean thing written out.

He has not the manhood to withdraw his statement, but you cannot expect anything else from him.

He is going to join the Masons. He says they are a good thing. When Overseer Mason showed him the facts concerning Freemasonry, he said, "I am going to join the Masons."

Can you expect anything else from a man who pretends to be a servant of God who has sold himself to Baal?

They will lie against Zion. Let me warn you of this: that the attacks of the Devil in Chicago today are for the purpose of destroying God's work in the absence of the General Overseer.

Do you think they can do it?

Voices—"No."

Overseer Speicher—I stopped the other papers from printing this article. I telephoned to them and none of the rest published it, not even the *Record* the next morning, because I told them about it. I told the facts to them. I told them to go to the undertaker and they could find out the facts.

They went to the undertaker, and they got the facts.

I am glad to be able to say good things for Zion today, although I can say nothing good for the enemies. They are not good. There is no good in them, but there is much good in Zion.

I am glad to report the progress of the work. Three hundred and eighty-seven have been baptized in Zion since the General Overseer left us; in less than two months. I am glad to record today that we have more than one hundred Cottage Meetings in operation in Chicago. (Applause.)

There has been no Church, no local organization in any city at any time in the history of the Church, that could say as much.

Prayer was then offered by Overseer Piper.

The meeting was then thrown open for praise and testimony.

INVOCATION.

Let the words of our mouths and the meditations of our hearts and the words of praise, of thanksgiving that are uttered, be acceptable in Thy sight and profitable to us, and to all to whom these words shall come, for the sake of Jesus. Amen.

Greatly Strengthened and Healed Through Coming Into Zion.

Rev. M. C. Cumming, Racine, Wisconsin, said: "I heard of Zion through LEAVES OF HEALING. I took a copy of it home and read it. Last fall I told my wife we would go to Chicago and in-

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vestigate Zion. I had been able to do but little for fifteen years. I was not able at that time to talk ten minutes without being prostrated. Now I can talk two hours. (Applause.) After I had spent three or four days in Zion I preached half an hour and felt better when I got through than when I began. God has done wonderful things for me. Praise His Name.

"I had an old sore on my leg for more than a year, even after I came to Zion. I wondered why God did not heal that. I could not understand it. Finally I decided to make out an application and join the Christian Catholic Church in Zion, and it was only a few days before that old sore was all healed up. (Applause.)

"It pays to get into Zion and work with Zion. I find that God is able to fulfil all His promises. He has given me wonderful health and strength compared to what I had a year ago. I am going back to Racine, and shall have to represent Zion there. I would rather undertake to represent the United States in a foreign country than to represent Zion without God's help."

Delivered From Pain and Injury Received in the Hammond Riot.

John H. Shaw, 7938 Normal Avenue, Chicago, Illinois, said: "I am thankful this afternoon not only that I am in Zion, but that Zion is in me.

"I was in the Hammond, Indiana, riot last October. While down in Hammond that night we were in the Opera House. I knew that there would be trouble. As the General Overseer crossed the bridge, the cry was raised, 'Throw him into the river!' Then I began to pray, and I asked God to give me strength at that time not to lose my temper. I inherited a very quick temper. I prayed to Almighty God to take that from me. I am very sorry to say that I struck my own mother once, in a fit of temper. But God has removed that and set me free.

"That night, it seemed to me that the very gates of hell were open, and the very hordes of hell were turned out. I prayed Almighty God at that bridge to save the General Overseer. We pushed along and took the street car, and I helped keep the crowd back until the Doctor could get inside the car. In a moment I suppose I was struck fifty times. I was struck very hard over the head. I was pushed over backwards into the mud and the rioters were piled on top of me. I prayed, and in a moment I was enabled to get upon my feet. When I got into the car my friends said they hardly knew me. We got right down in the street car and prayed. All pain was removed. I went home that night and slept soundly all night, and was back at choir practice the next Saturday evening. I asked God for healing, and in a couple of days I was all right. In a few days the color passed away from my eyes, which had both been blackened.

"I never lost my temper once with all that rough usage.

"When I went back to work, my fellow-workmen asked me what had happened. They were surprised to see me so. I told them that I was at Hammond, having a little fun with the Devil. They said, 'Oh, you should not go with that Dowie! Why do you go with him?'

"'Because he is one of the truest of friends,' I said. 'I am consecrated to God, and I will stand by Dr. Dowie while life lasts.' May God help me to do it." (Applause.)

Saved From Sin and Sickness. Greatly Blessed in Repentance and Restoration.

William H. Morrison, 532 Indiana Avenue, Hammond, Indiana, said: "I am glad that I have the privilege of testifying for my Lord. He has been wonderfully good and kind to me. I was broken down in health. I was what they call a broken-down sport. I had nowhere to go, but to go to my Lord and cry unto Him for help. My whole family was sick and suffering while I was out drinking and spending my money. I was not fit to do a day's work. I am so glad that I came to know of my Lord.

"I started in the Baptist Church first, but I could not get what I wanted there. I could not even learn how to pray. I did not know anything about how to pray. I called in one good old sister, one night, and asked her to teach us how to pray, and pray with us. She came in, but that was not what I wanted.

"I asked the minister in the Baptist Church to teach me how to pray, and he could not."

"Finally I was shown to come to Dr. Dowie, and he soon put me right. I had a great many things to put right before I could pray. I had things to make right with my fellowman. I had to go and confess to them before God and man. It was a hard thing, but it was not hard after I had been shown the way.

"I often wonder that God ever accepted such a wicked man as I was. I used to curse Him day and night. I often wondered that the Lord had ever permitted me to walk beside Dr. Dowie to protect him in Hammond.

"I was afflicted with sores. I had worked around the hogs. I have killed a great many hogs in my time. I killed diseased hogs and put them on the market, and I was afflicted. That left me some years ago, and then when I had this teaching I went back to killing hogs again. I thought I would have to go back or lose my job. I was afraid, and I went back. I listened to the Devil instead of listening to the Lord. I had to come and ask the General Overseer what I was to do. He told me that the Lord was abundantly able to take care of me, and he prayed with me. I had taken things which did not belong to me, and had never made that right. I did not have the courage to make it right. I did not know how to make it right. I was afraid that if I went and told my Superintendent he would discharge me.

"After the General Overseer prayed with me it was a very easy matter to go to the Superintendent and make that thing right. Then my sores were healed. Since then I have kept away from pork.

"When I told the Superintendent that I had taken things which did not belong to me, and asked him to forgive me, he said that it was all right. I thank the Lord that He led me to Zion."

Brought to Repentance and Obedience.

John H. Stewart, 8733 Marshfield Avenue, Chicago, Illinois, said: "I was out of work and a lady invited me to a house where they were holding a meeting. That was three weeks ago. I have been thirty-nine years in Chicago, and I never attached myself to any Church. I believe the Lord spoke to me in my sin."

Overseer Speicher—Have you repented of your sins?

Mr. Stewart—"Yes. I was a smoker of tobacco and I gave that up."

Overseer Piper—How long had you been using tobacco?

Mr. Stewart—"Since I was thirteen years of age. I desire to be baptized Wednesday night."

Healed of Blindness by the Power of God.

Mrs. Frances R. Armstrong, 6134 Prairie Avenue, Chicago, Illinois, said: "God in His loving mercy has often blessed me. Since I have come into Zion I have been a very unwilling witness, allowing the spirit of fear to control me When trying to speak here in the weekday meetings, it would be impossible at times to open my mouth, and the next day I would scarcely be able to sit up, so great would be the strain upon me. I have asked that fear might be overcome, and I have been delivered from that.

"The spirit of pride has also been with me all my life and has made me many times disobedient and wilful in my Christian life. I have nothing in the world to be proud of, only that I am a member of Zion and have the blessed privilege of being one of the Seventies.

"Two years ago I was healed of blindness. I had been away from Chicago for a few months when the disease made its appearance. It had been coming on for a long time. I paid no attention to it. It became so bad that I had to return home to come into Zion.

"To please my daughter, I went to see an oculist in the Columbia Building. He told me that I had a cataract growing on my eye, and that I had neglected it so long that it would be very difficult to do anything with it. He said that sometimes the eyes had to be removed from their sockets in order to perform the operation.

"I had no intention of doctoring with the man. I came back here and began attending the weekly meetings in Central Zion Tabernacle. For a month or six weeks I did not seem to receive the blessing, and there was quite a struggle before I received much benefit; but finally I received a perfect healing. My eyes became so strong that I was able to read from fine print without glasses, and my sight remained good until this spring.

"My son sent for me. His wife and baby were very ill, and I went, knowing that they were using drugs. I

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remained there for three months, working beyond my strength. The weather was very warm, and again the disease came upon me. When I came back to Chicago my right eye was so badly afflicted that things had lost their shape to me. I did not come to Zion. I thought the Lord would hear my prayers. I was sick and miserable. I stayed at home for two weeks before I came to Zion Tabernacle, praying and hoping that God would heal me.

"The very first day that I was here I received a blessing, and I have continued to receive blessing right along. Now my sight is clear and good, and every day is getting stronger. I give God great praise and glory, and thank the General Overseer and the Elders."

Overseer Speicher—Elder Graves has a little secret to tell. (Applause and laughter.)

A Zion Baby Born to Parents Wonderfully Healed.

Elder Graves—"That is about like a Zion secret, I judge (Laughter.) I am especially interested in the Junior problem today. (Applause.) I thank God here before you all for the present of a little daughter, who arrived this morning. I do not wish to push Zion's work unduly, but I spoke to Miss McFarland today about giving the little lady music lessons. (Laughter.) There may be some strangers here this afternoon who are not familiar with the story of Miss Vina Peck (that was), of Geneva, New York, who is now my wife. By her side this afternoon lies her little daughter, a healthy child. I think just a word should be said in regard to this mother and this case at this time. I wish to speak of two remarkable cases of healing, out of many which stand and have stood for years.

"One of them is before you this afternoon, of which I shall not say much. That is myself. I had epilepsy for more than twenty years. I have been healthy and strong for more than six years, healed through this teaching, and am today entirely free from the old trouble.

"But the mother lying upon the bed this afternoon in Zion Home with our little daughter, was Miss Vina Peck, before last year. (See LEAVES OF HEALING, Volume IV, Number 46.)

"Three years ago last January she was lying upon a bed in her home in Geneva, New York, with Bright's disease, double curvature of the spine and hypertrophy of the heart; a helpless wreck. You might go and ask her mother, Mrs. Henry Peck, who is beside her daughter today, and she will tell you what she has told me, that the half has never been told of the sufferings of her daughter. For three years she lay in that helpless condition. The doctors said nothing could save her. She was lifted out of her bed once in three weeks by her father, which was as often as she could endure it.

"Zion's teaching reached her. She wrote to Dr. Dowie in Chicago, saying, 'Doctor, has such a case as mine ever been touched by Divine Healing?' He wrote back: 'Your case is no exception with the Lord.' She received the teaching. One day, when the hour of prayer agreed upon between her and Dr. Dowie arrived, the power of God fell upon her. She arose from that bed at once, called for her stockings and shoes, while the father and mother stood there with the tears running down their cheeks, singing 'Praise God From Whom all Blessings Flow.' She was raised from three years of suffering in a day, and today she is the mother of a healthy child. There has not been a trace of that old disease since her healing. You can readily judge, friends, from the ordeal that she passed through this morning that it was a pretty good test of her soundness.

"I speak this today because the story has been abroad that her old disease had returned.

"I pray that God may spare our little girl to tell many times of the wonderful power of God manifested in the lives of her parents, and at the home of her birth."

Led Away From God Through Freemasonry. Saved and Healed in Zion.

C. S. Gleason, Dubuque, Iowa, said: "I deem it a privilege as well as a duty to speak upon what God has done for me. I promised Him that I would speak whenever the Holy Spirit moved me, let it be in the meeting, in the hotel, or on the railway. When I was a boy I was a Christian, and on arriving at manhood I joined the Masons. As fast as I advanced in Masonry I declined in Christianity, and when I took the drink out of the top of the skull in the twelfth degree, I commenced to go to hell as fast as the train could carry me. Consequently I got to that place where I looked for death at any moment.

"I came to Rush Medical College, and Dr. J. Adams, President of the College, told me to go home and take the best care of myself I could. I was about to have an operation performed. He said, 'I can do you no good.' I went home, but afterwards I had the operation performed. Instead of getting better, I grew worse. This was brought upon me by not heeding God's Word and by doing wrong.

"My wife was an invalid for several years. LEAVES OF HEALING was sent to her. I had gotten so low that I took them and burnt them, and would not allow her to read them. God withheld His protection from me. I lost my wife.

"I expected to die at any moment. But I was sorry. I thought there was no salvation for me. A friend of mine placed one of these despised LEAVES OF HEALING in my hand, pleading with me to read it. I did so. It convicted me of my wrong and my sin. It showed me what a sinner I was, and I saw that I was not prepared to die. Then I began to cry to God for mercy. He forgave me of my past sin. Then I began to seek my Heavenly Father for healing. So far as I obeyed Him and walked in the light, I received my healing. I held a position for twelve years, and the Masons have been the means of my losing it, but God will take care of me. He has taken care of me, and I defy them." (Applause.)

An Aged Saint Finds the Desire of His Heart Fulfilled in Zion.

J. W. Slater, 980 Wilcox Avenue, Chicago, Illinois, said: "I have been a believer in Divine Healing nearly all my life. I became a Christian when I was fourteen years of age, and I believed sincerely. When I was in any trouble or pain of any kind, I looked to the Lord just as a child would to a parent for help, and I have been healed time and again. I never took very much medicine. I loathed it, and I trusted the Lord. I have not taken ten ounces of medicine in my life.

"I am now in my eighty-third year. I learned of Dr. Dowie's teaching through LEAVES OF HEALING, while in Canada. I afterwards came to Chicago, and after coming here, I came to hear the General Overseer. The first sermon I heard was just the thing I wanted. It was just the thing for which I had been looking for many years. For thirty years I stood aloof from all churches, but I did not forget my God. Thirty years ago I stated most definitely that the churches were dead; that they did not have the Full Gospel. I felt that it would not be very long before God would raise up some organization, some Church, some true witness which would teach the Full Gospel and proclaim Divine Healing.

"I had to wait thirty years for it, and when I came to Chicago and heard Dr. Dowie for the first time and shook hands with him, these were the words I uttered: 'Dr. Dowie, I recognize in you an ambassador with credentials from heaven.' (Amen.) I will tell you what I mean by these credentials. These credentials are given first in the sixty-first chapter of Isaiah, at the beginning of the chapter. When Christ began His mission He read this in the synagogue at Galilee. When He had read it He said: 'This day is this Scripture fulfilled in your ears.' He took upon Him those credentials.

"Unless the man who claims to be a teacher from God brings the evidence of them in the power of healing, he has left his credentials behind. I have been a reader of history, and have read a great deal of ecclesiastical history. I am prepared to say that except in Zion we have nothing in all the churches except post-Constantine theology. They left their credentials behind when they took upon themselves paid salaries, and I may say all who brought the hog along with them left their credentials behind." (Laughter and applause.)

Overseer Speicher—I want to ask a question. How tall are you?

Mr. Slater—"About five feet eight inches."

Overseer Speicher—I want you to notice his backbone. Is there anything wrong with his backbone? Straight, is it not?

Voices—"Yes."

Overseer Speicher—I remember, some months ago, a man came here from New Jersey. He was eighty-two years old. He had been a minister in the Baptist Church, and they had laid him on the shelf. He was bowed over. He got his backbone straightened in Zion, and now he is preaching and baptizing for Zion in New Jersey.

Healed of Fever at the Time of Prayer.

Miss Mariette P. Murphy, 8506 Vincennes Avenue, Chicago, Illinois, said: "I have much to thank God for this afternoon. When I came here this afternoon I had a very high fever. I

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asked an Elder to pray for me, and God has answered. Last Sunday night I was taken with a very bad sick spell, and have been sick most of the week, but today I am much better. I thank God for it."

God Delivers From Pain Through Prayer.

Miss Lou E. Northrup, 51 North Carpenter Street, Chicago, Illinois, said: "I have much to thank God for. About six weeks ago I was taken very sick and lay for about forty-eight hours with a severe pain in my head. An Elder was sent for. He came and prayed for me, and I was wonderfully healed. I thank the Lord and give Him all the glory. I thank our General Overseer and the Elder."

Healed After Five Years' Invalidism in Answer to Prayer. Other Healings.

Miss Pansy C. Mason, Zion Home, Chicago, Illinois, said: "I have many things to thank God for today. He is my Heavenly Father, and I have realized it more since coming to Zion than ever before. I thank Him that He is my Father, and I am His child.

"I was an invalid for nearly five years. I was treated by the missionary physicians in China, and by the most skilled physicians in Columbus and Cincinnati, Ohio. I continued to grow worse all the time. I was healed in the fall of 1892 in answer to my prayers and the prayers of my sister. I returned to China in the spring of 1893. My general health has been very good since.

"I had a few attacks of sickness while in China, but was healed very speedily.

"I praise God for all that He has done for me. I praise God for bringing me into Zion.

"I have received many spiritual blessings since coming here a year ago last June. I had chronic bleeding at the nose. One day this spring I had an attack of it and Mrs. Brasefield prayed for me, and I have been healed from that time.

"I have learned to love my Bible better than before coming into Zion. I praise God for His servant, our General Overseer, and for the wonderful teaching which I have received here."

Healed of Many Diseases After Twenty-Seven Years' Suffering.

William Green, 2931 Dearborn Street, Chicago, Illinois, said: "I praise God this afternoon for what He has done for me. For more than twenty-seven years I suffered with catarrh. About the opening of the World's Fair I had cancer in the throat; not because of smoking or using tobacco, but on account of something else—I guess almost as bad—and that was using pork. I was treated, I suppose, by the best physicians in the United States, if there are any best physicians. I took their medicine and expected to be healed, but was not. The doctors told me then that they could not cure me. They got my money, and the disease remained just the same.

"I came to Chicago, and while I was not under doctors' treatment, I was taking patent medicines. My disease grew worse and worse. At the time Dr. Dowie came into the city I saw just a few lines in the *Daily News*. It said that a great faith-healer had arrived in the city. They did not know that he was such a dangerous man at that time, or they probably would not have said that. I was then influenced to go out and hear the Doctor, and I believe I would have received my healing that time, only that I was so taken up with the way he spoke that I forgot my disease or to pray for it. I was not used to a man talking as he talked. (Laughter.) The second Sunday I went to hear him, he took his text from the fifth chapter of Mark, and that text rang in my ears all week.

"The third Sunday I went out, the General Overseer said, 'There are a great many people who are seeking Divine Healing, and because it does not come in the way they think it ought, they get discouraged.' I was not receiving my healing and I could not understand it. He said, 'Do not give up. Keep on praying.' I kept praying, but I did not understand the teaching, and would pray with an 'If.'

"I was very much encouraged that Sunday and all during the next week. It seemed to me that if I could just 'touch the hem of His garment' I should be made whole. I felt as if I were reaching out to touch the hem of His garment. My healing then came and I realized such joy as I had never felt before. I was healed of consumption, catarrh and cancer, almost immediately, and I could not realize it for quite a while afterward.

"I also had spinal troubles of which I was not healed. The General Overseer said that a great many people did not receive a full blessing because they had some little pet sins which they did not want to give up. That was my case exactly. (Laughter.) The General Overseer said, 'You have to repent. You have to restore if you would receive the full blessing.' I did not know much about Repentance. I had been baptized by a single immersion, and I first thought that was all right. After the General Overseer explained that to me so plainly, and I was baptized by Triune Immersion, I again received a blessing.

"I have had more joy since I have been under Dr. Dowie's teaching than ever before in my life.

"So I gave up handling pork, and then I received another blessing.

"I had taken some things which did not belong to me. They did not amount to very much, but still they were not mine. I had to go and confess it. At first I thought I could not go. Finally I made up my mind to go and restore. I did so and received another blessing. I was forgiven.

"I thank God for Zion and for Dr. Dowie. When I came to this city I know that I was dying." (Applause.)

Overseer Speicher—Healing comes after Repentance, after Salvation, after Obedience, and it is obedience in Zion which counts as it has never counted anywhere else.

All who will obey, stand to their feet. (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. Make me obedient. Make me repentant for unrepented sins, and make me to do Thy will in all things. Teach me by Thy Holy Spirit what Thou wouldst have me do. Help me to work for Thee. Help me to be faithful day by day in my daily affairs; in my business; in my home; in my family; in church; in school; wherever I may be. Give me Thy Holy Spirit. Guide me. Lead me on through this world, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Overseer Speicher.)

May God bless you.

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, September 30, 1900.

The meeting was taken in charge by Elder Cyrus B. Fockler. Prayer was offered by Deacon Sayrs.

God's Healing Power Manifested in the Family.

George A. Baumgartner, 180 Twenty-third Street, Chicago, Illinois, said: "I thank God for salvation. I thank God that I have been delivered from the tobacco habit. I was not perfectly delivered from that until I obeyed God in Baptism. After that I had no more use for tobacco.

"We have had a great many blessings in our family. My wife has been healed of quick consumption. Two weeks ago Saturday our baby was taken sick with a very severe fever. We had no fear, but at the same time we were concerned. During the night her fever was so high that when her little body was touched, it would seem like a coal of fire. We prayed during the night, and did not send for an Elder until the next day. The next day Overseer Speicher sent one of the Elders to pray for the baby. She received a perfect deliverance. She has a hearty appetite now. She is getting stronger and heavier. We praise the Lord for it. We thank the General Overseer for his teaching and for the prayers of the Elders."

What a Zion Tract Did.

Mrs. Hattie Eunice Powers, 1703 Michigan Avenue, Chicago, Illinois, said: "I love to tell the story of how the Little White Dove flew into my open door and open heart five years ago. From that time my heart has been in Zion. I thank God today for Zion. I am glad that I ever found this place and have been so taught by the General Overseer.

"I gave out tracts at the door of the Congregational Church. The pastor took one and immediately began to denounce Zion and Dr. Dowie in very rough language. Later on he was obliged to submit to the ruling of the officers of the Church that there should be a meeting in that church on Divine Healing. He tried to break it up by denouncing all members of

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Zion as Christian Scientists, but he could not do it. There was a good attendance. Many of the people were glad to get the good tidings. This pastor was a Masonic minister. That was the reason of his rough language."

Healed of Diphtheria, Sore Eyes and Boils.

Miss Fannie Herschberger, Zion Home, Chicago, Illinois, said: "I thank God for our General Overseer and for Zion. I do not know where I would be, if it were not for Zion and the General Overseer and Mrs. Dowie. They have been so kind to me.

"A year ago last February I was taken sick one Monday afternoon with sore throat. I did not know what the trouble was. On Tuesday after dinner I went to bed. Wednesday morning when I tried to get up I fell back on the bed. My head and back ached terribly. I could not realize what was the matter, only that I was weak. An Elder came up and prayed for me. I did not seem to get any better. I was prayed for several times, and, while I received some blessing, I was not healed. Then I began to think there was something the matter with me, and I began to search myself.

"I could scarcely breathe; my throat seemed to go entirely shut. I asked God to help and to heal me instantly. Then I began to feel better. In a day or two the swelling was all gone, and the pain left me at once.

"I had been reading a great deal while I was sick—reading too much evenings—and my eyes were very sore. I could not stand any light in my eyes. The next day my eyes were much better. Then my arms from my elbows to my wrists and my limbs from my knees to my ankles had large boils. The next morning all these were turned black. I could scarcely stand on my feet. The next Monday I went into the healing room and Mrs. Dowie prayed with me, and instantly I got the healing. The swelling left and the pain all went away, and I had no more trouble with my limbs or arms. I had one attack of sore throat since then. That was last spring, and then the General Overseer prayed with me and I was instantly healed. The other morning I had a sore throat when I got up. Elder Fockler prayed with me, and I felt better immediately. The swelling has all left, and I have had no more trouble with my throat.

"I am very thankful for the teaching of Zion. I am very thankful to God and grateful that I have two sisters and my mother in Zion, and I have my brother here this winter going to Zion College. I thank God that I have the privilege of being one of Zion's Seventy workers."

Wonderfully Healed Five Years Ago. Blessed in Obedience.

Miss Anna Peterson, Zion Home, Chicago, Illinois, said: "I praise God for His great goodness to me. If it were not for the goodness of God I would not be living today. God wonderfully healed me five yeas ago. I had catarrh of the throat so badly that the doctors gave me up. I could not sleep, and God healed me in answer to the General Overseer's prayers. There was soreness in my throat which would come once and a while every two weeks. Sometimes it would be away longer, and then it would come back again. I prayed that God should take it away, but it pained me all the time until about three months ago. I had some things to put right, and when I heard Overseer Piper speak about putting all things right, I promised God I would do it. I asked Overseer Speicher to pray God to give me grace to put some things right. God did it, but my throat still hurt. It was five years since I was healed. I wrote a thanksgiving note to Dr. Dowie. I did not ask him to pray for me specially, but I know he did pray, and that day the pains went away, and I praise God that they have never returned.

"I praise God that I can sing in Zion Choir. My voice was nearly lost five years ago, and I could scarcely speak a word. I think it is so wonderful that God has restored my voice and enabled me to sing in Zion Choir. I praise God for all His goodness."

Sprained Ankle Healed Through Prayer.

Miss Helen French, 4440 Wallace Street, Chicago, Illinois, said: "Last Thursday night I sprained my ankle, and in answer to prayer the pain all left me."

Healed of Congestion of the Stomach of Many Years' Standing.

Mrs. James Sommer, 1723 Michigan Avenue, Chicago, Illinois, said: "The Lord has healed me many times. I praise the Lord for the wonders of His grace. I had congestion of the stomach of many years' standing. In August I was suffering very much. I was not able to eat. My throat was greatly inflamed and burning very badly. I prayed for myself and was instantly healed, although I had been troubled for a great many years. The disease has never returned.

"I thank Dr. Dowie for the organization of the Christian Catholic Church in Zion and for the fellowship and teaching."

Mother, Son and Daughter Healed.

Herbert F. Ames, Waubaushene, Ontario, Canada, said: "The Lord has done great things for me. Eighteen years ago this fall at a mission in Midland, near our home, God for Christ's sake saved me from my sins, and according to the light that I had I served Him. My mother was healed in Zion of nervous troubles four years ago. That was the first I heard of Divine Healing. When she came here we did not expect her to come back alive. I was glad to receive the teaching and to have an opportunity to come to Zion and be baptized about three years ago. This was a means of great grace to me. When I was baptized all things became new.

"I have a sister who became very sick with St. Vitus' dance. She was in a terrible condition. We sent for one of the Elders of the Church, but she got no healing. It was thought best for her to come to Zion and be better and more fully taught.

"She could neither feed herself, talk, nor walk, and she received no healing in the Home until she obeyed God. She obeyed God in Baptism and then she was healed. I thank God that the highways of Zion are in my heart."

Instantly and Perfectly Healed of Appendicitis.

Mrs. George A. Venning, 14 East Sixteenth Street, Chicago, Illinois, said: "About a year ago I was taken sick with appendicitis. I was in the hospital six weeks. I was given up by the doctors. One of the members of Zion called on me and told me of Divine Healing and of Dr. Dowie. I wrote for prayers, and at 9 o'clock on Sunday morning I knelt by my bed and prayed for my healing. I was immediately healed, and have never had a pain since. I thank God for the teachings which Dr. Dowie has given us."

Rheumatism in Right Arm Healed.

O. M. Wilson, Mt. Forest, Michigan, said: "I am thankful that I ever came to Zion. When I came I thought I would stay a week, and then something led me to stay two weeks, and last Wednesday ended four weeks that I have been here. I thank God that there is a way open now for me to stay all winter, so I will be with you.

"I thank God for what He has done for me since I have been here. Last fall I was troubled with rheumatism in my right arm. I had to give up work. My sister wrote to me about Zion. I began to read LEAVES OF HEALING and the pamphlets containing the General Overseer's sermons. They pleased me so well that I knew that God had sent him here as a Messenger to the people.

"When I came here four weeks ago last Wednesday, I walked into Zion Home and wanted to know if I could see Dr. Dowie. The man behind the counter told me that Dr Dowie was in Europe. I was a little downcast about it because I could not see him, but the clerk told me that there were Elders who attended to his business; that they prayed with the sick and taught the people. I stayed, and for two weeks I have had no rheumatism in my right arm."

Testimony of S. D. Williams, 6626 Champlain Avenue, Chicago, Illinois.

"Since May 10, 1896, it has been my joy to have had something to do with these pages; for during that time have I not only had a hand in the reporting of hundreds of our dear General Overseer's lectures, but also in the recording of these thousands of testimonies.

"Among all these I have never given my testimony of God's goodness to me and my family. When I entered this service I was a single man, but now have a good Zion wife and two nice Zion babies. In answer to the General Overseer's prayers I was at one time immediately delivered from severe pains in the head. What I now specially praise God for is the deliverance of my wife in childbirth. The last child was born two days after the General Overseer's departure for Europe. Through the carelessness of an attendant my wife got up too soon and had to go back to her bed, remaining there for two weeks. In this backset she lost her appetite, which was

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restored when Mrs. Bratsch prayed for her. Some of the officers of the Church also prayed for her, when she was in a very weak condition, and we thank God for her restoration.

"The baby was born with a defect, apparently, from which he was delivered in answer to our own prayers. My wife is now attending to her duties, and is able to take care of the little ones. May God ever bless those who read these pages."

The meeting then closed by Elder Fockler 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.

DEACON DANIEL SLOAN'S OCTOBER ITINERARY.

VISITATION will be confined to points in Illinois, Wisconsin, Minnesota and Iowa. He will visit Branches and Gatherings of Zion, holding conferences and interviews and giving the Stereopticon Panorama of Zion and Exhibit of Zion City, to which the members and friends of Zion residing within a radius of twenty-five miles are urgently invited to join heartily and receive the inspiration which these meetings will impart.

The dates and places of visitation will be as follows:

October 14th and 15th, Galesville, Wisconsin.
October 16th to 18th, Alma, Wisconsin.
October 19th and 20th, Eau Claire, Wisconsin.
October 21st to 23d, Minneapolis, Minnesota.
October 23d and 24th, Royalton, Minnesota.
October 25th and 26th, Windom, Minnesota.
October 27th and 28th, Forest City, Iowa.
October 29th and 30th, Waterloo, Iowa.
October 31st and November 1st, Davenport, Iowa.

Unless called to join the General Overseer the 1st of November, visitations during November and December will be continued to other points in Iowa, Nebraska, Kansas and Missouri, closing the itinerary and visitation the last of December.

Beginning with April, missions to Zion will again possibly be taken up, visiting points in Ohio, Michigan, Wisconsin Ontario, Minnesota and Iowa, and possibly in the East, including Massachusetts, Connecticut, New York, etc.

Daughter Healed of a Burning Fever.

218 OAK STREET,
BINGHAMTON, NEW YORK, September 29, 1900.

REV. WILLIAM HAMNER PIPER.

Dear Brother in Christ:—It is with praise to God that we send you this testimony.

On Sunday morning, September 16th, our dear little daughter Freda, eight years old, complained of not feeling well, and before night seemed to be quite sick with a burning fever.

We prayed to the Father in the Name of Jesus and in the Power of the Holy Spirit for her healing, but when morning came, September 17th, she was much worse, the fever having a firmer hold and she being delirious.

We prayed again at 7 A. M. and sent a telegram to you to pray for her healing.

As you stated in your letter of September 19th, you prayed at 9 A. M. and 12:55 P. M.

We noticed at 9:30 A. M. the fever had commenced to leave her body, and at 2 P. M. was entirely gone and she asked for something to eat.

She went to school the next afternoon.

O how we praise God for LEAVES OF HEALING and Zion; that we have been taught the Full Gospel of Salvation, Healing and Holy Living, and that we can trust God for healing without any of the Devil's poisonous drugs.

May God bless Zion everywhere.

We thank you for prayer and give God all the glory.

Yours in Jesus' Name, C. J. COOK.

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$400,000

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Represented by Certificates with Coupons for the Guaranteed Interest, as well as for the Contingent Dividend.

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Third Year,	8 Per Cent
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Sixth Year,	11 Per Cent
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Estimated area occupied by Industries,	50 to 80 acres
Estimated number of hands employed at the end of five years,	50,000
Estimated value of property at the end of five years, at least	$5,000,000

In view of the fluctuations in the value of stocks listed on Stock Exchanges, caused many times by manipulation of unscrupulous men, we believe the careful investor will appreciate the value of this stock, which cannot be purchased except through this Bank.

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ZION COLLEGE LECTURES ON PRAYER.

A Series Delivered Before the Students of Zion College by the President, Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion.

THE world today has learned that there is something far beyond the ordinary in the words and works of God's Messenger to Zion, John Alexander Dowie.

As this realization comes to the public, the first question always is, "How does he do it? What is the secret of his power?"

Those who know the General Overseer and have heard and heeded his teaching know that the power belongs to God. But the General Overseer is wonderfully used by God, as an instrument, on account of his mighty power in Prayer, taught him by the Holy Spirit.

Hence it was with the greatest joy that the students of Zion College received the announcement that the General Overseer would deliver a Series of Lectures on the subject of Prayer. It was an inestimable privilege to learn how to pray from a man whose whole life had become a mighty power for God through Prayer. But joyful as the anticipation was, it was more than justified by the realization.

Many members of the Christian Catholic Church also attended these Lectures and were amazed, from week to week, by the great depth and scope of the subject as it was opened up by the man of God.

Since the delivery of these Lectures, there has been a loud appeal, from many sides, to have them published.

The General Overseer was reluctant, as he felt that in the great pressure of his other duties he had not been able to give the Lectures as he might have done with more time at his disposal. He also felt that he should revise them before their publication, and this he could not find time to do.

At length, however, the appeal for them being urged, he consented that they should be sent forth, without his revision, during his absence in Europe and the Holy Land.

Accordingly this wonderful teaching will be printed, almost as it came from his lips, from time to time, in LEAVES OF HEALING. In preparing these Lectures for the press, we have eliminated some allusions to topics of the time and place and have written in some headlines.

We have also cut out opening and closing exercises and arranged the matter consecutively without regard to number and date of Lectures.

We pray that God will bless these wonderful truths to all who read in even greater measure than He did to those who heard.

A. W. N.

CAIN AND ABEL.

In my last Lecture I called your attention to the curse which came upon man because of sin and the curse which came upon woman, so that the powers of procreation should be accompanied with terrible sorrow.

I also pointed out that that curse was taken away in Christ.

God pronounced, also, the curse of toil, and above all the curse of enmity.

I asked you to get deeply into your mind the fact that that enmity must abide, and that our blessing will come as we realize our enmity between the Divine seed and the diabolical seed.

There Must be Enmity Between Satan and the Divine Seed.

Every man who is born of God must be a true lover and a true hater. The capacity for love and hatred must find expression in Prayer.

We will only have power with God in the exact proportion that we love and hate. The intensity of that hatred of evil will be the exact measure of our love for God. That expression of hatred will be the expression of Divine Love. We must have not hatred of the evildoer, but hatred of the evil thing.

I desire to turn your attention to another thing among the regrettable necessities for Prayer:

The Curse Which Followed the Sorrow of Eve in the Birth of Cain.

Cain from the very beginning manifested in his nature everything evil. Eve called him Cain, which means gotten or acquired; for she said I have gotten a man from the Lord.

She never got Cain from the Lord. She got him from the Devil.

A great many tremendous blunders are made as to what the Lord gave and what the Lord took.

This ascribing certain things to God which you get or lose, is one of the fundamental blunders.

Who is it that sows tares in the field?

Voices—"The Devil."

President Dowie—Who are the tares?

Voices—"The children of the wicked one."

President Dowie—Whence was Cain?

Voices—"Of the wicked one."

President Dowie—He was "of that wicked one and slew his brother."

It is an awful thing to say that there are people born incarnate devils, but it is true. The sin of the mother will oftentimes produce a murderer.

I regret the terrible necessity that is upon me to deliver myself of this subject, but I cannot escape it.

The subject is put in the Word of God for our information and for our warning; for us in this movement; for those who are to go forth to fight the battles of the Lord. They must understand that their warfare is not with flesh and blood, but with the principalities and powers; with the world-rulers of this darkness; with the hosts of evil spirits, who are not only in the upper air here, but have gotten into humanity; who are possessing humanity and are producing a diabolical humanity.

The Devil sows the tares. Some children, born with a devil, are often very handsome, bright and talented children. I have known them to grow up with a great love for the beautiful.

The Beautiful is Not Always the Good.

Love for the beautiful is oftentimes connected with the most depraved nature.

Do not imagine for a moment that love for the beautiful, love for flowers, love for art, is associated with piety. Artistic tastes and beautiful sentiments are oftentimes and most frequently, alas, allied with a depraved heart.

The history of this world records on its every page that the artists, the great singers and the great painters are often depraved characters. The period when architecture, painting, sculpture and all the beautiful arts of construction were all at their height; when Greek architecture had developed the wonderful creations of artistic genius, which are still the highest in architecture, was a period of great spiritual and moral degradation.

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That art was spent in the modeling of temples for degraded divinities and of statues for that filthy Venus, the bloody Mars, the adulterous Jove, that thief Mercury, and all the other filthy divinities of the Olympus. All Greece was worshiping 30,000 divinities, and was so wholly sunk in depravity so great that even its best philosophers wrote many passages which are not fit to read.

Many of the vices which they practiced are unspeakable. Everything natural was violated, and the brute passions developed until nature itself revolted.

Cain grew up into manhood. There was another subsequently born, who, as the penitent woman saw the consequence of her sin, had another nature.

Many a tear had Eve wept, driven out from the Garden as she was, Adam getting for them daily bread by the toil which he suffered under the curse. She saw all nature changed and the ferocious beasts roaming the woods and seeking their lives; the beasts that had been so kind. All nature had been at peace. Everywhere she would meet the seed of the serpent ever seeking to destroy literally; that serpent that she had once known as the most subtle of the beasts of the field, cursed and groveling upon its belly, a hateful thing, seeking to put its poisonous fangs into its prey.

She saw the consequence of sin. She felt from day to day and year to year that death was coming. There were diseases, pains, sorrows. I think she sought God for mercy.

I think that we can well imagine that she and Adam turned to God as they saw this Cain growing up with the spirit of the Devil in him, and God gave them a second son.

The Difference Between Cain and Abel.

Abel was conceived and born manifestly under circumstances which made him from his birth just the very opposite of Cain. "Vanishing breath," is the meaning of his name. That is very suggestive.

She felt that breath, or life, was a vanishing thing. Perhaps she had seen death already in the beasts which were destroying each other. She had understood then what the words meant, "In the day that thou eatest, dying thou shalt die." The awful thought of death was there.

Little did she think beyond the first manifestations what death would be among humankind. Never did it enter into her mind, perhaps, that the wickedness of Cain would eventuate in the murder of Abel.

But she called him "vanishing breath." There was in him the breath of the Almighty which giveth understanding; the Spirit in him which awoke in him Divine impulses.

As Cain grew up with all his pride and splendor, he was a tiller of the ground. He was proud of his fruits, his flowers and the things which his own hands had brought up from the ground.

Abel had turned not to vegetable life, but with intense interest to animal life. He had set out and found the gentle sheep, attracted, perhaps, when he was a little boy by the little lambs which frolicked around the sheep. Instinctively his heart went out to them, and perhaps as a boy he had helped the little lambs when they had gotten into trouble and had fallen down.

He was a natural shepherd. His heart went out, a shepherd of sheep, and he protected the little lambs against the wolves and the other horrible creatures which were now beginning to curse the earth.

God was beginning to speak in many ways. The world will begin to get the story, in time, of the Lamb of God slain from the foundation of the world.

You cannot tell me, and I cannot tell you, whether Christ was not incarnate before in some other world where sin had entered. I cannot tell you, and you cannot tell me, whether He has not been incarnate since.

But I can tell you that wherever there is a sinner throughout the Universe, Christ will seek that sinner.

He is the Shepherd.

I know not just how God taught people.

In some way God taught Abel the Faith of God. Some way he understood that the right sacrifice to God was an humble and a contrite heart. Some way he understood that there was a Lamb of God to come to bear the sins of the world.

Mother Eve had told him that one day the Seed of the woman should bruise the head of the serpent; that one day sin, disease, death and hell should be destroyed by a Man, born of a woman; born under the law; "the Lamb of God who taketh away the sin of the world."

God established the form of sacrifice of the innocent lamb which kept alive for so many years the fact that Christ was our Passover, that Christ was that Lamb, and He taught it first to Abel.

Thank God There is Not One of Cain's Seed Living.

Thank God that they did perish.

Thank God that the flood swept away the race that had become so wicked.

Noah belonged to the race of Seth, the third son of Adam and Eve. Seth means "compensation." While Abel was murdered and had no offspring, so far as we know, and while Cain's progeny grew and grew and filled the earth with abounding wickedness, thank God that they all perished in the flood.

It is a mighty blessing when people perish and get out of the earth, if they are not converted. There is some hope for them when they have gone to hell. Christ will seek them there the same as He sought those who were disobedient in the days of Noah.

They are better off in hell than in the earth.

This first sin, which made Adam and Eve mean liars, self-deceivers within and telling a lie in the very presence of God, you will see exaggerated in Cain. When God would not accept his offering and did accept his brother's, then it burst out. He slew his brother because he knew his deeds were evil and his brother's righteous.

You have only to be good and true to make men hate you.

"But will not purity and love and devotion to humanity make men love you?" asks some one.

No. It will make a great many men hate you. The other night I heard that in a Presbyterian family where I was being discussed, a sweet, beautiful lady, looked upon as a most attractive lady, ground her teeth together and said, "Do not talk about that Dr. Dowie. I hate him. I would like to have my hand upon the rope that hangs him."

Some one turned to her and said, "Madam, are you a member of a Church?"

"I am. I am as good a Christian as you."

Her husband was an Elder in the Presbyterian Church, and joined in the gentlemanly wish that he might help to hang me.

"Why," said the person, replying, "do you not see you have the spirit of hatred? You are murderers. How dare you call yourselves Christians? 'He that hateth his brother is a murderer,' and you hate Dr. Dowie enough to want to murder him."

There is no difference now. The same spirit that was in Cain is in others, and in those who profess to be your brothers.

It was Cain's duty as the elder brother to protect Abel, not to murder him. It was his duty and his joy to rejoice that God had accepted his brother's offering, even if He had not accepted his, and to ask Abel to tell him how it was that God accepted his offering.

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Study this thing. Get a real deep understanding of it into your mind. Get into it. Think into it. Ask God to show you, and you will see humanity today.

The Spirit of Cain Manifested.

Cain was very wroth. His countenance fell.

The Lord said 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 coucheth at the door.

God spoke to him. I do not know just how God did it, but you see God was speaking to this man. God had a mode of speaking to men in that time.

You may be a theological, orthodox giant, and at the same time be the meanest devil who ever cursed the earth. Intellectual orthodoxy and intellectual expression of orthodoxy do not make you orthodox.

Right teaching may sometimes be in the mind of an evil person. It is what you do that makes you right or wrong. If you do the will of God from the heart, you will abide forever. He that doeth the will of God abideth forever. "If thou doest well, shalt thou not be accepted?" You will be accepted, if you live up to all your light and knowledge.

It was not merely that Cain sacrificed the fruits of the ground and Abel sacrificed a lamb; but it was that the one was a good man and the other was a bad man.

As we pass from this subject today, I think I hear that cry that came—that sent the answer back to God Himself when God said unto Cain, "Where is Abel thy brother?"

A murderer is always a liar, and I believe a liar is always a murderer. I never knew a man yet who was a liar who did not hate his fellowman.

Hate sin, but love your fellowman. If you are truly God's child, you will hate sin, but you will not hate any man.

The answer of Cain was a lie—"I know not."

He knew. He knew the spot where he had slain his brother. Yet he impudently looked into the face of God and said, "Am I my brother's keeper?"

My Brother's Keeper.

A man came to me once and told me that he was converted, and that I would be very glad to see him, no doubt. After he had told me what his message was, I told him that I was not glad to see him.

He wanted me to marry him to Miss So-and-so; she had expressed a desire that I should marry her. She was a peaceful girl, a good girl. I said I would not marry him to her, because, by a strange Divine Providence, I had found the woman whom this wretch had betrayed. She was then in the shelter of a home which God had provided for her through Christian love. I will never forget when I looked him in the face. I locked the door and put the key into my pocket before I started in on him, and he asked me what that meant.

I said: "You are not going to get out of that door until you do what I tell you. If you will not do what I tell you, you will not go out of that door unless it is with a policeman's hand upon your collar to take you to prison."

I asked him, "Where is Mary So-and-so?"

"I know not. What have I to do with Mary So-and-so?"

The villain had stolen her from her mother's home; had defiled her and flung her into the streets of the great city. God helped me to find her for her broken-hearted parents.

I said, "No. I am not going to marry you to Deacon So-and-so's daughter. I am going to marry you to Mary Brown (we will call her Brown). I intend to marry you within the next few hours. If you will not be married to Mary Brown within an hour or so, I will march you to the police cells. I will take the responsibility of arresting you until they can put you behind prison bars as a seducer and a thief, because you not only stole the girl, you stole her father's money, you wretch."

I married him to Mary Brown, but as I looked at him I heard him say, "I know not. Am I her keeper?"

It is this same story. He was a liar. I was a little sorry to marry him to Mary Brown, only I thought I might get him to repent; but I did it, and he is a tolerably nice fellow now.

He had been a villain all his life.

This is the thing you will meet with in life. When you enter into the ministry you meet a man who is steeped in vice and you will ask him where So-and-so is, and he will say, "I know not. Am I my brother's keeper? Am I that sister's keeper?"

He says he does not know. He knows all the time. You will not need to go back to Cain and Abel to find that. You will find that in Chicago today; in all the world. You will find that in your own heart if you do not take care. You will be saying, "I know not. Am I my brother's keeper?"

You say today to those in the churches: "Where is your brother? Where is your brother, fallen into the depths of sin away in the heathen lands?"

"I know not. I do not know where they are. What have I to do with the Chinese? What have I to do with the Indian? What have I to do with anybody? If they will go to the Devil, what have I to do with them? I know not. Am I my brother's keeper?"

We are our brother's keeper. Because these churches have not done their duty, our brothers are lying slain, slain, and their blood is crying out from the ground.

Apply this. See it. See that this same murderous principle is in humanity today.

The Spirit of Abel.

On the other side, see that this same spirit of Abel is here today.

Thank God that there are men who, although they are "vanishing breath," are living out their lives of self-sacrifice.

We must fill up the measure of the sufferings of Christ. The sufferings of Christ are not filled up yet. You will never reign with Him until you suffer with Him.

See that none of this accursed spirit gets possession of you. Some of you may have been born badly. A man said to me the other day, "I have had to fight, ever since I was born, that desire within me which thirsted to murder. But I know now where I got it. I read one of your sermons and I went to my old mother, a good old woman now, and I said, 'Mother, will you read that tract?' I left it with her. I went back to her one day and I said to her, 'Mother, tell me, did you hate me before I was born?' The old mother wept and said, 'John, I did. I hated you before you were born.'"

There are some of us in this world who know what this means.

You will never know how to pray for humanity until you understand not merely that humanity fell, but into what they fell. You will never know how to help them until you can sympathize with them.

The Story of "Butch" Hutchins.

Two years ago, a little less, perhaps, while I was sitting in my office, somebody said to me, "What a horrible brute he is who has just committed a murder within sight of where you are sitting." Then he told me how "Butch" Hutchins had taken a knife and stabbed another man in the Somerset Hotel, just a block away.

I said, "Who made 'Butch' Hutchins that brute? Have you made any inquiries? Do you know how he was born?" I took a little interest in that case. I knew some things about

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it I do not care to tell now. I know it would be too painful to tell.

What "Butch" Hutchins said on the night before he was hanged was true. He was only nineteen years of age. He was born of a harlot mother; of a drunken father.

He never knew virtue. He was steeped in vice. He drank from his mother's breast the accursed liquor in her milk, and he drank from the beer-pail as soon as he could drink. Liquor was given him sometimes in the form of whisky to soothe him when he cried. As he grew up, he was a cigarette fiend and a drunkard. He was a whoremonger and a liar. He was a thief. He was a devil.

He had been arrested 107 times. His only knowledge of law was a policeman's baton. Nobody had stopped him. He could not be reached. He was drunk half the time and often all the time.

When he was about to be hanged, he looked back upon his life and said, "I have never had a chance. I have been bad all my life. I have never been where I could be good."

You say it is not true, but I say it is true, and I tell you that rang through my heart.

That was just before I formed Zion's Seventies. I said, "It is time for Zion's Seventies to go out. They must go down into Twelfth Street and into every street and into every house, and no one must say that they never had a chance as long as we can reach them. Every creature must hear the Gospel, and they must get a chance."

Get this into your heart. Do not think of it merely as Abel and Cain, 5900 years ago. Think of it as Abel and Cain living today.

Healed and Spiritually Blessed Through Prayer.

SHAWOMET, RHODE ISLAND, September 25, 1900.

OVERSEER W. H. PIPER.

Dear Brother in Christ:—I sent you a request for prayer for my wife Matilda about a week ago.

The prayer was gloriously answered, accompanied with much spiritual blessing.

Her hearing, which I neglected to mention in my request, has been restored since.

She has bravely testified to the Lord's healing to her neighbors, and succeeded in stirring up the Devil somewhat. Glory to God!

May God bless Zion and LEAVES OF HEALING.

Yours in Christ, MAURICE J. ARNOLD.

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One hour,	$30.00
Forty minutes,	20.00
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Term of twenty lessons; time, one hour:	
Two in class,	$30.00
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All desiring lessons, see Miss Florence McFarland, 407, 1201 Michigan Avenue.

ZION IN LONDON

The REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church in Zion (Headquarters, Chicago, U. S. A.), will conduct a

SERIES OF MEETINGS DAILY

(Except Saturdays and Sundays)

AT 3 AND 8 P. M., IN

ST. MARTIN'S TOWN HALL

CHARING CROSS

From October 10 to October 31, 1900

and on

Sundays in Holborn Town Hall, Gray's Inn Road

AT 3 AND 7 P. M.

Further particulars and Zion's weekly publications, LEAVES OF HEALING, post free, 4d; THE COMING CITY, fortnightly, post free, 6d, may be had from Zion Publishing House, 33 Rosebery Avenue, London, E. C.

ALL SEATS FREE FREEWILL OFFERINGS

Christ is All and in All

To All who Love the Truth in London

AS THE MESSENGER OF GOD'S COVENANT I SEND FORTH THESE WORDS:

I have brought the Banner of the Christian Catholic Church in Zion to this Seat of Empire, believing this to be God's will.

BENEATH ITS FOLDS I WILL PREACH

1. The Everlasting Gospel of the Kingdom of God.
2. Repentance, Restitution. Salvation, Healing and Holy Living.
3. Baptism by Triune Immersion.
4. Obedience, the Royal Law, and the Eleventh Commandment.
5. Christian Union in Church, Home, Business and State
6. The Downfall of all forms of Apostasy and Tyranny in Church and State in all Nations.
7. "The Restoration of All Things, whereof God spake by the mouth of His Holy Prophets which have been since the world began."—Acts 3:21.

Faithfully thy friend and God's servant,

JOHN ALEX. DOWIE.

All who come are heartily welcome, especially who come in the Name of Jesus, seeking God's blessing

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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.

Lie of the Chicago American Nailed Down.

September 22, 1900—False statement, alleging that Eugene Savage was illtreated by members of the Christian Catholic Church.

Lie of the Chicago Record Nailed Down.

September 22, 1900—False statement, alleging that Eugene Savage was illtreated by members of the Christian Catholic Church.

Lies of the Chicago Chronicle Nailed Down.

September 22, 1900—False statement, alleging that Eugene Savage died in a "Zion hospital" and that he was illtreated by members of the Christian Catholic Church.

October 4, 1900—False statement, alleging that Zion lacemakers from England may not be allowed to come to the United States.

Lie of the Chicago Tribune Nailed Down.

September 24, 1900—False statement, alleging that Elders Moot and Basinger promised to remain away from Mansfield.

Lie of the Chicago Inter Ocean Nailed Down.

September 24, 1900—False statement, alleging that the police rescued Elders Moot and Basinger from the hands of the mob at Mansfield, Ohio, Lord's Day, September 23, 1900. The fact is that the mob turned the Elders over to the police when it had done as it liked with them.

Lie of the Chicago Times-Herald Nailed Down.

September 24, 1900—False statement, alleging that the police rescued Elders Moot and Basinger from the hands of the mob at Mansfield, Ohio, Lord's Day, September 23, 1900. The fact is that the mob turned the Elders over to the police when it had done as it liked with them.

Lies of the Chicago News Nailed Down.

September 24, 1900—False statements concerning the funeral of Eugene Savage and a point-blank lie, alleged to have been signed by the Rev. Johnston Myers, alleging that Immanuel Baptist Church bore the funeral expenses. The Christian Catholic Church in Zion paid the expenses.

October 4, 1900—False statements copied from English papers concerning the visit of the General Overseer to Nottingham, England.

Lies of Other City Papers Nailed Down.

London (England) *Daily Mail*, August 30, 1900—False statements concerning the movements of the General Overseer in London.

London (England) *Daily Mail*, September 3, 1900—False statements concerning Zion Lace Industries and the General Overseer's plans concerning them.

London (England) *Daily Mail*, September 4, 1900—False statements concerning Zion Lace Industries and the securing of employees from Beeston, Notts, England.

London (England) *Daily Mail*, September 5, 1900—Absolutely false statement, alleging that the General Overseer will not be allowed by the laws of the United States to contract for lacemakers from England.

London (England) *Star*, September 14, 1900—A long article, containing some truth and many wicked lies concerning the General Overseer and Zion.

London (England) *Daily Mail*, September 14, 1900—A sensational article, with three illustrations, containing some truth and many lies concerning the General Overseer and Zion.

Denver (Colorado) *Times*, September 16, 1900—False statements concerning the General Overseer and Zion.

Columbus (Ohio) *Journal*, September 16, 1900—An article signed by M. C. Spaulding, containing many lies concerning Zion teaching.

London (England) *Daily Mail*, September 17, 1900—False statements, alleging that the General Overseer's visit to England is for the purpose of obtaining money from "weak-minded" people.

Cedar Rapids (Iowa) *Reporter*, September 18, 1900—False statements concerning the movements of the General Overseer in London, England.

Burlington (Vermont) *News*, September 19, 1900—A reprint of the New York *Herald* article concerning the General Overseer and Zion. This article, while in the main true, contains many false statements.

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Columbus (Ohio) *Dispatch*, September 20, 1900—False statements concerning the troubles in Mansfield, purported to have been made by Mayor Brown.

Mansfield (Ohio) *News*, September 20, 1900—A long malicious article, full of false statements, alleging that the "Dowie Movement" in Mansfield is "about petered out."

Mansfield (Ohio) *Shield*, September 21, 1900—False statement, alleging that Mary Shrider, of Lima, Ohio, recovered from illness through taking medicine.

Mansfield (Ohio) *Shield*, September 21, 1900—Malicious and wickedly false statements, alleging that Zion is to blame for the trouble in Mansfield and that Zion Elders should be arrested for breach of peace.

Waukegan (Illinois) *Sun*, September 22, 1900—False statements, alleging that Eugene Savage was illtreated by members of Zion.

Mansfield (Ohio) *News*, September 22, 1900—False statements, alleging that the Governor of Ohio could not send troops to Mansfield unless the civil authorities called for them.

Toledo (Ohio) *Blade*, September 24, 1900—A long article containing many false statements concerning Zion in Mansfield, Ohio.

Kansas City (Missouri) *Journal*, September 24, 1900—False statements concerning the General Overseer and his movements in Europe.

Cincinnati (Ohio) *Enquirer*, September 24, 1900—False statement, alleging that Elders Basinger and Moot promised never to return to Mansfield, Ohio.

Waukegan (Illinois) *Sun*, October 4, 1900—False statements, alleging that the General Overseer will not be permitted to bring Zion lacemakers from England to the United States.

Cleveland (Ohio) *World*, September 24, 1900—A long sensational article, profusely illustrated, containing many wickedly false statements concerning the trouble in Mansfield. The article closes with a long tirade against the General Overseer, containing a number of the most ridiculously false statements.

Cleveland (Ohio) *Leader*, September 27, 1900—A most wicked and malicious statement alleged to have been made by William S. Capellar, editor of the Mansfield (Ohio) *News*. The article, which is a long one, contains many absolutely false statements and is given with the avowed purpose of excusing the unlawful actions of the Mansfield mob and lawless city officials.

Lies of the Country Press Nailed Down.

New Whatcom (Washington) *Reveille*, September 4, 1900—Many false statements concerning the General Overseer and Zion.

Victoria (British Columbia) *In Black and White*, September 8, 1900—A vile article, full of the most indecent vulgarities concerning Elder Eugene Brooks, containing among others a criminal libel that the Elder murdered a child.

Victoria (British Columbia) *Colonist*, September 11, 1900—False statements concerning the Zion Mission in Victoria.

Lima (Ohio) *News*, September 18, 1900—False statements concerning the illness of Mary Shrider.

Samoni (Iowa) *Herald*, September 19, 1900—False statements concerning the General Overseer in London, England.

Crestline (Ohio) *Advocate*, September 20, 1900—False statement, alleging that Elder Basinger was in mortal terror when mobbed at Mansfield.

Lima (Ohio) *Times-Democrat*, September 20, 1900—An absolutely false statement, alleging that Mary Shrider, of Lima, Ohio, received healing at the hands of the doctors at a hospital. The truth of the matter is that the child received healing in answer to prayer before she was abducted from her home by the police.

Lima (Ohio) *News*, September 20, 1900—False statements, alleging that a letter written by a member of Zion in Lima, Ohio, contained "virulent billingsgate." Also false statements, alleging that Mary Shrider was improving through the taking of medicine; also false statement alleging that the members of Zion in Chicago, Illinois, had adopted medicine.

Lima (Ohio) *News*, September 21, 1900—False statements, alleging that Mary Shrider recovered through taking medicine.

Lima (Ohio) *Republican-Gazette*, September 21, 1900—False statement, alleging that Mary Shrider recovered through taking medicine.

Lima (Ohio) *Times-Democrat*, September 21, 1900—False statements copied from St. Mary's *Argus*, alleging that the day of miracles is past.

Lima (Ohio) *Republican-Gazette*, September 25, 1900—False statement, alleging that the trouble in Mansfield was caused by reflection on the chastity of Mansfield women, published in LEAVES OF HEALING.

Lima (Ohio) *News*, September 24, 1900—False statements, alleging that Elders Moot and Basinger admitted that they were to blame for being mobbed in Mansfield, Ohio. Also false statements concerning the ministry of Elder Fockler in Mansfield.

Lies of the Religious Press Nailed Down.

The Premananda Tidings, Calcutta, India, August, 1900—False statement, alleging that the General Overseer has not the Spirit of Christ.

The Northwest Baptist, Winnipeg, Manitoba, Canada, September 1, 1900—An article containing many most maliciously false statements concerning the General Overseer.

The Herald of Truth, Elkhart, Indiana, September 1, 1900—A wicked and blasphemously false statement in a scurrilous article entitled "Dowieism in the Light of Divine Healing."

The Gospel Messenger, Elgin, Illinois, September 22, 1900—False statements concerning the General Overseer in London, England.

LARGE PICTURES OF CONSECRATION OF ZION TEMPLE SITE NOW READY.

AT THE moment when the General Overseer was offering the Prayer of Consecration of Zion Temple Site, when all the assembled thousands stood in the attitude of reverent devotion, a photograph was taken by Zion's Photographer, Mr George R. Lawrence. This photograph was made with the largest camera ever constructed, upon one of the largest plates ever used for photographic purposes.

The photograph itself is twenty-four inches wide and ninety-four inches long. From this a halftone engraving has been made, the largest in the world, being the same size as the photograph.

Pictures from this halftone have been printed in Zion Printing Works upon heavy enameled paper, and will be sold for twenty-five cents each, or mailed for twenty-five cents plus five cents for postage.

Every member of Zion should have one of these wonderful pictures and buy several to send to his friends.

The picture is full of spiritual power.

Send all orders to ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago.

Elders, Evangelists, Deacons and Deaconesses, as well as Conductors of Zion Gatherings, should, together with every member and friend of Zion, *use Zion's Bible Class studies in their personal study of the Holy Scriptures*, and also in the family gathering as well as in Seventy work and cottage meetings. The scope of these lessons is covering *the teachings of God's Word concerning every relation of life, as well as blessed fellowship in spirit, soul and body with a Triune God.* To neglect this is to despise opportunities. To push it aside is to count something else more important. Not to meditate on God's Word day and night, as well as to *read it, grasping the sense and cultivating an understanding heart*, means you do not wish God's richest blessing upon you and the greatest success to come from your labors.

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NOTES OF THANKSGIVING TO ZION'S GOD

Many Healings and Spiritual Blessings in Zion.

7700 EMERALD AVENUE,
CHICAGO, ILLINOIS, October 1, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I thank the Lord for the truths I have received in Zion.

I thank you and Mrs. Dowie for the teaching of full Salvation, which I never heard taught in the denominational churches. I believed in full salvation for spirit, soul and body, but never considered for a moment that it was to be in the present age.

I do thank my Heavenly Father for the truth as it is in Christ Jesus.

I have been a member of the Methodist, the Presbyterian and the Christian churches. I was non-sectarian, but felt I must go to meeting somewhere.

I never found the whole truth preached as it is in the Written Word. I would compare what I heard with the Bible and found the teaching often wrong.

When I came into Zion, God showed me that Zion taught the truth in accordance with the Word of God.

I united with the Christian Catholic Church in Zion March 5th and was baptized April 9, 1898.

I have received exceedingly abundant blessings for my spirit, soul and body.

Previous to coming into the Christian Catholic Church I was afflicted with kidney trouble, rheumatism, catarrh, bronchial trouble and constipation. After I heard the first sermon in Zion Tabernacle, I studied the Word about swine's flesh and some other things about Divine Healing.

I asked the Lord in prayer to take away all desire for pork and realized that my prayer was answered.

I then sought healing the same day, in the forenoon. The rheumatism was gone at noon and in a few days my kidney trouble was all gone.

The catarrh and bronchial trouble were still hanging on, until the following October, when I went to Zion Tabernacle one Friday afternoon.

Mrs. Dowie was teaching on Divine Healing. At the end of her talk she prayed for all the sick, that they might have the proper faith to enter the prayer room.

I prayed at the same time to be healed just then. The prayer was answered in my behalf. I arose well and went home rejoicing in the Lord.

It is now over two years since I was healed of all those diseases. I am free now, and have been ever since. The constipation was healed at the same time my kidneys were.

May God bless this testimony to others.

Your Sister in the Lord, (MRS.) M. E. EVANS.

Confirmation of Mrs. Evans' Testimony.

7700 EMERALD AVENUE,
CHICAGO, ILLINOIS, September 19, 1900.

DEAR GENERAL OVERSEER:—I wish to testify that I know these all to be facts which my dear sister (Mrs. Evans) has stated.

We give God all the glory and praise, and extend our hearty thanks to you and Mrs. Dowie.

I pray God to bless you and yours, and bring you safely home again.

Your Sister in the Lord, (MRS.) SARAH J. HUNTER.

Mother Healed of Typhoid Fever. Little Girl of Severe Illness.

ASHTABULA, OHIO, October 3, 1900.

OVERSEER PIPER.

Dear Brother in Christ:—I received your letter stating you prayed for me.

It is with pleasure I write my testimony.

I had the symptoms of typhoid fever as near as I can say, and think I would have been a very sick woman but for the answering of our united prayers.

After writing, I was taken with a severe attack of cholera-morbus, but the Saturday and Sunday you said you prayed for me I began to recover.

My fever symptoms all left, my strength and appetite returned in a great measure, and I began to work as usual.

The bowel trouble continued for a week, but did not give me great inconvenience. Now I am very much better.

I also wish to tell of the healing of our little girl. She was taken very sick, vomiting, and was very pale.

My motber and myself prayed for her and she went to sleep and awoke seemingly well. She slept three hours; then she went to bed, slept all night, got up in the morning, ate a hearty breakfast, went to sleep and slept for two hours, and awoke perfectly well.

She is nearly three years old and has been delivered twice before the very same way.

Two of my other children have also been healed. It seems very wonderful to me, for they generally are very sick with some disease after vomiting so.

I could tell a dozen other instances where we have been healed and kept.

My prayers are for Zion and all the members and officers, and our beloved General Overseer and his family.

May God abundantly bless you.

I thank you very much for your prayers.

(MRS.) SARAH E. FRARY.

Healed of Injury.

EDINBURG, OHIO, September 19, 1900.

DEAR OVERSEER PIPER:—On Lord's Day morning, the 16th, I was taking a horse to pasture. She jumped sidewise suddenly, almost upon me, just scraping my foot with her shoe.

I am very sorry to say that I lost my patience with the horse and jerked her by the hitching-strap, which I held in my right hand. I struck her muzzle at the same time. This to me especially would be open sin, for I have believed for many years that it was very wrong to strike a horse in the face.

My wrist struck the bit-bar fair on the end, the full force of the blow driving the iron point of the bar into the joint of the wrist, where the big cords of the arm pass over the joint into the hand.

In an instant of time I was in an agony of pain. I saw my sin, and cried to God for mercy and forgiveness.

Not until I had walked several rods, getting fainter all the time and lying down for fear I would fall under the horse's feet, did relief finally come.

Then the pain was removed in answer to my prayers, and I broke out all over with perspiration.

Although the pain was about all gone, I found my arm was nearly paralyzed and hung a heavy weight at my side.

At about 6 o'clock in the evening I telegraphed to you.

I rested well that night and the next morning could use my arm quite well, but not the hand.

Since then healing has gone right on.

Yesterday and today I worked right along cutting corn and digging potatoes, putting in full time.

It is a wonderful deliverance, for which we are very thankful to God.

Your humble Servant in Jesus, G. G. NORTHROP.

Brother Healed of Typhoid Fever.

BROOKSTON, INDIANA, September 27, 1900.

OVERSEER W. H. PIPER.

Brother in Christ:—Our brother was greatly benefited by your prayers.

We did not have a doctor, but I think he had typohid fever.

He had been confined to his bed with chills and fever for some time before we sent a request.

Since that time he has been up and around, with neither chills nor fever.

He now has a good appetite for food, which he had lost almost entirely previous to prayer.

Words cannot express our gratitude to God for the wonderful manifestation of His healing power, and also for the cleansing and keeping which has been exercised in our home.

We heartily thank you and all of Zion for its wonderful teaching.

Your Brother in Christ, GUY K. NEAL.

God Heals of Indigestion and Constipation.

WINTERSET, IOWA, September 22, 1900.

OFFICERS AND MEMBERS OF CHRISTIAN CATHOLIC CHURCH IN ZION.

Dear Friends in Christ:—I praise and thank God for blessing me in answer to the prayers of the Overseer of the Christian Catholic Church in Zion.

Many years I thought I was obliged to take many different medicines for indigestion and constipation. None of them cured me.

But when I received Zion teaching, I gave up medicine, covenanting to take no more.

I for the first time am well, in answer to your prayers.

I thank and praise God that He has sent His Messenger of the Covenant to teach God's way and will, and has given him so many co-laborers.

I desire a preparation by the Holy Spirit, that I may witness and work for the Kingdom of our God and His Son. (MRS.) MATILDA POWELL.

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ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

HORRIBLE CRUELTIES.—With deepest sympathy for the friends of the martyred missionaries, and with intense indignation at the Devil and the wicked Government which planned the massacres, we record the murder of about 162 in all of the Protestant missionaries, and hundreds of Chinese Christians and not a few Roman Catholic priests.

Some of our friends in Shansi, who had read Leaves of Healing with interest, were stripped and robbed, beaten to death with clubs and kettles, and their heads were then hung up at the village gates.

One party hid several days in the mountains. Later they were caught, handcuffed and chained, with heavy iron collars on their necks, and forced to walk many miles without food, and later were hacked to pieces or thrown into the flames.

The treacherous Governor of Shansi invited to his yamen a large party of missionaries for "protection." They went. Then forty Boxers were admitted, and the thirty-three men, women and children were all butchered. Their heads were put in baskets and hung at the city gates. In some cases the hearts were cut out and sent to Pekin. It is believed in Pekin that the Governor sent a dispatch claiming a reward for this deviltry.

Culture Without God.—Be it remembered that these barbarities have been planned and carried out by a set of men who can equal any in the world for polish, courtesy and literary culture. The educated Chinese high mandarin is a most cultivated and dignified Confucian gentleman, and the average Western diplomat is easily deceived by him. Culture without God easily becomes bloodthirsty barbarism (Romans 1:28).

"Without natural affection" are those who know only the worship of demons. One party of missionaries arrived at Hankow after suffering many tortures on the road for weeks. They were robbed. They were stripped of everything but drawers. They were mobbed from one town to another, and women and children were harried and at length beaten to death. One wounded lady was murdered by their drawing a heavy cart over her. The burning July sun blistered the naked back of one woman and maggots bred in her flesh until death ended her misery.

The Mansfield Boxers have been as cowardly and, if they had dared to do it, would have acted as cruelly as the Chinese Boxers. The latter are less guilty, having far less Christian teaching. In China the most guilty parties are not the rowdies, but the proud self-righteous rejectors of Christ, the Confucianists. In Ohio the most guilty parties are not the paint-brush rowdies, but the proud self-righteous rejectors of Christ, the worshipers of Baal in the higher degrees of Freemasonry (Luke 12:47, 48).

A Chicago Boxer.—In contrast with the Christian spirit shown by the First Baptist Church in Columbus in protesting to the Governor against the persecutions in Mansfield, we have this in a letter written September 26th to Deacon A. F. Lee, by Rev. Johnston Myers, who is supposed to be one of the most godly of the Chicago Baptist preachers:

I think the people of Mansfield do exactly right in driving such an institution from their community, if possible; something should be done to protect the weak-minded, suffering, easily influenced of our communities.

These are the principles of an Asiatic heathen. It is fitting that this inciter of anarchy and bloodshed wrote me his purpose of joining the Masonic order, when he could afford it. No wonder that he published in the Chicago *Daily News* of September 24th a number of false statements about the Christian Catholic Church in Zion and concerning the death of Eugene Savage.

Sowing the Seed.—Elder Viking was to send 2000 copies of tracts and papers to the soldiers at Tien-tsin.

He writes of many Europeans and Americans leaving Shanghai:

But Zion remains. We do not care to leave until we have to do so. God has taken from our hearts all thoughts of death. We believe He wants us to live for the Chinese. We do not believe all that we hear. If the Devil intends to smash up Shanghai, he will keep still till he is ready. Several dates have been fixed, but they have come and gone.

On account of all this excitement it is hard to do work among the missionaries. Many have suffered a great deal before coming here, and it takes time to get cooled down. Also, as Shanghai has been in fermentation the great topic for conversation among the people has been safety.

But Zion here is not idle. I have this week rented a Chinese house for $11 per month. In a few days a signboard outside will tell the people, "Zion Tabernacle No. 1." This house is right behind ours.

Mr. Li and family will live there, as there are two rooms upstairs and two rooms downstairs, besides the chapel. The chapel is small and will probably not seat more than thirty or forty, but it is No. 1 and will be the place where I expect to do a great deal of teaching and individual work with Chinese.

The people of Shanghai are not in the frame of mind yet to inquire into doctrines, as they are busy burning candles and worshiping idols to get protection in these days of blood and death, so we cannot do much among them.

I therefore think best not to develop street preaching as yet, nor to open any larger meeting place, but to make tracts and study.

Zion meetings are held regularly every forenoon at 10 o'clock for Chinese. This is in the line of teaching on Prayer, Faith, Living, etc.

These meetings are held primarily for the Li family and others who are interested.

After the meeting study of the language, every afternoon translation work, and every evening tired. That is the schedule while it continues hot.

I shall take Li with me in visiting foreign homes with tracts, and we are talking about Mrs. Viking taking Mrs. Li sometimes on the same kind of work.

We cannot very well carry our baby in the heat, and a pile of the literature is heavy in itself, so Mrs. Viking and I cannot very well go together in a stretch of house visitation.

Divine Healing teaching, accepted and obeyed, would accustom missionaries to trust their bodies to God in everything. To trust God alone for healing and health is a good training and preparation for trusting the body to Him when in danger from robbers or rioters (Psalm 91).

Missionary Revolvers.—We hope that very few Protestant missionaries have trusted to such carnal weapons as revolvers. But we have read of some who died "gallantly defending" themselves and families with firearms. It were better for Christ's cause had these brethren taken the posture of Stephen: "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts 7:60.)

Mission Lectures.—Mr. Mason lectures on Missions in Zion College every Monday at 9:45 A. M. Recent subjects have been "Zion Missions in Genesis" and "Zion Missions in Psalms."

All nations whom Thou hast made shall come and worship before Thee, O Lord;

And they shall glorify Thy Name.—Psalm 86:9.

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By REV. W. F. MATTHEWS, M. A., B. D., Principal Preparatory Department.

WITH thanks to God for all His favors, we are pleased to state that the work of Zion Schools in all departments for the school year is now well under way and seems to be opening up very auspiciously.

If increasing numbers is an evidence of prosperity, then the work must be considered exceedingly prosperous. Its growth is certainly most remarkable.

The number of students now enrolled is 125 in the Ministerial and College and Preparatory Departments, and is increasing daily. Besides this, there are enrolled in four Tabernacles or Junior Schools more than 175 scholars of the various grades.

Last year the total number enrolled during the whole year was 200 (including, however, only one Junior School.)

This is an increase of fifty per cent, and we still have the year before us. From present indications many new scholars will yet be received.

Have we not reason to praise God and thank Him that we are permitted to see so many of the young people of our families, who are the hope of Zion, gathering to be taught the ways of God and the Full Gospel, even in the daily routine of regular school and class work?

But increase of numbers is not the only indication of prosperity, nor is it, perhaps, the greatest. Best of all is the earnest and devoted spirit of the pupils which augurs well for the future and helps to prove that God has an important work for Zion to do in the building up of His Kingdom here on earth.

No one can look into the faces of this noble band of young people, as they gather each morning for special devotional exercise, without feeling that here are gathered an energy and a latent power which, by the grace and favor of God, are to move the world as it has never yet been moved, and bring it to see what can be done by a consecrated and educated manhood and womanhood thoroughly given to God for service.

A large proportion of the old students is back again, and there are also many new students who come to us from various parts of this land and from other lands all around the circle of this globe.

Thus has the promise of the old magician been fulfilled in Zion with high spiritual meaning: "I will put a circle round the globe." Zion with her Full Gospel and her teaching for pure and clean lives has indeed put a circle around the earth, and is drawing into one center noble men and women from all around that circle to help in the fuller establishment of the Kingdom of our glorious Lord and Master.

Already this year they have come to us from Pekin, China; from Japan and from Armenia; from Ireland's green isle; from Denmark and Norway and Sweden; from little Switzerland and from Germany; and in our own land from the Pacific Coast; from Old Virginia; from the prairies of Kansas and Nebraska; from the wheat fields of Minnesota and the Dakotas; from Iowa and Indiana, and even from Ohio with its Mansfield; from the old Commonwealth of Massachusetts and from old Kentucky; from New Jersey and from New York, the Empire State.

How refreshing and encouraging it is when receiving a new pupil to have his father say: "This boy was healed of St. Vitus' dance," or to hear a pupil himself say, "I was brought here by reading Leaves of Healing and becoming acquainted with some wonderful healings among my friends, and by experiencing the blessings of God's healing power upon my own body. And so I want to know more of this work, and to learn what it means."

Others send their children, being anxious to get them under different influences than those in the public schools.

There are many Zion people who are having difficulty in securing admission for their children to the public schools on account of refusing to have them vaccinated, and for such it is a blessing to be able to send their children to a place where they will not be obliged to submit to such an indignity. So Zion schools are bound to grow, and must prosper with the continued favor of God toward them.

And what is the attraction which draws such men and women from these different sources? It is not fine or magnificent buildings set in large fields with beautiful lawns, for we have them not. It is not a splendid endowment whose total cannot be written with less than seven or eight figures, for we have it not. It is not in costly laboratories or expensive appliances or furnishings, for these things are not yet seen in Zion. What, then, is the great attraction which brings so many people of different tongues and nations and ages, and those who have had such differing advantages, from near and from far? It is something that the world cannot understand, for this work surely has a management higher than human; even a direction that is truly Divine: for God is its Leader and its Guide. And from Him, too, come the supplies needed for the carrying on of the work, and that is better than having millions of endowment. Besides there are many other causes which bring our students together.

The Musical Department, under Conductor Rice for vocal and Miss McFarland for instrumental instruction, is becoming an important part of Zion's educational work.

It offers advantages of first-class order. In another column of this paper will be found Miss McFarland's terms, in accordance with which arrangements may be made for either class or individual instruction.

Deacon C. W. Post, of Zion's Department of Art, will form a class in painting as soon as a suitable room can be secured. His terms will be $5 for twelve lessons. Names of intending pupils should be sent in to the Principal of the Preparatory Department.

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REV. F. A. GRAVES, SUPERINTENDENT.

AND WHEN He had left speaking, He said unto Simon, Put out into the deep, and let down your nets for a draught.

THESE were the words of Jesus to Simon Peter one morning as He was walking by the Sea of Galilee, sometimes called Sea of Tiberias, and sometimes Lake of Gennesaret.

Simon and other fishermen had been fishing all night (which was the time they fished in that country) and in the morning they were washing their nets. No more fishing that day. They must wait until another night.

Jesus came along and a large number of people soon collected to hear Him.

He got into a little boat and pushed off a little way from the shore and taught the people. We do not know what He talked about. Perhaps it was about faith.

He might have told them what wonderful things they could do if they only had God in their hearts.

Perhaps He said, "Now, you fishermen have been out on the lake all night and you have caught no fish there. But if I tell you to go right out there now in the daytime, if you go in faith, you will get a great many fish."

Perhaps He spoke of the mustard seed, which was so small, yet, if planted, it would become the greatest of herbs, and the fowls of the air would come and lodge in the branches.

At any rate, after He had taught them awhile, He said to Simon Peter, "Put out into the deep, and let down your nets for a draught."

Simon said, "Master, we have toiled all night and caught nothing, but at Thy word I will let down the net."

When he did so, they enclosed a great multitude of fishes, and the nets were liable to be broken.

Jesus wanted them to learn by this what great results would come to them in their work if they let Him guide. God wants to do wonderful things for us, but He cannot unless we are willing to go out into deep water. Trust Him completely. Give Him a chance to show His power.

Rev. Arthur T. Pierson once said, "God's command is our enablement." That means that whatever God commands us to do, He will surely give us the power to do if we will trust Him. He is bound to do His part.

The Apostle Paul once said, "I can do all things in Him that strengtheneth me."

George Müller said, "Strong faith comes from enduring strong trials."

As the steel is tempered and made strong by plunging it into both fire and water, so God tempers His children by allowing them to pass through testing places.

Let us get out into deep water and give God a chance at us.
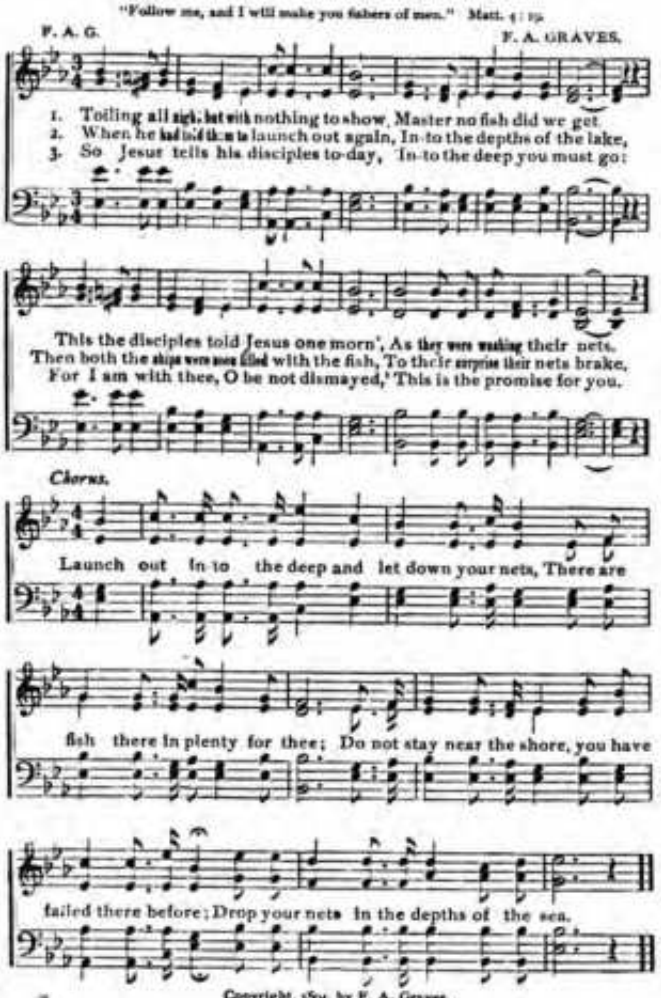
Let us ask of Him great things and expect great things. Then when He asks us to go into deep water, or, in other words, into some unexpected places, where we had never expected to go, let us go bravely forward, remembering the words of Jesus, "Lo, I am with you alway, even unto the end of the world."

He will Hear us.—1 John 5:14.
He will Help us.—Deuteronomy 8:2.
He will Heal us.—Exodus 15:26.
He will Hold us.—Isaiah 41:13.
He will Hide us.—Psalm 27:5.
He will Honor us.—Samuel 2:30.

Launch Out Into the Deep.

"Follow me, and I will make you fishers of men." Matt. 4:19.

F. A. G. F. A. GRAVES.



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ZION COTTAGE MEETINGS.

By REV. JOHN G. SPEICHER, Overseer in the Christian Catholic Church in Zion for Chicago.

EVER since the organization of the Christian Catholic Church in Zion there has been an earnest desire on the part of the General Overseer to expand the work of the ministry to include meetings in the homes of our people during the week.

When Zion's Seventies were organized, the plan was to open a Cottage Meeting in every district of the Seventies.

During the beginning of the work of the Seventies and their training, the time was fully occupied in getting them fully established.

The work of Zion's Seventies at first was comparatively new, and it required careful personal attention to make it successful.

Consequently, up to the beginning of the present year, nothing definite had been done in connection with the Cottage Meetings.

During the All-Night Meeting of Prayer and Praise in Central Zion Tabernacle, at the beginning of this year, the General Overseer made the remark that it was his intention and expectation to see the work so enlarged in Chicago during the coming year, that before the beginning of the new century there should be at least one hundred places controlled by the Christian Catholic Church where the Full Gospel should be preached.

At that time the "Three Months' Holy War" had just come to a close.

All Chicago had been stirred to its foundations because of the strong witness of the General Overseer against organized evil, and especially against the hosts of hell in Chicago.

The people were ready for an active campaign.

There were already six Zion Tabernacles in Chicago: Central, South Side, West Side, North Side, the Bohemian and the one at 3521 Dearborn Street, which has now become the German Zion Tabernacle.

There were also perhaps ten or fifteen Cottage Meetings in activity, but not more.

When we were ordained to the office of Overseer for Chicago, the Lord placed upon us the burden of the organization of the Cottage Meeting work.

It became a burning issue with us.

At every opportunity we presented it to the people and to the officers.

We immediately obtained the coöperation of the Seventies, the Elders and the people who had homes which could be opened for this purpose.

We began the work about the month of June, expecting to prepare the way for a successful prosecution of the work when the cool weather began.

We are glad to be able to report that at the present writing we have more than one hundred Cottage Meetings in full and successful operation.

This exceeds our expectation by about three months.

To show that excellent work has already been done in these meetings, we only need to cite the fact that in the West District, over which Elder Stevens has charge, during the month of August there were more than 1500 attendances at the thirty-five Cottage Meetings which were then in operation, and there were more than 1600 during September.

No religious denomination of any name at any time has ever been able to make such wonderful progress in so short a time.

Never before have any people had so many successful meetings in so many homes in one city.

It would be impossible for any other people to maintain an interest in such meetings. They have no experience worth relating, and have little zeal to try to induce others to come into possession of what they do not themselves possess.

Zion has a testimony which is valuable and practical.

Below we append a list of the meetings as far as they have been reported.

This list will of necessity be imperfect, and will require changes from time to time.

There will be constant additions, and some will have to be eliminated from the roll.

All who desire to open their homes for Cottage Meetings will please write to me direct.

Any Seventies who are capable of conducting meetings in German, Scandinavian or other languages, please consult with me.

We desire the earnest prayers and coöperation of all who love the Lord Jesus Christ, for this important work in Zion.

North Side.

NAME.	ADDRESS.	TIME.	LEADERS.
Mrs. L. D. Offner	415 Cuyler Ave	Monday evening	Deacon's's Hertrich
Bert E. Rossiter	131 Lewis St.	Monday evening	Deacon Fogwill.
Mrs. Ellen Smith	455 Wolfram St	Tuesday 3 P. M	Deacon Fogwill.
Mrs. A. S. Lasley	533 Seminary Ave	Wednesday 3 P. M	Deacon's's Hertrich
Mrs. J. W. Swanson	1946 N. Hermitage Ave.	Wednesday evening	Elder McClurkin.
Mrs. M. N. Doose	163 Larrabee St. *	Thursday evening	Elder Armstrong.
Mrs. Ernstine Kasch	361 Orchard St. †	Friday evening	C. Thauer.
C. Freise	501 Wolfram St	Friday evening	Elder McClurkin.
J. W. Ries	471 Summerdale Ave	Friday evening	C. J. Westwood
L. J. Schwartz	83 Fremont St	Saturday evening	Deacon Post.

Central District.

NAME.	ADDRESS.	TIME.	LEADER.
Mrs. Pauline Weck	2901 Wallace St.	Tuesday evening	Ellis Miller.
E. A. Parsons	128 Seventy-sixth Place.	Tuesday evening	Deacon Kessler.
W. H. Reeve	32 East Sixteeth St.	Tuesday evening	W. H. Reeve.
Mrs. Amelia Green	2931 Dearborn St.	Tuesday evening	Deacon Fogwill.
Mrs. Emaline Sisson	1425 Michigan Ave.	Tuesday evening	Miss Anna Reakirt
Working Girls' Home	16 East Sixteenth St.	Tuesday evening	Deacon Fogwill.
T. J. Anderson	2723 Wabash Ave.	Wednesday evening	Elder Inouye.
Mr. Turner	1232 La Salle, St.	Wednesday evening	Mrs. Mason.
J. H. Silver	1703 Michigan Ave.	Thursday evening	Mr. Stauffacher.
H. C. Carr	1311 Michigan Ave.	Thursday evening	Deacon Kibbey.
Mrs. Ella Nelson	37 East Sixteenth St.	Thursday evening	Ella Nelson.
A. L. Parker	3524 Wallace St.	Thursday evening	Miss N. Starrett.
Mrs. L. G. Wagner	1616 Wabash Ave.	Thursday evening	Deacon'ssSpeicher
Mr. Oliver	3243 Armour Ave.	Thursday evening	Deacon Fogwill.
Bap. Col. Ladies' Home	1320 Indiana Ave.	Thursday evening	Deacon's's Robbins
Mrs. Maria Thomas	2358 Indiana Ave.	Friday evening	Elder Fockler.
Mrs. Elizabeth Lee	1903 Michigan Ave.	Friday evening	Deaconess Hill.
Mr. McDonald	2256 State St.	Friday evening	Chas. E. Robinson
A. J. Connor	48 Twelfth St.	Friday evening	Mrs. Mason.

South Side.

NAME.	ADDRESS.	TIME.	LEADER.
Mrs. E. Hiller	4412 La Salle St.	Sunday morning	Evang. Fisher.
D. W. Hawkins	4817 Champlain Ave.	Monday evening	Evang. Moody.
Julius Rades	3607 Lincoln St. †	Monday evening	Elder Richert.
Mrs. E. E. Woodman	636 Fifty-sixth St.	Monday evening	Mrs. Mason.
Robert Murdock	6939 Kimbark Ave.	Monday evening	Elder Stith.
Mrs. I. Ludwigson	8727 Buffalo Ave. *	Tuesday evening	Elder Armstrong.
E. Hollatz	5305 Bishop St.	Wednesday 3 P. M.	John H. Shaw.
M. A. Walters	3723 Wentworth Ave.	Wednesday evening	H. W. Hullinger.
Mrs. L. Beriter	944 East Garfield Bld.	Wednesday evening	W. B. King.
S. J. Hunter	7700 Emerald Ave	Wednesday evening	Elder A. F. Pence.
James Smith	6920 Carpenter St.	Wednesda evening	W. W. Pelton.
B. F. H. Reynolds	6745 Marshfield Ave.	Wednesday evening	O. C. Pugh.
E. de Jonge	6007 Carpenter St.	Wednesday evening	L. M. Townsend.
Thos. N. Dobrella	225 Ninety-second St	Wednesday evening	Elder Dinius.
Geo. McElroy	242 110th Place	Wednesday evening	Axel Johnson.
Albert Jenrich	3233 Canal St.	Wednesday evening	C. E. Clark.
Mrs. Ellen D. Cullen	330 West 47th St.	Thursday evening	Evangelist Fisher.
L. N. Lindskog	4601 Ashland Ave. †	Thursday evening	Elder Richert.
Peter Olding	5948 Throop St. ‡	Thursday evening	Mr. York.
V. C. Carlyle	6323 May St.	Friday evening	C. C. Marquis.
H. A. Kerr	7122 Drexel Bld.	Friday evening	W. W. Blosson.
Harvey O. Thomas	6010 Princeton Ave.	Friday evening	C. H. Johnson.
George Siegler	6528 Evans Ave.	Friday evening	Evang. Moody.
Mrs. R. A. Blake	5539 Jackson Ave.	Friday evening	Elder Graves.
Mrs. H. K. Dunham	7045 Adams Ave.	Friday evening	Elder Stith.
Mrs. L. A. Johnson	4915 State St.	Friday evening	Evang. Fisher.
Mr. Kyle	763 Seventy-first Plaec.	Friday evening	E. A. Parsons.
Deacon Peterson	6336 Sangamon St.	Friday evening	W. A. Starrett.
Elder F. J. Richert	2800 Fifth Ave. †		Elder Richert.
Mrs. M. A Hendricks	6011 Madison Ave.		Elder A. F. Pence.

West Side.

NAME.	ADDRESS.	TIME.	LEADER.
Mrs. M. Johnson	51 North Carpenter St	Monday evening	J. H. Lamond.
H. Clausen	1675 Carroll Ave	Monday evening	Deacon Kibbey.
T. R. Becker	383 Washburn Ave	Monday evening	Deacon Sayrs.
L. E. Oakes	273 Park Ave	Monday evening	Elder E. K. Mason.
J. Black	1019 North 43d Ave	Monday evening	Deacon Kessler.
A. Johnson	1003 North Kedzie Ave.	Monday evening	W. H. Thomas.
Mrs. Eklund	752 N. California Ave.*	Monday evening	Elder Armstrong.
C. A. Kristaffersen	1255 West Adams St.	Monday evening	C. W. Chambers.
J. Murdock	137 Homer St.	Monday evening	F. H. Chamberlin
Mrs. L. Rossow	741 West Twenty-first St.	Monday evening	C. E. Robinson.
Mrs. Will Owens	1024 Washington Bld.	Monday evening	Evang. Loblaw.
James Williams	189 Campbell Ave	Monday evening	Miss A. Reakirt.
Mrs. Anna Paulson	166 West Huron St.	Monday evening	A. C. Jensen.
B. M. Rice	2674 North 44th Ave.	Monday evening	Elder Stevens.
Mrs. T. Carlson	1509 West Congress St.	Monday evening	J. F. Peters.
J. H. Dahl	361 South Robey St.	Monday evening	F. J. Hancock.
James Craig	2025 West Adams St.	Tuesday evening	A. W. Chambers.
Mrs. Lena Soeth	179 West Seventeenth St.	Tuesday evening	Supply.
B. J. McGee	2206 West Huron St.	Tuesday evening	Elder Stevens.
G. W. Smale	1204 Milwaukee Ave.	Wednesday 3 P. M.	Elder Stevens.
Mrs. Sena Wind	54 Seeley Ave	Wednesday 3 P. M.	James Williams.
J. F. Peters	682 Park Ave	Wednesday evening	Deacon Sayrs.
Deacon J. Thomas	462 Fulton St	Wednesday evening	Deacon Peckham.
Mrs. F. Kemmerle	1333 Jackson Bld.	Wednesday evening	W. H. Thomas.
Gus Anderson	1121 South Oakley Ave.	Wednesday evening	Elder Armstrong.
John Edgar	19 Van Buren Place	Wednesday evening	Deacon Fogwill.
—— Hall	1506 South 40th Court	Wednesday evening	J. H. Lamond.
Mrs. C. Reid	209 West Polk St.	Wednesday evening	A. W. Chambers.
E. Garner	1501 N. California Ave.	Wednesday evening	Evang. Loblaw.
G. W. Smales	1204 Milwaukee Ave.	Wednesday evening	Elder Stevens.
Mrs. L. Rossow	741 West 21st St. †	Wednesday evening	C. Thauer.
Mrs. H. Hughes	1945 Armitage St.	Thursday evening	J. L. Corkey.
D. W. Davis	2134 West Lake St.	Thursday evening	Evang. Loblaw.
Max Goldschmit	20 West 17th Place	Thursday evening	C. Thauer.
R. McDaniels	472 Oakley Bld.	Friday 3 P. M.	Elder Stevens.
R. McDaniels	472 Oakley Bld.	Friday evening	Overseer Mason.
J. C. McQueen	120 South Peoria St.	Friday evening	J. F. Peters.
Deacon Wm. Hamilton	627 South Ashland Ave.	Friday evening	Elder Stevens.
M. A. Franklin	286 North Trumbull Ave.	Friday evening	Wm. H. Disbrow.
Wm. Valknaar	818 North Talman Ave.	Friday evening	A. W. Chambers.
J. Adams	642 North Avers Ave	Friday evening	Evang. Loblaw.
Mrs. K. Tooke	1914 Washington Bld.	Friday evening	Deacon H. Kessler
Mrs. Anna Paulson	166 West Huron St. *	Friday evening	C. A. Kristoffersen
Deacon A. F. Mueller	1053 West Adams St.	Friday evening	Deacon Peckham.
Mrs. A. Bergman	685 Carroll Ave	Friday evening	Deacon A. F. Lee.
Mrs. M. A. Cartwright	1573 Monticello Ave.	Friday evening	J. H. Lamond.
Frank Kehul	981 West 18th Place §	Saturday evening	John Kanera.
E. Garner	1501 N. California Ave *	Saturday evening	Elder Armstrong.
John Kanera	599 Throop St. §	Saturday evening	John Kanera.

*Swedish. †German. ‡Danish. Scandinavian. §Bohemian.

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.—Acts 2:38, 39.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

SUGGESTIVE NOTES FOR THE USE OF ZION'S BIBLE CLASS OUTLINES

The Seed is the Word of God and the Field is the World. Therefore go ye and preach the Gospel to every creature; which means that people must be touched at home centers. Divide your town into two or more divisions, *your city into smaller sections by streets*, your township into districts by roads, and then begin and systematically follow up a house-to-house visitation with short calls. *Give a small Zion tract or a copy of* LEAVES OF HEALING *or* A VOICE FROM ZION.

Do not argue or controvert with people, but in cheerfulness of spirit and glow of countenance extend the literature with supplication in spirit and a "God bless you." Where your peace is returned, *note all such places, together with the names of the parties.*

Continue then in thus so doing, and you will not have gone over a very large or compact area by such thorough and systematic work until you have found material enough near at hand for *an occasional Cottage Prayer Meeting in some home which may open to you.*

Then you will follow this up in due time with a Zion Bible Class Gathering in a home centrally located. This Gathering will be continued regularly each week with great blessing and profit to all who attend. If it is persevered in, it will ultimately grow into a strong Zion Assembly, and eventually become a Branch Church, with an Elder-in-Charge.

Every member, however, must set aside a time for doing this preliminary work. Where there are only a few members in a place, the division of the territory must be planned in conference with the Conductor of the Gathering or the Elder-in-Charge, or whoever else may be appointed by the General Overseer at Headquarters as the representative to thus have charge of Zion's affairs. An understanding will then enable every one to set about this work in an orderly way, reaching every home as speedily as possible, without two or more persons working in conflict or covering the same territory.

This is Christ's method of evangelization as outlined in the Gospels, and will win victory for God every time, in every place and by every person who is deeply consecrated to Him in discipleship.

The day has come when this must be done. Those who refuse to do it are cursed with a curse, for God says: "Woe unto those who are at ease in Zion."

A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you*, do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT HIS APPEARING.

Be Alive to Your Opportunities for God. *Through a Diligent Study and use of Zion's Bible Class Lessons* and the fitness they will give toward a greater familiarity with the Holy Scriptures and a clearer insight into God's truth, you will be prepared and furnished into every good work.

They will equip you for **teaching** those who will know God in power and blessing; for **reproving** those who trifle with God's mercies and despise His grace; for **correcting** those who have ignorant and false views of God and His relations to His people; and for **instructing** in righteousness those who are teachable and who would escape the corruption in the world through lust, who desire to live godly in Christ Jesus, and be blessed with all spiritual blessing in the world that now is as well as that which is to come.

This will include long life, happy heartedness and *clearer insight into the purpose of life in all its relations*, contributing to prosperity and financial success, as well as soul-saving usefulness.

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.

How a Zion Bible Class Lesson is Prepared May Interest You.

Aside from years of close study of the Bible and special capacity and gift from God for teaching, comes first *the choosing of subjects within the scope of Scripture truth.* Then comes their development and logical arrangement in outline, with the Scripture bearing upon the same which appears in the unfolding of a subject.

All the Scripture thus suggested is arranged in order by clipping and pasting, so that all verses pertaining to a given lesson fall under the eye at once.

It is then carefully weighed and the emphasis given it is considered. Thoughtfully the questions are prepared, bringing out and enforcing the phases or special truth of the subject, which, when done, complete the manuscript.

After this the lesson's outline is dictated and typewritten. The copy is then gone over carefully, modified or strengthened for greater force or clearness. It is then handed to the printer.

After being put in type, it is again considered carefully for final form or correction. All of this for a single week's outlines requires hours of time under prayer, preparation and Divine guidance. It is done that *the thousands who each week read, and we believe increasingly study these lessons*, may receive the greatest possible blessing from God through the power of His Word and thus extend the Kingdom of God in these days of the Restoration of His Church to its primitive power and usefulness. God is raising up a people and has commanded that the Truth be known, for He says: "Say unto Zion, thou art My people."

MIDWEEK BIBLE CLASS LESSON, OCTOBER 24th or 25th.

Robbing God of Labor.

1. *The person who will not work should be driven out of the assembly of saints.*—John 15:1-6.
   Is increase for God a necessity?
   What happens to those who bear nothing?
   Should not such a person be disciplined?
2. *The person who has a renewed heart will find work for God somewhere.*—Proverbs 6:6-11.
   Can a person be a Christian and be lazy in God's service?
   Will the excuse, "I don't know how," stand the test?
   Is there always plenty of time if the heart be willing?
3. *Excuses to do it some other time are everywhere rebuked.*—John 4:31-38.
   Do good intentions not ever pave the way to hell?
   Is not work for God to be before feeding the body?
   Who will show work to those willing to do it?
4. *Those who in consecration say they will work, and do not do it, keep people out of heaven.*—Matthew 21:28-32.
   Do not some say they will go where God wants them to?
   Do some say, "I will leave Zion before I will do Seventy work?"
   Which class keeps people out of heaven?
5. *Christians universally today must be rebuked for their idleness.*—Matthew 20:1-7.
   What is the reason God's work is neglected?
   Why are people so ignorant of God?
   Why is the day of effort so near to a close?
6. *Those who neglect to do Seventy work will not escape severity from God.*—Luke 12:41-48.
   Who will be cast into outer darkness when He comes?
   Who love their ease more than God's glory?
   Is the fact that one is not prepared a good excuse?
7. *To eat of the Lord's bounty and not work for Him will soon bring an untimely end.*—Luke 13:6-10.
   Are those who will not work entitled to eat?
   Why are most Christians largely spongers?
   Ought not the barren to be first prayed for?
8. *One will never enter into the joy of the redeemed as long as he excuses his unfitness.*—Isaiah 24:16-23.
   Why do most people lament their condition?
   Can an idle Christian be a happy person?
   What keeps so many from doing what God wants them to do?

The Lord Our God is a Service-Commanding God.

SUNDAY BIBLE CLASS LESSON, OCTOBER 28th.

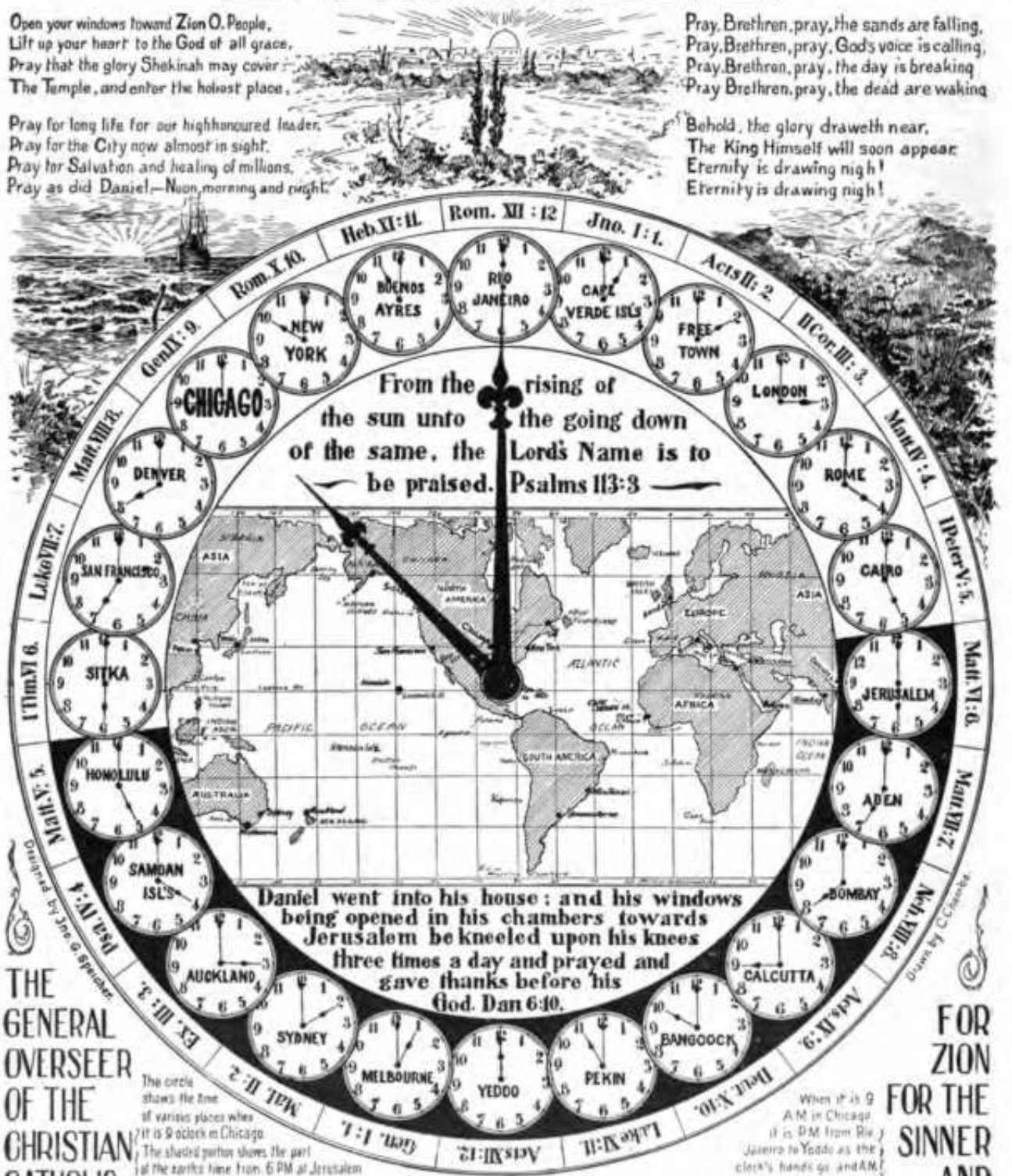
The Joy of Labor for God.

1. *Has not the Lord done enough to inspire devotion in all?*—Isaiah 9:1-7.
   Has He opened your eyes so that you see Him?
   Has He taken the galling yoke of sin from you?
   Is He a Wonderful Counselor, etc., to you?
2. *One should never be held back by the fear of overwork.*—1 Corinthians 15:51-58.
   Is one ever to fear death?
   How soon can God renew strength in one?
   What are we exhorted to do?
3. *The sweetest rest comes from having done our best for God.*—Matthew 11:25-30.
   If we are taught, what will we know?
   If we labor for Him, what will we get?
   If we serve Him truly, what will we have?
4. *Difficulty should never hinder one from going forward in God's work.*—Acts 20:17-27.
   What should one do when threatened?
   Should one keep back peace-disturbing truths?
   What should one ever declare?
5. *Men will oppose real work for God, but to do it is ever a joy.*—Acts 5:33-42.
   Was the Jewish Church in Christ's day persecuted?
   Will not work for God ever stand testing?
   Who heals bodies that are beaten for His sake?
6. *Even if sowing is done in tears, the reaping will be in joy.*—Psalm 126:1-6.
   Is not the time of sowing always trying?
   If good seed is sown, what will come?
   How glorious will be the end of seedtime?
7. *The opportunity to undo time spent in vain should be a delight.*—Ephesians 5:8-21.
   How long will it take to catch up on neglected work?
   Do not fools let their opportunities to work go by?
   Will we work if we are not intoxicated with God's wine?
8. *Good somewhere will come from everything done in Christ's Name.*—Ecclesiastes 11:1-6.
   Is labor for God ever done in vain?
   Should we stop when the faces of people cloud up?
   What cannot God bring out of labor done for Him?

God's Holy People are a Co-Laboring People.

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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

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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.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Seven Thousand Nine Hundred and Forty-Seven Baptisms by Triune Immersion Since March 14, 1897.

Seven Thousand Nine Hundred and Forty-Seven 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 September 14, 1900, by the General Overseer	4339		
Baptized by Elders and Evangelists	1534		
Total Baptized in Central Zion Tabernacle			5873
Baptized in places outside of Chicago by the General Overseer	128		
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1873		
Total Baptized outside of Chicago			2001
Total baptized in three years and six months			7874

Baptized in Central Zion Tabernacle by Elder Dinius	4		
Baptized in Central Zion Tabernacle by Evangelist Fisher	20		
Baptized in Central Zion Tabernacle by Elder Fockler	11	35	
Baptized in Iowa by Elder Cabeen	4		
Baptized in Michigan by Elder Stokes	14		
Baptized in Minnesota by Elder Excell	3		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder McFarlane	2		
Baptized in Pennsylvania by Deacon Kindle	7		
Baptized in Canada by Deacon Hope	3	38	73
			7947

The following-named eleven believers were baptized in Central Zion Tabernacle, Wednesday evening, October 3, 1900, by Elder C. B. Fockler:

Anderson, Mrs. Olaf.....Chenoa, Illinois
Crawford, Mrs. Murette A.....1506 Michigan Avenue, Chicago, Illinois
Eitzen, Peter Jacob.....Oakley, Kansas
Hand, Mrs. L. M.....1514 Michigan Avenue, Chicago, Illinois
McNew, Z.....188 Honore Street, Chicago, Illinois
Stewart, John H.....8733 Marshfield Avenue, Chicago, Illinois
Sulston, Percival.....1263 Michigan Avenue, Chicago, Illinois
Townsend, Clarkson P.....640 West Sixty-first Place, Chicago, Illinois
Williams, Robert.....39 Grove Street, River Forest, Illinois
Witte, Rev. E. J.....Sioux City, Iowa
Witte, Mrs. E. J.....Sioux City, Iowa

The following-named seven believers were baptized at Pittsburg, Pennsylvania, Lord's Day, September 30, 1900, by Deacon W. B. Kindle:

Bartosh, Mrs. Anna.....Ford City, Pennsylvania
Kennedy, Alonzo Miller.....76 Maple Avenue, Pittsburg, Pennsylvania
Lepper, Miss Annie Mary.....6914 Kelly Street, Pittsburg, Pennsylvania
Sabara, Mrs. Mary.....7726 Lyman Street, Pittsburg, Pennsylvania
Vetter, Peter G.....204 McClure Avenue, Allegheny, Pennsylvania
Vetter, Mrs. Amelia A.....204 McClure Avenue, Allegheny, Pennsylvania
Windish, Mrs. Anna Mary.....1006 Garrett Street, Pittsburg, Pennsylvania

The following-named four believers were baptized at Milan, Michigan, Wednesday, October 3, 1900, by Elder S. H. Stokes:

Andrus, Mrs. Lillie M.....Milan, Michigan
Day, Miss Lillian Ida.....Stony Creek, Michigan
Murray, Master Leon.....Milan, Michigan
Murray, Miss Zuby.....Milan, Michigan

The following-named three believers were baptized at Minneapolis, Minnesota, Lord's Day, September 23, 1900, by Elder J. G. Excell:

Bogart, Mrs. Effie.....Robbinsdale, Minnesota
Turner, Lyman E.....Kenyon, Minnesota
Turner, Mrs. Eva M.....Kenyon, Minnesota

The following-named four believers were baptized at Cleveland, Ohio, Friday, September 28, 1900, by Elder R. N. Bouck:

Purdie, J. R.....424 Sibley Street, Cleveland, Ohio
Purdie, Miss Marjorie.....424 Sibley Street, Cleveland, Ohio
Purdie, Miss Stirling.....424 Sibley Street, Cleveland, Ohio
Purdie, Tena C.....424 Sibley Street, Cleveland, Ohio

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.

REV. GEORGE L. MASON, B. A., B. D.,

Overseer in the Christian Catholic Church in Zion for China (John Alex. Dowie, General Overseer), will hold meetings at

PORT HURON, MICHIGAN,

From Lord's Day, October 21, 1900, to Lord's Day, October 28, 1900, inclusive. Services as follows: Lord's Day, 10:30 A. M., 2:30 and 7:30 P. M.; Monday, 7:30 P. M.; Tuesday, Wednesday, Thursday and Friday, 2:30 and 7:30 P. M.; Saturday, 2:30 P. M.

For information as to place of meeting, communicate with Dr. T. G. Howard, Deacon-in-Charge, 1114 Fourth Street, Port Huron, Michigan.

REV. S. H. STOKES,

Elder in the Christian Catholic Church in Zion (John Alex. Dowie, General Overseer), will conduct Meetings in

TEMPERANCE HALL, PORTERS HILL, ONTARIO, CANADA,

Wednesday and Thursday, October 24th and 25th, at 2:30 and 7:30 P. M.

The Ordinance of Believers' Baptism by Triune Immersion, and the Lord's Supper for all Christians, will be administered.

CHRIST IS ALL AND IN ALL.

God Heals Little Son.

WOODSTOCK, MINNESOTA, September 27, 1900.

DEAR OVERSEER PIPER:—Having requested you to pray for our little son, John Alex. Shafer, who was very sick with bowel trouble, I write to tell you that God answered your prayers.

He got better right along and is a well boy today.

We thank our Heavenly Father, and thank you, dear Overseer, for your prayer. We are now members of the Christian Catholic Church in Zion and are happy in the Lord.

Your Sister in Christ, (MRS.) C. SHAFER.

God Sends Answer at the Time of Prayer.

WOLCOTTVILLE, INDIANA, September 19, 1900.

REV. WILLIAM HAMNER PIPER.

Dear Overseer:—I received yesterday your letter replying to my telegram, and saying that you had prayed for our little boy Amos.

We had already received a reply from heaven in the answer to your prayer and the healing of the child.

We thank God that He sends us help out of Zion.

We thank you for your prayers, and pray God to bless you in the duties of your office. Yours in love, E. E. SNYDER.

Mother and Baby Healed.

MONROE, WISCONSIN, September 24, 1900.

DEAR OVERSEER PIPER:—We sent a telegram requesting you to pray for our baby.

Praise the Lord, our darling was relieved.

Since I accepted the teachings of Zion, seven months ago, the Lord has healed me of chronic constipation and its accompanying evils; also of minor troubles.

As soon as possible, I desire to come to Zion, Chicago, to be baptized.

Your Servant in Christ, (MRS.) G. H. LIDDLE.

Healing of Stomach Trouble and Sore Eyes.

ANTIGO, WISCONSIN, September 25, 1900.

DEAR BROTHER IN CHRIST:—I received an answer to my telegram. Shortly after they sent the telegram, my bowels stopped cramping, the right eye opened and I could see quite well. The left eye was in much pain until I received your letter this afternoon.

Now I can write without glasses, something I have not done for years.

O how I do wish we could have an Elder.

Thanking you for your prayers, I remain

Your Sister in Christ. (MRS.) CHARLOTTE COBLENTZ.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VII. NUMBER 26. CHICAGO, OCTOBER 20, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF HEART DISEASE AFTER TWENTY-ONE YEARS' SUFFERING.

AND THE WOMAN WAS MADE WHOLE FROM THAT HOUR.

Twenty-one years of disease swept away in a moment!

Such was the Miracle of Healing which God wrought in this Witness. Such have been the works of God from the very beginning. His hand has ever been stretched forth to heal, not to harm.

His power has ever been manifested to cleanse, not to defile.

He has always sought to lift up, not to cast down.

His gift to His children has always been life, not death.

When He gave humanity His greatest Gift, in the Person of His Only Begotten Son, that Son came "teaching, preaching and healing."

He Himself said that He "came that they may have life, and may have it abundantly."

From the earliest days God proclaimed Himself the Healer of His people.

His Word refutes at every turn the wicked lie that He is the author of sickness.

It makes it clear that the Devil, the author of all evil, is the author of sickness

That Word also states that Christ came to destroy the works of the Devil; that He "went about doing good and healing all that were oppressed of the Devil. Indisputable facts prove the truth of God's Word.

This Witness is a living fact which proves that Word.

She was deceived by false doctrine and made to believe that God had attacked her heart and was slowly killing her. Yet she inconsistently tried to destroy what she believed to be God's works by taking physicians' remedies.



MRS. L. M. MERICLE.

It was the Devil's work, and she failed to cast out the devil of heart disease by putting in the drug devil.

Physician after physician tried and failed.

Then patent nostrums, sold through lying advertisements in so-called religious papers, were tried, with no better result.

Her physicians had told her that she could not live.

Their verdict seemed about to be proven true.

A pang of the deepest despair filled her entire being with agony as she felt that Death was about to conquer.

But God spared her life for a time in answer to her father's prayer.

He answered according to their faith.

But they did not trust Him fully.

They still leaned on the drugs which they had proven

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to be of no value. The Devil again began to prepare for his final victory.

But he was destined to utter defeat.

The Little White Dove flew into that home where the shadow of death had cast its chill gloom.

What a flood of radiant light it brought!

It brought the Message of Deliverance.

It told how Jesus had borne on the Cross our sicknesses as well as our sins.

It taught that as we obtain Salvation, through Repentance, Faith and Obedience, so we obtain Healing.

It bade her lay aside the worse than useless human means.

It bade her to trust God only and fully for her spirit, soul and body.

Joyfully she obeyed the Divine Message.

While she looked to God in simple faith, she asked God's servant in Zion to pray for her.

All the conditions had been fulfilled and there could be but one result.

"The woman was made whole from that hour."

She took up the exacting work of her household with joy and gladness, with a heart full of praise to God.

In spite of the years of hard work which have followed, she is a strong, happy, healthy woman today.

Such is her story.

It is undisputed.

It cannot be disputed.

She lives and rejoices to tell that Story.

She gives the names of the physicians who treated her and said she must die.

She now tells that Story to the ends of the earth through these pages.

May it reach the heart of many a deceived sufferer and tell him that God is His loving Father, hence is not afflicting him, but is longing to heal him, if he will but fulfil the conditions of Repentance, Faith, Obedience and implicit Trust. A. W. N.

WRITTEN TESTIMONY OF MRS. L. M. MERICLE.

ORCHARD, IOWA, September 24, 1900.

DEAR Dr. DOWIE:—I have long thought it my duty to write and tell you what the dear Father in Heaven has done for me in answer to your prayer of Faith.

For twenty-one years I was a constant sufferer from heart disease.

During the first twelve years I was treated by different physicians: Doctors Chase and Whitley, both of Osage, Iowa; Dr. Montgomery, also of Osage, Iowa.

I was attended by Dr. Montgomery three and one-half years. He told my husband that there was no help for me; that I was liable to die in a short time.

I was told that the doctor had given me up. I cannot express my sorrow at that time. Death, the cruel monster, was ready to take me away from my husband and my dear daughter, then two years old.

I cried to my Father to spare me, for I then thought God was the One who afflicted His children to draw them closer to Him. The doctrine has been taught us by false shepherds.

We gave up doctors and my husband got patent medicine and wine for me to take, which seemed to help me for a while.

My dear old father knelt by my bed and asked God that I might be spared for my dear ones.

I believe God heard that feeble prayer for help.

I was better for some time, then I grew worse again.

It seemed as if Death would claim me for his victim.

But I know that God was watching over me.

Sister Hoyt went to Western Springs, Chicago, and there learned that God was the Healer of His people.

When she came home she was very much improved in health. She wanted me to trust God for healing.

I asked my Father in Heaven to show me by His Word what He wanted me to do.

I found by His Word that He did not require us to go to doctors or drugs.

I left off taking medicine, determined to trust God for healing.

My husband told me I would die if I did not do something for myself, but I told him if God could not heal me no one could, and I would trust Him whether I lived or died.

Sister Hoyt had been reading LEAVES OF HEALING. She gave it to me to read. I praise God for the blessed Message the Little White Dove brought to my heart.

I wrote to you in 1894 for prayer.

At the hour you prayed for me I was healed of heart disease.

I was well from that moment.

We live on a farm and the work is hard. I have been strong and able to do my own work.

I give God all the glory and thank you, dear Brother and Sister Dowie, for your prayer and for the blessed Message you have brought to the sick and sorrowing ones.

I send you this testimony, also my photograph. If you wish, use them to tell the story of God's Love to one who has suffered, and how He will bless all who will come to Him in faith.

My little granddaughter was healed on the twenty-fourth of May, of carbuncle on the neck. The carbuncle passed away in one day's time without breaking.

She also had weakness in her left leg so that she could not walk.

After prayer she began walking soon, and is healthy and strong and can run and play everywhere.

May God bless this Message to the sick and suffering ones.

Your Sister in Christ, MRS. L. M. MERICLE.

NOTES FROM ZION HOME.

THE following testimonies, given at Saturday evening meetings at Zion Home, have been crowded out of that department at various times. We take pleasure in giving them here:

CHARLES E. ROBINSON, Chicago, Illinois, said: "I used to be unable to work by artificial light to any extent; my eyes were weak. Now, by the Grace of God, I can do close upon ten hours' work every day by nothing but artificial light. I am glad that I am able to be here after working all day long.

"There was a great deal of swearing going on in our office, and I am glad to say that through my continued objections profanity has well nigh ceased now in that office.

"I also had a matter concerning Sunday work. Two or three weeks ago I was told that there would be extra work for me on Sunday morning. I said I could not do it. The foreman said, 'Could not you do it, even if your position depended on it?' I said, 'No.' Then he went to see the manager, but came back after a little while and said that I was excused. He added that I was the only man who ever was excused from Sunday work. So I am still in my position. Others are working seven days for their money, but I am working six days. It is a wonder that they do not turn me out.

"Insist on doing right all the time and every time, and you will be blessed."

MRS. E. S. ANDERSON, Zion Home, said: "I thank God for Zion. I first heard about Zion about three years ago. My husband and myself moved into Zion Home about two years ago, and I am thankful to God for the privilege of living here among His people.

"I praise the Lord for safe deliverance in childbirth sometime ago and for the little one, which is getting along nicely."

MISS E. BURKLUND, Zion Home, said: "I praise God for Zion and all the blessings I have received since I have been here; also for the privilege of being in Zion Home for the last six months.

"A year ago last February I received the first copy of LEAVES OF HEALING through Elder Armstrong in Japan, who was there at the time. We read it and agreed that it was excellent reading. I praise the Lord for the LEAVES, which brought me into Zion. I am so glad for the teaching. I hope to become more useful in the service of the Lord all the time."

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ZION IN THE ORIENT.

SECRET LODGE BAAL-WORSHIP IN MISSION LANDS.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

ALL SECRET SOCIETIES having prayer or worship are forms of religion. Boxers and Highbinders, Odd Fellows and Masons, all agree in a common religion which demands neither Repentance nor Purity, and knows nothing of Forgiveness or Atonement. Such an easy religion is equally dear to the natural heart in Boston or Bombay (Matthew 15:7-9).

The incantation of the Boxer and the Christless prayer of the high priest in the Odd Fellow Encampment do not reach the heart of the Heavenly Father, for "He that honoreth not the Son honoreth not the Father which sent Him," as Christ said (John 5:23).

Chicago lodge religion, such as drinking wine out of a human skull in the Masonic ninth degree, is the same in essence with Chinese lodge religion, such as writing out a villainous promise in blood drawn from the candidate's arm; and both produce the same stony heart and the same deceitful secretive, selfish character.

Solomon thus portrays some ancient Oriental highcockalorum, perhaps trying to escape justice by making signs with his fingers and saying, "O Lord my God, is there no help for the widow's son?"

A worthless person, a man of iniquity;
He walketh with a froward mouth;
He winketh with his eyes, *he speaketh with his feet,*
He maketh signs with his fingers;
Frowardness is in his heart, he desireth evil continually;
He soweth discord.
Therefore shall his calamity come suddenly;
On a sudden shall he be broken, and that without remedy.—Proverbs 6:12-15.

In Asiatic cities Europeans who are deep in secretism have more sympathy with heathenism than they have with a pure First Century Christian Church. They have no love for missions. They cannot be trusted to stand against the intrigues and greed of Jesuitism. Some of them will even betray their own countries rather than oppose men with whom they are involved in entangling alliance through the cutthroat oaths of modern Baal-worship.

Masonic American officials would violate their oaths if they did not, as far as possible, screen the Masonic Turkish officials who dislike to pay indemnity for wholesale robbery and arson committed against American subjects.

May God have mercy on these Baal-worshipers.

Their sorrows shall be multiplied that exchange the Lord for another god:
Their drink offerings of blood will I not offer,
Nor take their names upon my lips.—Psalm 16:4.

The leading missionary societies, Methodist, Baptist, Congregational and Presbyterian, never inquire of a candidate whether he is sworn in a secret lodge to support a religion which is not Christian. Some of them will refuse a man for no other reason than that he rejects poison drugs and will not be vaccinated; but they will accept as a missionary without questioning a clerical Knight (!) of Pythias who has sworn in the presence of a number of ungodly men that he will never "voluntarily disturb the domestic relations of a brother knight." This oath means nothing if it does not mean that the wife or daughter of a knight is promised a security from insult not possessed by the woman who does not happen to belong to the family of a knight. There would be some decency in this promise, and in the similar oath of a Master Mason, if men were sworn never to ruin the family life of any man on earth (Isaiah 5:20).

Messengers of Baal.—In a report to the Grand Lodge of Iowa, a Grand Secretary makes special mention of two Presbyterian missionaries in Mexico who had been building up Masonry. One, a lady, had been very active in female Masonry. In Mexico the female lodges were sanctioned by the Grand Lodge, and the women had to go through the same disgusting form of initiation as the men.

O my soul, come not thou into their secret;
Unto their assembly, my glory, be not thou united.—Genesis 49:6.

Such missionaries are a curse to any land. There have been such in Indian Territory, who have made special efforts to get the Indians to join Masonic lodges. Betrayers of Christ are the Church officials who appoint missionaries who thus fear the Lord and serve their own Mah-hah-bone gods (2 Kings 17:33).

The "Eastern Star," a term applied to the emblem of female Freemasonry, has no connection with the Star in the East which appeared at the birth of Christ. The meaning of it is given in Mackey's Lexicon of Freemasonry (Art. Star) as follows:

The star with five points which is found among the emblems of the Master's degree is an allusion to the five points of fellowship.

What the "five points of fellowship" are we learn from Ronayne and many other ex-Masons who are now members of the Christian Catholic Church in Zion. They are: "Foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek, or mouth to ear." It must he remembered that, merely by virtue of his good standing in the order, any Master Mason, even if he is a gambler and a rake, may demand admission to the lodge of female Masons.

Though hand join in hand, the evil man shall not be unpunished.—Proverbs 11:21.

False pretenses are made that certain precious secrets can be had only through initiation. A set of grips, signs and mystic words, by degrees, are sold to a candidate for $50 which he can buy in Chicago for fifty cents. The hailing signs, handgrips, passwords, tests and secret oaths, with the so-called "unwritten work" of any one of these lodges, can be gotten for a few dimes. They have been published to the world by good and well-known Christian men who have renounced the lodge. They repent of its blasphemous, Christ-rejecting prayers, and are ashamed longer to seek unfair advantage over other men by dark-chamber, selfish, unequal yoking together of good men and rascals. Yet these rascals do not hesitate to tell the young applicant for admission that the exposures are all fakes. The lodges get on false pretenses the money of ignorant young men and women. The Chinese secret societies do the same (Proverbs 1:10-19).

Engineer Ashley is writing articles in every issue of The Coming City concerning the progress of the entire work under his department

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Read The Coming City for all the latest news concerning the progress of Zion City.

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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.

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EDITORIAL NOTES.

Hotel Russell, London, England, Saturday, October 6, 1900.

"YET HAVE I SET MY KING UPON MY HOLY HILL OF ZION."

WE ARE writing from the seat and center of the British Empire, which covers an area of more than twelve million square miles of this earth's surface, and contains a population of four hundred millions of human beings.

IN THIS great city of more than six and one-half millions of people we are about to display the Standard of Zion, and proclaim that it is the Standard of the King, whom the Eternal Father hath seated upon His Holy Hill of Zion, and to whom He hath given Omnipotent Authority in heaven and on earth.

WE FEEL, amid the teeming millions of this Babylon, that we need, above all things, to realize the presence and the power of Zion's King, who, when He gave the great commission to make disciples of all nations into the hands of eleven feeble men in a mountain in Galilee, said: "Lo, I am with you alway, even unto the consummation of the age."

WE BLESS God tonight, as we dictate these lines to our beloved secretaries, that we realize the presence and the power of Him who gave that Divine promise nearly nineteen centuries ago.

HE IS leading.

WE ARE following.

MEN AND ANGELS, good and evil, are looking on.

FOR MORE than a month the drum ecclesiastic has been beaten loudly in London, and many other cities of Great Britain, from pulpit and from press, calling the people to arms against Zion.

We have been ecclesiastically and otherwise cursed from Dan to Beersheba, and everything has been done by Zion's enemies to prevent the people from coming to hear the Message of God's Eternal Covenant.

Private bitterness and malignity have reached a height even greater than the public expressions to which we have referred: but we smile as we sing:

Why do the nations rage,
And the peoples imagine a vain thing?

BEYOND ALL question "the rulers have taken counsel together," but even as we hear their foolish threats, we continue the song:

He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
Then shall He speak unto them in His wrath,
And vex them in His sore displeasure:
Yet have I set My King
Upon My Holy Hill of Zion.

"IN NOTHING TERRIFIED" we go forward into the morrow. The battle will then begin which will never cease until the banner of Zion waves high above all other flags; not only in this capital of the British Empire, but over every Nation of the earth.

WHEN ZION reads these lines we ask for united praise and prayer for victory and for strength, wisdom and resources, still greater than ever.

May the promise of our God to His Christ be speedily ful-

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filled and "the Nations become His Inheritance and the Uttermost Parts of the earth His Possession."

We long to "crown Him Lord of all" the Nations.

LONG ERE these lines can be read, either by Zion in America, or Europe, or Africa, or Asia, or Australasia, or the Islands of the Seas, the battle will have been waging for many days, and yet it will have scarcely begun.

WE ARE HAPPY, no matter what betides: for our King is reigning in Zion.

Come life, come what men call death, we shall triumph: for we can say:

I cry unto the Lord with my voice,
And He answereth me out of His Holy Hill.
. . . . . .
I will not be afraid of ten thousands of the people,
That have set themselves against me round about.
Arise, O Lord; . . .
For Thou has smitten all mine enemies upon the cheek bone;
Thou hast broken the teeth of the wicked.
Salvation (Victory) belongeth unto Thee, Lord:
Thy blessing be upon Thy people.

AND SO we breathe forth to God the prayer that His blessing may come upon all His people who read these words, written on Saturday, October 6th, the Night before the Battle.

AS OUR readers will doubtless see, we have begun at the end of our story of God's dealings with us since we landed at Cherbourg, France, upon August 22d, last.

Fully six weeks have passed away since that day.

The complete story of these weeks would take far too long to tell in detail.

We shall, however, summarize the story, so that our friends in Zion may have before them some record of our journeyings and doings.

WHEN THE morning of Wednesday, August 22d, dawned, our vessel, the *Graf Waldersee*, was approaching the shores of beautiful France.

As the sun rose, we cast anchor under the guns of the fortress of Cherbourg, with battleships all around us.

Cherbourg is one of the great naval harbors of France, and readiness for war was evident on every side.

The fleet had just returned from maneuvers off Cape St. Vincent, during which they had managed to destroy one of their own torpedo destroyers, with a loss of several lives.

OUR LANDING was accomplished without difficulty

But it required much good English and bad French to persuade the customs officials to enable us to pass our baggage without paying heavy duties.

One of our members shivered as he saw the customs officials handle a piece of baggage which contained enough flashlight powder to have caused a serious explosion.

This we knew nothing of until afterwards, and we now feel that an apology is due to these officials for our assurance that everything within our baggage was most innocent, and that citizens of the French Republic were in no danger whatever from anything which our baggage contained.

Our friends in Chicago will not fail to recognize who this culprit was.

In fact, whilst we dictate these words, he is laughing over his memories of the episode even as he writes it down.

It all ended well, however, and our baggage passed into the railway cars, and in due time, but after much delay, for which no one could give a reason, we sped on our way across the beautiful plains of France, in a northeasterly direction, to its great capital, Paris.

THE BEAUTY and fertility of the land was most enchanting to us all.

Every acre of it which was capable of cultivation seemed to be utilized in the most perfect manner. It flashed before our eyes like one continuous garden.

The great speed of our train, which only permitted us to see as in a kaleidoscope the ever-changing landscape, made everything appear smaller and peculiarly compressed into a series of lovely pictures.

WHATEVER may be said concerning the religion, politics or morality of the French, their industry and skill in cultivating the soil, and their love of the beautiful, must impress itself upon even the most casual observer.

Politeness and consideration and willingness to oblige were manifested on every side during our short stay of one week in France.

Between three and four o'clock in the afternoon, our train arrived at the depot of St. Lazarus—*Gare St. Lazare.*

But when we landed from the train, expecting to see Zion's representative in Paris, there was no one to welcome us.

The Elder whom we had sent to Paris had been at the depot only for a few minutes, and had carelessly believed that a previous train containing passengers from another American steamer was our train, and had gone away.

However, with Evangelist Harry E. Cantel for our interpreter, we were able to once more get our baggage through another customs (*octrio*) inspection.

Then our party of twelve were loaded into two little omnibuses with all our baggage piled on their tops, and we threaded our way through the crowded streets to the Hotel Continental, where we all lived for a week.

SHORTLY AFTER our arrival at the hotel, as it was still business hours, we walked around to Zion's depot for literature, at 43 Rue Cambon, only to find that Zion's Elder had locked up he depot and gone home, as a chatty little French woman next door said, "desolat," because of our non-arrival.

Late in the evening, finding that he did not respond to a telegram which had been sent to him, declaring we had arrived, we sent two of our party to 107 Rue Mozart, Auteuil, several miles away from the center of the city, in order to get our mail and some explanation of his conduct.

We found that he had been entertaining a Roman Catholic lady from Philadelphia, who was not in any way interested in Zion, and that he had not believed the telegram which his neighbor had sent him telling him that the General Overseer, or, as she wrote it, *le Surintendant Général*, had arrived.

The following morning brought him to our rooms.

Very little investigation quickly proved that Zion had only a representative in name in Paris.

W. deRonden-Pos had deceived us and all our colleagues at Headquarters in Zion by his magnificent words and declarations of courage and determination to plant the Standard of Zion in the capital of France.

He was simply the opposite of all that he had spoken so eloquently in Central Zion Tabernacle on Monday evening, February 26, 1900, when we gave him an opportunity to make a farewell address.

It would be too painful and serve no good purpose, so far as we can see at present, for us to trace the whole painful story of his duplicity, dishonesty, hypocrisy and cowardice.

Suffice it to say, under these four headings, first, as to his duplicity, he had written to us a mass of falsehoods as to his

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zeal and industry; second, as to his dishonesty, that he had made improper use of the greater part of the money which we had sent to him from Zion, handing one thousand dollars of Zion's money to his wife, that she might buy furniture and house requisites in her own name, as far back as April last.

It was their evident intention to defraud Zion of this property, and indeed they have been able to do so until this time, notwithstanding our endeavors by legal process to compel them to disgorge.

They boldly claim it as their personal property.

UNDER THE heading, thirdly, of hypocrisy may be put these facts: All his allegations as to his zeal for God were false, inasmuch as he had not done one single thing to win in Paris a single human being to God, but that he had frittered away his time in almost constant attendance at the Exposition, where he distributed a few petty little handbills at long intervals.

Evangelist Cantel found that the most of these handbills were left undistributed and were lying in the Rue Cambon depot covered with dust, as indeed was all the literature in the depot, which was most carelessly kept.

But, fourthly, one of his master sins was cowardice.

We found that he was afraid to sing a hymn even in his own home, at what he called family worship; that he was superstitious to a shocking degree, and blamed a servant with having by hypnotism caused the death of one of his children; that he lived in mortal terror of the Roman Catholic Church and its priests, and that he had never held a single meeting in our rooms at the Rue Cambon, or anywhere else, publicly or privately.

When probed with these facts, he took refuge under the allegation that any attempt to hold meetings, or sing loud enough to be heard by his Roman Catholic neighbors, would bring him into collision with the police authorities of Paris!

What if it had?

But the allegation was false.

It is therefore not to be wondered at that during all these months, from the beginning of April to nearly the end of August, he had not succeeded in selling more than five pounds' worth of literature, including what was sold in England, Ireland, France, or to visitors from Germany or America; that he had not interested a single person in Paris sufficiently to bring them into friendly sympathy, even, with Zion; that there had not been one single conversion, healing, baptism, or addition to the Christian Catholic Church through his work in Paris, during these five months; and, in fact, that the large sums of money which we had sent to him, upon the urgent plea that more money was needed for the work, had been almost entirely spent upon himself.

Beyond the rent of the depot, and a few trifling furnishings there, and a little signpainting, all the money had been spent upon himself, his family, and upon furnishings which he had dishonestly purchased in his wife's name, and has dishonestly withheld from Zion to this day.

Our demands for accounts and vouchers brought out the financial facts that we have just mentioned, and our investigation of himself brought out the rest. His own confessions of utter fruitlessness and his own cowardly admission gave us the means of unraveling the whole shameful story.

BUT THE worst has yet to be told.

We loath and detest the task of telling it.

Necessity is, however, laid upon us: for this wicked man is by every evil means within his power seeking to injure Zion, and to pretend that he has been harshly treated, and unjustly removed from office.

W. deRonden-Pos whilst yet a minister of another Church was guilty of the vilest forms of adultery and uncleanness, the details of which are too utterly vile for publication. This horrible series of sins was wilfully concealed from us when we faithfully examined him as to his past life before sending him to Paris. He told us that his life had been pure from the death of his first wife to the marriage of his second, and we now find that it was for months one long series of crime, betraying the confidence of one of the members of the Church of which he was pastor, and defiling his wife, whilst often conducting family worship in their home.

This awful crime has never been confessed to the wronged husband.

No forgiveness from God can ever come to W. deRonden-Pos until it is confessed.

He has been an alien from God since that crime.

Therefore, he has been a curse to Zion.

LAST YEAR we allowed some of the "sinners in Zion" who "went out from us, because they were not of us," or who had to be removed from us after the discovery of their hypocrisy, to escape the full exposure of their wickedness.

They have taken advantage of our leniency, and have maligned us, and have done their utmost to hinder God's work in Zion.

We have determined that in future we shall not let hypocrites such as these escape without telling the whole truth where necessary, as we believe it to be in the case of those who have deceived us into ordaining them, and have betrayed Zion, and disgraced the Name of their Lord and Master.

IF THERE are any such persons yet in the Christian Catholic Church in Zion, or if there are any such who are seeking to enter, let them beware!

God is saying to such, as He did through Isaiah:

Hear, ye that are far off, what I have done;
And, ye that are near, acknowledge My might.
The sinners in Zion are afraid;
Fearfulness (trembling) hath surprised the hypocrites (godless ones).

NEVER CAN Zion do her glorious work with Achans in the camp.

They must be rooted out, no matter what the cost.

We have had few of such, comparatively; less indeed than the proportion of one in twelve, as was the painful experience of our King when He walked this weary earth in the days of His flesh.

But God's Word does not conceal their sin who had crept into the Church by hypocrisy, or who had betrayed their Lord.

It is injurious to Zion everywhere to let the wilful and impenitent hypocrite go free.

God forgives, and so do we, all who truly repent, and their transgressions are buried in an Ocean of Eternal Oblivion.

But "There is no peace, saith my God, to the wicked."

Zion will never allow the wicked who have falsely entered into ordination vows to escape their proper punishment, when they go away back into the world, and the apostate churches, and lie as to the reasons for their expulsion, as some have done, this wicked man in Paris especially.

But not he alone. Some who have been too lightly dealt with had better beware: for Zion has a Sword as well as a Shield.

MAY GOD preserve Zion from deceivers in her ministry.

WE HELD a meeting in the Rue Cambon on the day after our arrival, with our entire party and seven persons, whom deRonden-Pos had managed to get there, not one of whom

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was really deeply interested in Zion, and most of whom were absolutely antagonistic.

We then and there, to his great horror, and against his protest, gave out Zion's marching song, and lustily sang, "We're Marching Upward to Zion, the Beautiful City of God."

As we looked at his pale, dumb lips, and those of some others who were trembling with fear, lest the gendarme should pass the door and hear and do dreadful things, we sang still more loudly:

Let those refuse to sing who never knew their God;
But children of the Heavenly King must speak their joys abroad.

We were afterwards informed we had quite a congregation outside the door listening to the song.

No gendarme nor any other official, or non-official, person interfered, nor do we believe will interfere in any properly conducted service.

If they do it, it will bring to the test of a public court the real meaning of the boast of the French Republic, which is carved even upon the front of Notre Dame Cathedral in Paris, and over Madeline, and all their public buildings: "Liberty, Fraternity, Equality."

The boast of the French Republic is that all men are equal before the law, and that all are entitled to religious liberty and to dwell together in fraternity on these grounds.

We believe that Elder Pos's cowardice, and not any difficulty in French law, was his only reason for not holding meetings.

This is proved by the fact that our earnest Evangelist now in Paris, the Rev. Harry E. Cantel, is holding little meetings in the Rue Cambon continually, and that he often speaks openly among the *onvriers* in the workingmen's districts, and that up to this time—a period of over five weeks—there has been no police interference whatever.

To ESCAPE further investigation, W. deRonden-Pos resigned his eldership the same night on which we held the meeting referred to, August 23d, in a most abusive letter.

But we refused to receive the resignation, and demanded repentance and restitution, failing which we eventually removed him from eldership, and from membership in the Christian Catholic Church.

THIS IS but a brief outline of the wretched condition that we found in connection with Zion's work in Paris.

We were shocked beyond measure with these revelations, the unraveling of which took a very great part of our time during the week we spent in that city.

We know that this hypocritical, dishonest and cowardly fellow, to whom all in Zion, as well as ourselves, have been so generously kind, has traduced us in the most shameful manner in numerous letters to the friends of Zion in Europe and America.

Some of these are in our possession.

Therefore we feel it right to stop his wicked career by giving these simple outlines of the facts, in the pages of LEAVES OF HEALING, painful in the extreme though it be.

Better, however, that a guilty man should suffer than that Zion should be injured.

ONE REASON for our abstention from writing for some time past has been that we felt that we could not touch upon the situation in Paris and what we found to be the condition of matters there, without making this exposure, and we hoped that we might be spared the pain of doing it.

However, we find that our silence has been only made use of by him to attempt to deceive others, although we do not think that he has succeeded to any very great extent.

Charges such as he has made against us are too foolish and silly to be believed by any who know the work of God in Zion, and remember how heartily we commended this deceiver, whom we fed in Zion for more than a year, whose family we supported and educated during that period, whom we equipped in the most generous manner for the work in Paris.

Nothing would have given us greater joy than to have been able to record unselfish and earnest devotion and work, even if there had not been much result.

But we found that there was neither work nor result, except that he had made it much harder for us and for the Evangelist whom we at once put in charge to get a good footing for Zion in France.

OUR REPORTS from Evangelist Cantel, who is now joined by Brother Bögli, whom we instructed to come from our Headquarters in Chicago, are very satisfactory, and we have every reason to believe that a good beginning is being made.

Evangelist Cantel has proved to be a good French scholar, speaking a French that is acceptable to the Parisians; while, among his other hypocrisies, we find that W. deRonden-Pos neither wrote nor spoke an acceptable French, but rather that of one exceedingly ignorant of the language.

This was pointed out to us in a number of vigorous letters by Mademoiselle Biolley, of Havre, who, however, has proved to be a very unsatisfactory person.

Notwithstanding her exposures of Mr. Pos's ignorance, and her declarations that his translations ought not to be published because of their absurdity, she has endeavored to shield him and has acted in a very improper manner.

We told her so when she called upon us in Paris, and said that we desired no association of any kind with her Mission in Havre.

WE GRIEVE to say this, but we think it necessary for the work that it should be said, for our conversation with her convinced us that she was no true friend of Zion.

This person has written to so many, and said so much, that we feel it our duty to warn our friends throughout Europe that she is in no way whatever connected with the Christian Catholic Church in Zion, nor ever has been.

VILE STATEMENTS have appeared in a Chicago paper as to Mr. Pos having rebuked us in public.

There is not one word of truth in this: for from the time that he attempted to resign, we have not seen his face and he has been careful to conceal himself from us and not to avail himself of the opportunity we gave him to come and set himself right.

The shameful lies cabled from London by the correspondents of the Chicago press as to our being exposed by him before a great many persons are, like nine-tenths of their cable messages, absolute fabrications.

The lying cablegrams also said that there had been a great loss of members in Europe.

The facts are that with the exception of Elder Pos and his wife, both of whom we have removed from fellowship, there has not been one single person connected with our work in Great Britain, Ireland or the Continent of Europe who has gone out of Zion.

On the contrary, many new applications have come and are coming into our hands and many are applying for Baptism.

We make this vigorous denial because of the fact that the lies to the contrary which have appeared in the American press are being spread all over Europe by those who fabricated them here.

OUR READERS will now see that the Devil had prepared much sorrow for us in Paris, and indeed it extended to the whole of our party, and made us all feel very sick at heart.

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We could take but little pleasure from our visit to that city, and to the Exposition, "doing" which was a weariness to the flesh for the most part.

We ascended to the top of the Eiffel Tower and visited the Palace at Versailles, and saw a little of the city.

But we were much more engaged in securing something from the wreck, and in settling our Evangelist into his work, than in sightseeing or pleasureseeking.

However, ere we left Paris, we felt that God had wonderfully blessed us in enabling us to grasp the real situation and deal with it firmly in such a way as to put Zion work on a good footing.

We shall never give up Paris, God helping us, for Zion has never gone back at any time, nor abandoned a field upon which it has once entered.

We are prepared to fight the Devil and all his angels—brown, black or any other color, in Mansfield, Ohio, or in Paris, France.

We claim the right in both these Republics, under the Law of man and by virtue of the Commission of Christ, to proclaim the Gospel of the Kingdom of God which brings Salvation, Healing and Holy Living

---

ZION NEVER retreats.

No matter how great or high in station the foes of Zion may be, above them all, Christ, our King, sits upon "His Holy Hill of Zion," and it is written of Him, concerning those who oppose:

Thou shalt break them with a Rod of Iron.
Thou shalt dash them in pieces like a potter's vessel.

WOE TO THOSE upon whom that Rod of Iron must fall.

It were better for them that they had never been born.

Woe to those whom God in His anger casts down: for they are broken into a thousand fragments, like the frail vessel of the potter.

Kiss the Son, lest He be angry, and ye perish in the way,
For His wrath will soon be kindled.
Blessed are all they that put their trust in Him.

WOE! WOE! WOE!! to those who fight our King, who sits on Zion's Holy Hill.

THE DARKEST days must pass away, and brighter mornings will come.

So, having done our duty in Paris, we left that city with happy hearts.

We may have much more to say concerning Paris, which we shall revisit, when we return to America.

EARLY IN the morning of Wednesday, August 29th, we left Paris, and reached Calais early in the same afternoon.

Crossing the English Channel at the Straits of Dover, we there took train and sped on our way to London, where we arrived before sunset of the same day.

Thursday, Friday and Saturday (August 30th, 31st, and September 1st) were busy days, in securing halls for our first London Mission, in seeing many callers at the Hotel Cecil, and in taking preliminary steps to secure premises for a Branch in London of Zion Publishing House

We had a happy meeting (on September 1st) in one of the parlors of the Hotel Cecil, with thirty or forty members of the Christian Catholic Church and Friends of Zion, all of whom were full of delight to know that we were taking steps to secure the places we have mentioned, and promised us their loyal coöperation.

IT WAS our delight also to heal a breach which W. deRonden-Pos had caused in London by his wicked actions there in removing a worthy member, whom God had used, without any sufficient cause.

All parties were reunited, and the action of our false representative reversed.

Perfect peace and harmony has been restored to our Gathering in this city, all the members of which have been working most nobly during the last month in preparing for the Mission which is about to open.

ON MONDAY, September 3d, our party of seven, which included Mrs. Dowie and our son and daughter, Deacon Stevenson and our sister, his wife, and our faithful personal attendant, Carl F. Stern, left for Edinburgh, Scotland, by an early train, arriving there the same evening.

WE LEFT our private secretary, our special stenographer and our private financial secretary in London to attend to our correspondence, to make arrangements for the halls in which we were to conduct our Mission, to secure premises for a branch of Zion Publishing House and to advertise Zion's first Mission in London.

These duties have been discharged in the most effective manner.

Mr. Robertson has especially distinguished himself by his untiring zeal and earnestness and excellent business capacity. Two hundred and ninety thousand copies of the card printed on the following page have been printed and distributed up to date.

Window cards and posters have also been sent forth, etc.

Deacon Edgar A. Rush, Brother Stringer, Sisters Blackmore and Frost, Messrs. Martin, Vallance and others from Eastham and Clapham, and also our earnest Brother Clough from Leeds, have coöperated in this splendid distribution, which has again and again excited the attention of the press.

This work was continued throughout the whole of September, and we were in constant daily touch with London and coöperated in carrying out the details and in providing the necessary funds; for such a work as opening this Mission is one involving much cost, not only in toil, but in money.

However, all that could be done, we believe, by our limited staff, has been done, and tomorrow and subsequent weeks will show with what results.

The results are already very manifest in some directions, but it would take far too long to tell that story now.

London -great as it is- is being stirred in all directions.

OUR READERS may desire to know where we spent September.

We should be very glad, if it were possible, to take them with us from place to place in detail, but that would be too long a story for these pages now.

Suffice it to say that we spent a delightful week in our native city, Edinburgh, revisiting the place of our birth and bringing up, and of our college days, etc., and restoring the slightly dimmed pictures in our memory of that wonderful ancient city.

We had some little drawbacks in consequence of several days of very inclement weather.

The attentions of a few personal friends were very pleasant, and much pressure was brought to bear upon us, by correspondence and otherwise, to conduct a mission in our native city.

We hope to spend one Lord's Day at least, and possibly one or two days more, there in November.

When our plans are matured, we shall let our readers know through these pages where the meetings will be held, and also those in other parts of Scotland, England, and of Ireland, to which we think of giving the first three weeks of November.

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On Monday, September 10th, we left Edinburgh by rail, passing over the wonderful Bridges over the Rivers Forth and Tay, and terminated our journey for that day at the beautiful City of Dundee.

There we spent a pleasant afternoon and night, and also a portion of the next day.

Early in the afternoon of Tuesday, September 11th, we left by rail for Aberdeen, which we reached the same evening.

There we remained, visiting its beautiful granite streets and admiring all its wonderful charms, until the morning of Thursday, September 13th.

We left Aberdeen by rail and went down the valley of the River Dee, to Bellatter, where we took a coach and drove along the river, amid the mountains, past Balmoral, to Braemar.

Starting early in the morning from the Invercauld Arms Hotel, we drove with our whole party to Glenderry, a distance of about eleven or twelve miles. There we left four and from thence we two made the ascent of the mountain, accompanied by a guide and helped by a pony, from which we were often compelled to dismount, lest pony and rider should together go over a precipice or stick in the bog.

It was a most toilsome piece of work, involving no less than twenty-two miles of walking, and the descent was perhaps harder than the ascent, which is not a usual thing.

However, the magnificent view which we had from the top of that great mountain fully compensated for all the toil of that day. It would be quite impossible in these Notes to attempt to describe the scene.

ZION IN LONDON



THE REV.
JOHN ALEXANDER
DOWIE,
GENERAL OVERSEER
OF THE
Christian Catholic Church in Zion.....
HEADQUARTERS, CHICAGO, U. S. A.,
Will Conduct a
SERIES OF MEETINGS DAILY
Excepting Saturdays and Sundays, at 3 and 8 p. m., in
ST. MARTIN'S TOWN HALL, CHARING CROSS
FROM
OCTOBER 10 to 31, 1900
And on LORD'S DAYS, October 7th, 14th, 21st and 28th, in the HOLBORN TOWN HALL, Gray's Inn Road, at 11 a. m., 3 and 7 p. m.

Leaves of Healing, Published Weekly, Post Free, 4d.; The Coming City, Fortnightly, Post Free, 6d., may be had from ZION PUBLISHING HOUSE, 33 Rosebery Avenue, London, E. C.

ALL SEATS FREE. FREEWILL OFFERINGS.

"CHRIST IS ALL AND IN ALL."



There we spent from Thursday, the 13th, to Saturday, the 15th.

Our dear son, A. J. Gladstone Dowie, parted from us here, and returned to Aberdeen on the morning of the 14th, en route for London, sailing for America on Monday, the 16th. We thank God he arrived in due time on the 28th.

He has now entered upon a course of study at Harvard University.

We felt the parting very deeply, but believe it was for the best, and that God will bless him in this post-graduate course upon which he has now entered, and that his studies will enable him to serve God in due time in Zion with the knowledge which he will there acquire.

Our ascent of "Ben MacDhui," the second highest mountain in Scotland, accompanied by our personal attendant, took the whole of Friday, September 14th.

Suffice it to say that on that day we saw for the first time, in all its glorious meaning, the words:

Which by His strength setteth fast the mountains,
Being girded with might.

We saw with our own eyes how the sources of the beautiful River Dee sprang, literally, out of the three great mountains there, "Ben MacDhui," "Cairntoul" and "Braeriach."

It was wonderful to see how the River sprang from the very tops of the mountains, from springs that never cease, and fell down the precipice in beautiful waterfalls, one of them 2000 feet. The three streams, after flowing separately for a short distance, met and mingled and formed the beginning of that lovely River, which flows beside the Palace of the Queen, and spreads onward and onward until it reaches the Ocean at the Port of Aberdeen.

We could not wonder that the venerable, royal lady who rules over this Empire loved her highland home, at which she

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was residing when we lived in its neighborhood for a few days.

We have many interesting things to tell in connection with our visit to Braemar and "Ben MacDhui."

We may find some occasion to refer to these when we return.

Some capital stories were told us there by the very witty and interesting guides and drivers who accompanied us on several excursions amongst the mountains.

Leaving Braemar early on the morning of Saturday, September 15th, we drove over mountains and through glens by the Spital of Glenshee, Bridge of Gally, and the Gorge of Ericht, for nearly fifty miles, to Birnam, passing through Blairgowrie and Dunkeld.

At Birnam we spent a pleasant Sabbath, our second Lord's Day in Scotland; the first being spent in Edinburgh on the 9th.

We will not attempt to deal in these Notes at this time with the religious conditions of the countries through which we passed during our month of travel: for we think it best and wisest to reserve that until a later time.

But we sorrowed in seeing the low condition of true religion, notwithstanding numerous services and churches.

At beautiful Birnam we saw two of the most magnificent oak and sycamore trees that we have ever seen.

The measurements of some of these were taken by some of our party, and the results are so wonderful that we scarce dare to record them.

The ages of the trees were said to be a thousand years. However that may be, we cannot tell; but these trees are said to be the remnants of that Birnam Wood of which Shakespeare writes in his play of "Macbeth." They are very wonderful, and very beautiful.

On Monday, September 17th, by the Highland Railway, we passed through the Pass of Killiecrankie, and Pittochrie, by way of Aviemore up to Inverness, one of the most charming places in Scotland, where we arrived the same evening.

Spending the following day, Tuesday, the 18th, at Inverness, we left on the morning of Wednesday, the 19th, by way of the Lochs Lochy and Linnke and the Caledonian Canal, for Oban.

It was a wonderful succession of marvelous scenery. Through the lovely waters we sailed close to the dark Pass of Glencoe, and many other Glens between almost innumerable mountains, "Ben Nevis" towering above all. We passed on and on and on until, just as the sun was setting, we reached the beautiful little City of Oban.

There we spent the night, and the next day being stormy (Thursday, the 20th), we remained at the beautiful little town, leaving the next morning for a wonderful day's sail around the Island of Mull.

Our steamer took us to the famous Island of Staffa, where it was too stormy to land; but we managed to land in a surf boat at Iona, that wonderful isle so sacred in the religious and political history of Scotland.

We had some most interesting experiences in visiting this part where the Gospel was first carried to Scotland by St. Columba, in the Sixth Century.

There we saw the remains of wonderful ecclesiastical buildings, and the tombs of many of the ancient kings of Scotland.

We have been giving attention for many years to matters connected with this sacred isle, and our visit was one to which we had long looked forward. It is one of the most wonderful spots on earth.

Saturday, September 22d, found us once more on the steamer, pursuing our way down through the Lochs and through the Crinan Canal and up through the Firth and River of Clyde to Goorock, where we landed and proceeded by rail to Glasgow, which we reached on the evening of the same day.

In that city we spent Lord's Day, September 23d.

It seemed as if the very shadow of death rested upon it, and the fear of the Plague was in many, many hearts.

The following day was a public holiday, and we never saw people take their pleasure more sadly.

The open drunkenness (which especially grieved us) in our native land was there displayed more shamefully than we had ever seen it.

It was with a sad heart that we left that great city on Monday night, September 24th, by steamer for Belfast, Ireland.

After a good night's passage, we reached there on the morning of September 25th, spent a pleasant day and night, and proceeded by rail to Portrush, in the North of Ireland, where, notwithstanding its being very wet and stormy, we drove seven miles to see the Giant's Causeway, and the wind being from the shore, we ventured to visit the caves as well as the Causeway.

No words that we can call to our aid will ever enable us to describe that marvelous work of God, the so-called "Giant's Causeway."

Scientists may talk of it as being produced by the gradual cooling of lava, but that, even if true, would take us back only one step, and it is simply impossible for any intelligent mind to believe that the wonderful construction of that Causeway is merely accidental.

Few things have filled us with more surprise than this remarkable basaltic formation.

After a pleasant night in Portrush, we proceeded to Londonderry on the morning of Thursday, September 27th, where we met in conference a number of members of the Christian Catholic Church in Zion and made arrangements for another visit to that city in November.

It was very interesting to meet with those who had been saved and healed through the reading of Leaves of Healing, and the noble work of some of these members whom we there met has borne glorious fruits in the North of Ireland.

Among those who met us in that city on that day was Miss Lizzie Gaston, who has been a diligent student in Zion College from its beginning, and accompanied us to Europe when we left Chicago, August 9th.

We promised to visit Ballymena, near which city she lives, and it will be one of the three places at which we hope to speak during November.

On the evening of September 27th, we returned to Belfast and rested there until the evening of Friday, the 28th, when we left by steamer direct for Liverpool, which we reached on the morning of Saturday, September 29th.

Here Deacon Stevenson and his wife left for Derby, and our party, which now consisted of only four, remained over the Lord's Day, September 30th, until Monday, October 1st, on the morning of which we left Liverpool for London.

We arrived in London on the afternoon of the same day, October 1st, and were met by our three young men, Messrs. Robertson, Sprecher and Williams.

We proceeded to the Hotel Russell, where we now are at this writing, and from which we are directing the work in Zion committed to our care, according to the grace which God gives to us.

Tuesday, Wednesday, Thursday, Friday and Saturday, October 2d to 6th, have been busy days.

Many visitors have called upon us, some of them of high ecclestiastical rank, and others of humble position.

We have had to attend to many duties connected with the approaching Mission, and to adjust all business matters con-

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nected with the work. The correspondence has been heavy and it has been hard to get time to dictate these Notes.

But we were determined that they should be done, and some permanent record made of our journey in France, in England, in Scotland and in Ireland, from August 22d to this date, October 6th.

OUR HEARTS are filled with gratitude to our Heavenly Father, who through Christ our Lord, the Eternal Word, made this wondrous world and has redeemed it through the blood of His Atoning Sacrifice, and who, by the Eternal Spirit, has established a Kingdom which will yet, and at no far distant time, rule over all others.

We rejoice that we are partakers of that Heavenly Kingdom, and are privileged to be permitted to extend the Gospel of the Kingdom by our lives and the consecration of our all and of all our being.

Looking back upon these weeks of travel, there are a thousand reflections which might be made.

But it would not be wise to give hasty expression to our impressions, however carefully we might guard ourselves. It is, above all things, desirable that we should in our communications be sure of our facts, and while we could say many things concerning these lands which we know are true, and concerning this city, we feel that they would not be timely, and that further and longer observations are required to enable us to write with accuracy concerning present conditions.

BRETHREN, PRAY FOR US.

FIFTY BAPTISMS IN LONDON.

THE following joyous cablegram was read in Central Zion Tabernacle on Lord's Day afternoon, October 14, 1900, and was received with enthusiastic applause and fervent praise and prayer:

LONDON, October 14, 1900.

ZION, Michigan Avenue, Chicago.
Much blessing.
Baptized fifty yesterday.
Second Thessalonians three, one to five.
Psalm one thirty-four, two and three.
Isaiah forty-one, six.
Do it.
Mizpah. DOWIE.

The passages cabled by the General Overseer were read by Overseer Speicher as he read the cablegram, so that the succint "do it" followed immediately after the words from Isaiah.

The following are the passages.

Second Thessalonians 3:1-5:

Finally, brethren, pray for us, that the Word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all have not faith. But the Lord is faithful, who shall stablish you, and guard you from the evil one. And we have confidence in the Lord touching you, that ye both do and will do the things which we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.

Psalm 134:2, 3:

Lift up your hands to the sanctuary,
And bless ye the Lord.
The Lord bless thee out of Zion;
Even He that made heaven and earth.

Isaiah 41:6:

They helped every one his neighbor; and every one said to his brother, Be of good courage.

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.—Acts 2:38, 39.

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READ THE COMING CITY.

For all matters pertaining to the founding and building of Zion City, there is no source of information, complete and reliable, but THE COMING CITY. The story of Zion City is being and will be told in its pages, both by descriptive articles and by engravings from photographs. The paper also contains much other interesting matter, such as science notes, household suggestions, special articles on matters of interest to Zion people, and the news of the day.

The paper also contains four pages of advertisements, carefully selected, most of the advertisers being Zion people. It is important that every member of Zion should get THE COMING CITY, not only for the valuable information which it will contain, but for these advertisements. By reading them they will learn who are the Zion business men and thus be able to coöperate with each other.

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PUBLISHER'S NOTICE.

There has been a call for detached copies, free from printed matter, of the reduction of the life-size portrait of the General Overseer printed in Volume I, Number 4 of THE COMING CITY. A number of these, adequate to the demand, will be printed on heavy enameled paper and will be sold or mailed to any address for ten cents each. Address all orders to

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Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion to Mrs. Carl F. Stern, Room 309, Zion Home, 1201 Michigan Avenue, Chicago, Illinois. Send as soon as possible after publication, and carefully mark *name and date of paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

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"For because of swearing the land mourneth; . . . and their course is evil, and their force is not right."—Jeremiah 23:10.

"And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given."—Matt. 14:9.

AN OLD STORY REENACTED.

MAYOR BROWN—"Head us off, somebody; confound our foolish tricks!"

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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 BEATITUDES.

Report of Meeting held in Divine Healing Home No. 1, August 8, 1894. Subject: "The Beatitudes."

Report of Meeting held in Divine Healing Home No. 1, August 10, 1894. Subject: "The Salt of the Earth and the Light of the World."

Report of Meeting held in Divine Healing Home No. 1, August 16, 1894. Subject: "Christ's Teaching on Prayer."

TAKING up the series of morning talks which was begun in the last issue but one, we give the teaching of God's Messenger in Zion on the last Beatitude: that in which Christ pronounced blessing upon those who were persecuted for righteousness' sake. It is an inspiration to read the words of strong faith in God and confidence in His power with which the man of God entered upon his endurance of that long persecution in Chicago, which has not ceased even now, more than six years later.

When one remembers all the calumnies and indignities and abuse which has been heaped upon this man since he spoke these words, one sees a deeper significance in them than those to whom they were spoken could recognize.

Following this, we give a report of a talk in which Dr. Dowie says some very pungent and very practical words on the next portion of the Sermon on the Mount: Christ's words concerning salt and light.

In the third report given herewith, there is again shown the great importance which the General Overseer has, all through his teaching, placed upon prayer. Realizing that the basis of all past, present and future power was, is and will be prayer, for years this leader, under God, has been teaching his people how to pray.

The General Overseer has not revised these reports and they lack much that his hand could give them. We ask a prayerful consideration of them by the thousands of readers in every land, that the Holy Spirit may bring home to each the lesson which He inspired God's servant to teach in that quiet little Home six years ago.



Divine Healing Home No. 1, August 8, 1894.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.

This is the Beatitude which the great majority of Christians do not covet.

Many people desire to see God. There is scarcely anything in the other beatitudes which troubles them very much. They are very much pleased to get these blessings. They are quite willing, they say, to be humble, merciful, courageous, earnest in the pursuit of righteousness, and to be pure in heart and make peace; but they are unwilling to have the other blessing—to be persecuted for righteousness' sake.

We should not do anything to create opposition, yet the words which I spoke to you yesterday morning about peacemakers and peacebreakers, and the fact that peace with God is war with sin, shows to you that of necessity you will be persecuted.

A disciple is not above his master, nor a servant above his lord.

They persecuted Him. They called Him Beelzebub, and if He the Master of the house was called Beelzebub, what will His servants be called? We must expect these things: to be persecuted for righteousness' sake. There is no doubt whatever but that, in the apostolic times, this was the constant expectation of the Christian.

Christ had said:

In the world ye have tribulation: but be of good cheer; I have overcome the world.

They did not expect anything but that the powers of hell would all be combined to make their pathway difficult. They knew that their enemy, the Devil, was like a "roaring lion going about seeking whom he might devour." If he changed his protean form, it was only to become a defiling serpent, even though that serpent should take the form of an angel of light.

A great design of Satan is to come in one form or another and destroy the faith of a Christian. We do not doubt for one single moment that the Christian's faith is beyond the power of Satan to overthrow, if we do nothing that is contrary to conscience and the Word of God.

Most earnestly do I impress upon you this morning, that you need not be disappointed or afraid or troubled if, determining to live a holier and a better life, you are bitterly persecuted.

Christ's Persecution Began When He Began to Preach the Gospel.

So long as Christ lived His life of purity in obscurity in Nazareth, there was no persecution. But the moment that He

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began to preach His Gospel in the very town where He had lived probably eighteen or twenty years, in that town where He had lived and grown in favor with God and man, all friendly relations were terminated in a moment.

He had no sooner preached His first sermon and charged upon His countrymen that they were like the Israelites in the days of Elijah and Elisha, without faith, than they arose in anger and took Him out in order to cast Him from the brow of the hill. They determined that He should die for it.

So long as you do not speak, witness, and live your religion out, the Devil will leave you alone; but the moment you become a living witness, a worker determined to promote the way of God,—determined to do right in God's sight—then you will be persecuted.

The moment you take the step which separates you from the world, you will be persecuted. The moment one is baptized and believes, who has been brought up in the Church of Rome, or the Church of England, or the Lutheran Church, or any denominational Church, that moment thousands of friends become his bitter enemies.

Persecution Must be for Righteousness' Sake.

If we are persecuted for our own faults and our own follies, then, beloved friends, we have no right to complain if we do not get this blessedness. It comes to those only who are persecuted for righteousness' sake. Only be quite sure that you are right, then do; only be quite sure that you are right, then speak; only be quite sure that you are right, then live; and while you will be persecuted, you have the Kingdom of Heaven with you.

The ninth is like the eighth Beatitude:

Blessed are ye when men shall reproach you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

These words are specially spoken to those who are preachers of the Gospel. The apostles were prophets as well as apostles, they were preachers as well as apostles, and they were teachers as well as preachers. They had apparently all the gifts: the nine gifts of the Holy Spirit. These last words seem to me to be especially for the apostles, or those called to the higher ministry. They expected to be reproached, to be reviled, to be persecuted and to be followed with all kinds of evil statements. They expected to have all manner of evil said against them falsely, but they endured it for Christ's sake.

All manner of evil.

It is very hard to have all these things said. I have sipped very much of this cup, but I never had more revilings than in this city, and never more than in the last six months. I had scarcely entered the city when that persecution began. When I first came to this part of the country, I had, for the most part, the press of San Francisco with me. We got very little assistance from the press at any time, but when we came to this city it seemed as if there were going to be a difference. My first services were held at Western Springs.

Constant Newspaper Persecution.

I landed from Australia in San Francisco in 1888. In 1890 I crossed the Continent to Omaha, and from thence, after holding a month's mission in the First Baptist Church there, to Chicago, where I expected to stay one or two years. I came in 1890 and addressed a large meeting in Western Springs, on the other side of the city. Many came to hear me from many parts of the land. Some came thousands of miles. My name had been known for years throughout Europe and the British Empire.

The *Herald* sent out its reporter, and to our surprise long and very favorable accounts appeared, speaking of us in the highest terms; mentioning our intellectual and spiritual acquirements. It spoke of the healings with great appreciation.

The *Tribune* and other papers did the same thing.

We went up to Minneapolis a while and then came back, determined to make our home at Evanston. There we had our home for three years. We were not there constantly, because we held missions in Canada and in some of the cities on the Atlantic Coast.

When we returned from Minnesota in the latter part of 1890, we had our first mission in this city in the First Methodist Episcopal Church, in the center of the city. The first thing we saw was that we did not have a single pulpit in the city open to us. The second thing was that the press was closed against us. We had to pay $100 a week for the use of that church.

The Beginning of Newspaper Persecution in Chicago.

When we had opened the mission and a considerable number of people began to attend, one of the papers sent reporters to know what the nature of the work was. The first reporter who came told me he had been sent by the editor personally. I therefore paid him special attention and gave him information. I told him of the Rev. Calvin Pritchard, editor of the *Christian Worker*, who had been healed by Divine Healing. Mrs. Andrews, editor of the *Union Signal*, gave him her testimony and that of Mrs. Paddock. The reporter was very enthusiastic, and said, "O thank you, Doctor; I have so much information and I am going to write this up."

He did so and gave the report to the editor. That man flew into a towering passion when he read it and tore up the report and sent another reporter. This other reporter—the editor had said something against us to him—found the facts were just as the first reporter had found them. He also wrote a most favorable article, for which he lost his place. That report was torn up.

The third man came. I did not know about these things then. When he came I said, "What is the matter?" He said they did not do it properly. This one I did not like. He looked like a son of Belial. He did that editor's work in the way that he wanted it. That wicked editor sat down and wrote the most abominable article about it. I was set down in that article as being a very ignorant, low man, with no reputation in the country from which I came.

Dr. Dowie's Reply to a Lying Chicago Editor.

I sat down and wrote to him. I said that I could not imagine that he was mistaken, because I then knew what he had done with the first two reports. I told him he lied on purpose.

I said: "I tell you exactly what you are in God's sight and give you warning. You say there are no healings. You lie, and you know you lie, for you have the testimony of the Rev. Calvin Pritchard, who was cured of diabetes. He wrote his testimony in his own paper, a quarterly paper called the *Christian Worker*. You know the testimony of Mrs. Andrews, of the *Union Signal;* you have the testimony of Mrs. Paddock. But I cannot expect anything else from you. You will lie about me. You promised your mother on her deathbed that you would give your heart to God and that you would confess Christ your Saviour. You have not done it. You reject Christ as your Saviour.

"You say that no one of any social standing has any association with me. You know that is a lie. You know that your only sister has been corresponding with me for years. You know that she has visited us at Evanston. She informs me that you have rejected Christ as your Saviour. Is she a person of no reputation?

"You say that I am ignorant. A man educated in the University of Edinburgh is not usually ignorant. A man chosen pastor of the collegiate charge of the Congregational body of New South Wales is not usually counted ignorant. I might have been Minister for Education of the Colony, at the request of Sir Henry Parks, the Premier. You know you lie."

They started a boycott. I had seen by this time that the press was closed to me. I shall live to see that boycott closed. God will prevail and the work must prevail. I know of no greater task than in Chicago. The press has given a great deal of prominence to this work throughout the country, but the *Tribune* has continued to lie. There is no wicked lie it will not tell. It was followed by the *Dispatch*, which wanted to blackmail us.

Ridiculous, Wicked Lies of the Chicago Dispatch.

Because it could not get money, it began to oppose us, day after day, month after month.

But it had to stop. People were laughing at it. For instance, one of its lies was that this Home was a pesthouse; that the people lived in miserable, wretched rooms, illy-ventilated, and that they were confined to their rooms, in many cases rotting in all stages of disease. The *Dispatch* said that they were not attended to or cared for; that Dr. Dowie's table was loaded with every luxury of the season, but that the poor guests had to go with food not only bad, but sometimes decayed. Not content with that, it said that the choicest of all wines and

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vintages were brought to me, and that I regularly became intoxicated every night, and that Mrs. Dowie had to conceal my intoxicated condition by standing at the door and informing people, when I was drunk, that I was praying to God. It said that my children were idiots.

When it got to that length I felt that I deserved this Beatitude in all its fulness. I could not get any further. I knew I must be a prophet, for it says:

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.

I came to the conclusion that if I had not known it before, I must be a prophet, for that was the way the prophets had been persecuted, and I was very happy about it. I have been very happy. I thank God that I have been counted worthy to suffer shame for Christ's sake.

I have always thought that behind the trial there was a great and glorious Victory. That Victory is mine. May that Victory be yours.

I oftentimes say that I have won the Devil's anger. I have split the Devil's kingdom a little. I have won many from paths of sin to paths of righteousness. I have seen in this city, when that paper was persecuting me, in our downtown meetings, as many as two thousand people arise asking for prayers. Some of you were present in Central Music Hall when I called on the people to arise, and two thousand arose to ask us to pray for them.

God Gives Great Joy in the Midst of Sorrows.

We have some sorrows, some very great sorrows in connection with this work. We have sorrows every day. We see some who miss the blessing. It is a great sorrow to us when any one does not get it; a great joy when they do get it. We know that Jesus is the Saviour of all men who believe, and we are very sorry when any one does not believe in Jesus. Having done all we can, we can do no more. We can only patiently go on.

There are many who did not get the healing when Christ was here in the flesh. The lame man who was healed at the Beautiful Gate of the Temple was not healed when our Lord Jesus Christ was in human form. He had been left at the Beautiful Gate for many years, and it was not until Christ arose from the dead that he was healed. Some do not get the healing because of some spiritual inability. I am always glad to know that great spiritual blessing comes with this work, even where some have missed the healing. If I were never to be healed, I should always rejoice that I had had revealed to me the truths which I have been teaching. They have been a great comfort to me.

I am grateful to God for the healings, and I expect to see rapid advance as faith increases and teaching goes on more and more.

THE SALT OF THE EARTH AND THE LIGHT OF THE WORLD.

Divine Healing Home No. 1, August 10, 1894.

Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

Now we come to this portion of the Sermon on the Mount which is teaching in the sense of telling learners what they are and what their relationship to the world is. The five words, "The salt of the earth," have reference especially to the pungency of their lives, to the saltness of their lives, and to their openness and absolute freedom from secretiveness.

The Christian is the Preservative Power in the World.

God has always regarded His people as the salt in heathen nations. Sodom and Gomorrah would not have been destroyed had there been ten righteous men found in them. God took out the only atom of salt in these corrupt cities and then destroyed them. The world does not know, it does not see it; but the world owes its continued existence to the mercy of God and to the fact that in this world He has His people.

Under all circumstances He has given us to know that we are the preservative power under grace by which He preserves nations from corruption. A nation without God is without hope.

A more miserable condition of society cannot be imagined than that which is found in nations without God. Hopeless despair seizes upon the people. They have no hope in this life, they have no hope in the life to come, they have no Divine consciousness whatever. They have no realization of Divine life.

Their only pleasures are of the animal nature. When, through insufficiency of food, or through war, famine or pestilence, the heathen nation is stricken, the despair comes out at once. They will die, and in their misery show that hopelessness which all have who live without God. You see that in the midst of Christian nations, where men are without God.

Moral principle will not preserve a nation. There is nothing that man can do in the development of man that will preserve humanity. People talk about the beneficent influence of art and science, and such expositions as we have recently had in this city.

They prate about how they promote the highest culture in nations and promote their welfare, and place the nations which are favored with these in a commanding position. Chicago boasted that she was leading the world. Yet we who live here saw Stony Island Avenue, for more than a mile in a prohibition district, allowed to sell intoxicating liquors. It was a common thing to pass down that Avenue in the midst of the Fair and find open gambling, the lowest forms of it, even, within full view of the public street, without any attempt to hide it. The police were passing by and taking no notice. Men were playing those wretched shell games. Men were openly robbed, the scoundrels who played these games being no better than the lowest class of fellows. They were protected, they were licensed, they were allowed to do just as they pleased.

Vice of every kind flourished, and in the midst of it all men were constantly making speeches about the majesty and beauty and glory of "this queenly city."

With such flashy words as these, the men who were defiling this city were allowing the Midway Plaisance to be the open sewer of most shameless vice. Even now, when all has been swept away, I cannot help looking at it and wondering if the earth itself is not polluted too deeply to make it a place to stand on, although God does purify the earth.

People of God the Salt Which Preserves Chicago from Destruction.

I live in this city. I know whereof I speak. I see its sickness, I see its sorrow, and I see that but for the salt of the presence of God's people—and there are very few who are really God's people in this city—this city would rot from its very corruption. It is full of anarchy, full of vice, full of drunkenness, full of saloons and brothels.

Its population has only to be starved down to a certain point and be maddened by this cursed drink and tobacco to burst forth, ready to destroy everything in the city.

This is a type of the condition of the world.

Culture and Art Cannot Elevate Humanity.

What did the World's Fair do for it? Did science and art and culture do anything for it?

When Greece and Rome were at the highest point of cultivation, when the most sublime masterpieces of architecture and painting and sculpture were brought forth in their original beauty, Greece and Rome were at the lowest point of degradation, morally and spiritually. The free men who lived in the empire were few in comparison. The empire was filled with slaves. The whole world was in a state of degradation.

The first chapter of the Epistle to the Romans gives an outline of it, but it does not give the whole terrible picture.

This indicates what the world is when left to itself. When the world is left to itself, it is just as it was at the time of the Flood. The imaginations of men were only evil, and that continually. When God took out the little salt which was in the world, it only amounted to eight persons: Noah, his wife, his three sons and their wives. If these were the very best, what must have been the condition of the world? Noah himself did not prove to be so great a character. Noah himself, after living seven centuries, became a shameless victim to that horrid degrading vice of drunkenness and lay uncovered and shameless in an intoxicated condition.

Were it not for the pungency of the Divine grace and the power of the Gospel in Christian life, the world would long ago, it seems to me, have rotted away because of its

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impurity. Whole nations have perished. Empires of ancient times have passed away. You cannot find the great empire of Nebuchadnezzar, nor anything but the buried remains of the great city which he builded, Nineveh.

The fullest land has been turned into the barrenest for the wickedness of those who dwelt therein.

Rome and Greece have passed away, and the feeblest and lowest types of the Caucasian race are to be found around the Mediterranean Sea, where once the strongest types of humanity were to be found.

Without God Nations Perish.

The Mohammedan nations are perishing, worn out with their own vices. They do not raise women to the scale of civilization. They deny her the possession of an immortal spirit, declaring that women are just like beasts, and when they die, they pass away and perish. The consequence is that the strong Arabs, who became Mohammedans, have become a worn out, wretched people, and except the few who remained on the desert and lived in the open air, they are passing away by their own rottenness.

It is only where the salt is come that the earth is being preserved. It is only where the salt of God's Grace is come that the earth is being revived.

A Land Reclaimed by Salt in the Form of God's People.

To this land which was in the hands of a miserable, wretched race, there came in the Pilgrim Fathers. The salt and the pungency of their power has come down through the generations and there has risen, on account of this salt, a people who, notwithstanding all the defilement and filthiness which is imported into it, still keeps this Nation strong at its center. There is a Fountain of Eternal Life which springs up in this land. The same is true in the British Empire and true of the Anglo-Saxon people.

It seems sometimes that it is in the Anglo-Saxon people only that this salt of high spiritual and moral principle is to be found. God has sent faith to His people that they may be like salt; that they may preserve all that is best, all that is Divine in connection with family and city and national and world life.

It is a fact today that only just so far as the Grace of Christ extends its influence are we the world's salt.

Are we amongst those who are preservative? Are we so living that we shall be preserving of Divine things? Are we preserving God's commandments? Are we upholding every one of them? Shall we maintain, first of all, that the first thing is to love the Lord with all our hearts and with all our souls and with all our minds and with all our strength, and our neighbors as ourselves?

Do we intend to live these Commandments and magnify them?

Do we intend to live the Eleventh Commandment, which is higher than all, the grace of which is preserving the earth today?

That tells us to love like Christ. He loved us better than Himself. It is this grace, the sweet savor of this Divine Life through the earth today, which is going out to the hopeless nations. This Gospel of Divine Healing preserves the body. I feel today that this blessed Gospel of Divine Healing is that part of the salt which the Church has so long lost. Oh the power it gives when you see the Divine Life enter into one who is dying of a filthy cancer, and that cancer is cured!

An old man had a cancer in his cheek. The doctors said it must be cut out or he would die. It was eating down to the jugular vein. He trusted the Lord. Where is the cancer today? It has withered up. It is the Life of God which is the salt. The Divine grace passed into him through these poor hands of mine and that cancer withered away. Today you could not tell on which cheek that cancer had been.

The Salt Draws a Man Away From Filthiness.

We must have salt very pungent.

I had a letter this morning which very much interested me. A few weeks ago a lady wrote to me, asking me to pray for her, saying that she was in a very miserable condition, that her stomach refused to assimilate food.

My nose is very acute, and when I was reading the letter I could not help but notice the nasty smell of tobacco. At last I found it was in the paper. I thought, "This poor woman has a scamp of a husband. She has to inhale fumes of nicotine from his body and it has made her sick." In my reply to her I said that I was very sorry for her and I prayed earnestly for her that she might be healed.

I said, "I have thought that I ought to tell you that I smelled your letter and that my fear is that there is somebody about you who is helping to keep up this stomach trouble by his nasty, filthy habits. I lay the blame upon him."

I did not know she was not married. I thought it was probably her husband. I got a letter this morning which reads:

DEAR DR. DOWIE:—Sometime ago I spoke to my sister about you and asked her to write you and ask you to pray for her.

You very kindly replied to the letter, but you drew attention to the fact that her paper smelled of tobacco.

I had provided her with that paper and could not think how it got the smell of tobacco. Then I remembered that I had no paper except in an old valise which I used last spring when I went to hear you in Central Music Hall. I had some tobacco in that valise, and of course the paper was impregnated with it.

When I heard you at Central Music Hall, you said you did not see how a man could be a Christian and use tobacco. I determined that I would quit it. I have never taken any since.

Salt Must be Rubbed in.

I take that as an illustration of what I am saying. The Word of God, when you speak it boldly, will always be like salt. That truth went right to that man's heart, and it has done so to hundreds. They may be Christians, but I do not believe that Christians ought to stink as they do. It is an abominable thing for Christians to be defiling their bodies. God has said:

If any man destroyeth the Temple of God, him shall God destroy.

Your bodies are the temples of God.

Salt stings, but it drives out the tobacco.

Some people say, "Why does he rub it in so?" I want to rub it in. We want to take the salt and rub it in. When a good housewife wishes to preserve meat, she rubs in the salt. She is determined that the salt shall get into it.

That is the way to do with some of these stinking fellows.

In the Ancient Dispensation, no meat was put on the Altar of God which was not salted so that it should be preserved from impurity. When meat was laid on the altar for consecration, it was left there for several days before it was consecrated by fire.

God Demands That Our Bodies be Pure.

You may present your bodies to God as much as you like, while they are diseased, but God will not take them. God will not take and use an unclean body in His service. You have defiled your bodies with nicotine poisons and digitalis and nux vomica and arsenicum. You must ask God to cleanse you from them.

Sick people have never been used for healing. I can say that by the Grace of God I have been particularly pure from tobacco and liquor with the exception that once, when a very little boy, I tried to smoke my father's pipe and got so sick I never wanted to smoke it again. I think once when I was quite young some intoxicating liquor was given me as a medicine, but without my voluntary action.

Not a single drop of nicotine poison has entered my blood, and in consequence of this I believe God has used my body in laying on hands.

A man is not prepared for every good work unless his blood and his body, as well as his spirit, are cleansed. That was the power in the first days: the cleansing of the spirit and soul and body. Christ came for that.

Let us ask God to preserve us by the salt of His own Grace, that we may have the power of His Life.

If, on the other hand, the salt have lost its savor, if the Gospel is explained away, then it has no penetrating power in it, and the people who hear it, smoke and drink and play cards and go to theaters and live lives of worldly pleasure. There is no pungency in the pulpit to keep them from it.

Of what use is salt if it is not pungent? Have salt in yourselves.

Salting With Fire.

The same thing is put a little differently by Jesus in the ninth chapter of St. Mark, in the forty-ninth verse. One evangelist throws a little light on others.

For every one shall be salted with fire. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

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Do you see the illustration there? The salting is with fire. It is more than salt. It is now fire. Every sacrifice is to be salted with fire.

The Christian who has lost his pungency and the power of his life is of no use at all. He is only fit for the dunghill. There are a great many rotting on the dunghill, only fit to be cast out and trampled under foot of men.

No matter what men say, we shall live the Gospel if we are pungent and sharp, because we are determined to let God's work be spoken of. You will be amongst the preserving of the Church and help to prepare for the coming of the King.

Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

Christ taught that the Christian, individually, is to be a light. "Ye are the light of the world."

The Light of the World is Jesus.

Year before last, while I was in Brooklyn, I had the pleasure of hearing Dr. Talmage's first sermon after his return from Europe. He said: "Before I say anything else to this audience, I desire to say that I have been in Rome, I have been in Europe, I have been here and there in these months past, and the thing more impressive than anything else is that everywhere now this Name is above every name. There is a feeling in all men's hearts that the solution of every difficulty is to be found in the Name of Jesus."

Christ is all. We are the light of the world. We are to go forth telling sin-stricken and disease-smitten humanity that God has provided for them a bright and glorious and beautiful life. We are to so shine that men on the dark sea of life can find their way into the harbor out of the dark, tempestuous seas.

If we do not shine, who is to shine? Some of you are dark lanterns. You keep all the light hidden. You are afraid somebody will see you and you will be laughed at if you shine.

Then be laughed at. Let your light shine for sinners out there on the Sea of Life. There are many groping for this Scripture; they are wanting to find rest. I have traveled a great deal, but I cannot tell what a joy it is to those out at sea trying to make the port in great danger in the dark, tempestuous night, to find that the lights are burning brightly along the shore; that all the way along that shore light after light flashes out, guiding you to the harbor.

Once we were out at sea and had less than three tons of coal left. We had been on our voyage far beyond the time expected and had been in tempests all the time. As we approached the harbor the lights were shining brightly in that dark, tempestuous night, and I blessed God that there were brave hearts keeping the lights shining out upon the sea.

Lights to be of Value Must Differ in Color.

You must remember in shining that we are not all to shine with a white light. The white light will not always do. There are three lights used on a railroad and three at sea. The first light is the red light. That is danger. That means that the railroad engineer must not go beyond that light or he will wreck his train. When you see a red light at sea, that means, "Keep away. Danger." That is the way you can steer your way through an intricate channel. Christians ought to shine, but sometimes they ought to put up a red glass just to let people know where there is danger. Do not be afraid to flash out and tell people that certain courses are dangerous.

Young people do not like to be talked with. I am so glad that from a child I had a red light.

Sad End of One Who Failed to Heed the Warning of the Red Light.

One night when I was seventeen years of age, I was at a social party in Australia. A number of young men were at that social evening party in a worthy gentleman's house. There were very pleasant young ladies there, and we were enjoying our evening. Just as we were about to go, to my intense sorrow, I saw one of the loveliest of these young ladies come in with a little tray which had a glass of wine upon it for each of the young men. I was offered some first. I said, "No, I never drink wine. I never drink anything that intoxicates. I never take anything that biteth like a serpent."

She started. They looked at me. I seemed to be a little rude. I turned away. There was a pale look in a number of faces, a look of vexation on the face of the lady of the house, a look of vexation on the young lady's face, and others. The other young men, almost without exception, took their glasses of wine. There was an indignant look in the eyes of a young man who was paying attention to this young lady.

Presently he said, "So you say this is all poison, the poison of an asp?"

I said, "Look at it as you hold it; do you not see shining at the bottom of that red wine, a serpent coiled up? At the last it biteth like a serpent, and stingeth like an adder."

He held it up and said, "It's a pleasant poison anyhow. Your health."

He was a wealthy young fellow. His father had left him money. He entered into business. He never cared to talk to me any more. I do not know that I cared to talk to him, as I shunned evil companions. Many of them never forgot that night.

Many years afterwards I was sitting in my study in Sydney, when the mail was brought in. From the jail was the following:

I am here in prison. I have lived a wicked life. I have been very bad and wicked, but will you come and see me?

I went to see him. I said to him, "Do you remember the night when I told you, 'At the last it biteth like a serpent, and stingeth like an adder'?"

"Yes," he said; "it is coiled around me now like a boa constrictor. I feel the coils around me. Here I am in this prison for a crime committed while I was drunk. I did not know I did it."

I found his once wealthy and beautiful wife. He had lost all her money. The children possessed only one change of clothing. They were living in a low tenement and the children had gone to bed and the poor miserable wife had washed the clothes and hung them out to dry. While they were drying, that man had stolen the clothes and pawned them for drink.

I was glad that I spoke on the night of that party, for I found that there were some who never forgot that. Although there were some immediately around me who took the wine, yet there were some who did not.

Let Your Light Shine Fearlessly.

It is a good thing for light to shine. Let it shine. If only a rushlight, it will look wonderfully comforting sometimes.

How many men have been guided over a trackless moor by a light in a window!

If we shine, how wonderful our little light will be! Let it shine. Let it shine not only in good words, but in good works.

I received, while in Australia, a letter from a certain lady. She said: "I have read in the proceedings of the International Conference of Divine Healing held in London, June 5th, your letter on the subject of Divine Healing. I desire you to pray for me. I almost wish I were gone from this world, but oh, if I could only be healed, how gladly I would work! I shall watch when the steamer arrives with this in Australia and shall expect that, on the night following the day on which it arrives, you will be praying."

She found out when it arrived. I remember that night how many were blessed as we prayed for that distant case. She wrote a letter crossing our letter to her, saying that the Lord had healed her that very night of our prayer.

Our little light had shone away out from Australia to Europe.

I received, recently, a letter from Germany and another from a dark part of Australia asking for prayers. The very next week a baroness of Russia, at Kiel, wrote to me.

Little Lights are Blessed.

A great many have been healed. Their testimonies have been published. All of you are here today because somebody told you that there was healing here. If we do not give our testimonies, how will others ever know of the Gospel.

If your minister says you can talk about anything else but Divine Healing, you tell him that if he puts you out, you intend to find a place where you can shine.

Christ could not shine in the Jewish Church. They cast out the blind man when he had been healed and the Lord took him in. The light of that man who was born blind, and the wonderful things he said to the Pharisees, have been shining all these centuries. When I read that story, I read it with intense joy.

Read how that man dealt with the Pharisees.

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May your "light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

If our lights do not shine, we are in great danger.

In a certain part of the City of Edinburgh, when I was a student there, something went wrong with the lights at the intersection of five or seven streets, great arteries of the city's traffic. The city usually put not only one light, but a great number of lights, there to show the way. Around the lights were placed a number of big iron posts, close together, so that pedestrians could run in there and be safe without any danger of being run over.

One night, as I said, something had happened to these lights. Great confusion followed and people were injured and some killed. The authorities had to hang lanterns to show the way.

I think some of you Christians want lanterns hung around you.

The Light Must be Steady and Stable.

Sometimes Christians have light, and have had light for a good long time, and then break away from their moorings. I have seen that danger at sea. I have seen light-ships placed over reefs and over sand-banks. Sometimes, in great storms, the chain was not strong enough. It broke and the ship drifted away. Then they put out that light because it was not in the right place.

When a Christian begins to drift away from Christ, he is a great danger, and the best thing to do is to take him out of the road. That happens. God puts out of the way men who will not do right.

It is a dreadful thing for us not to be shining for God.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

All the good works done by you have to be done by His grace and love and power. If we let our light so shine that men see our good works and glorify us, we have utterly failed to glorify God; but when we shine and say, "Not unto us, O Lord, but to Thy Name be the glory," then we will shine to some purpose.

If You Take the Glory to Yourself, God Will Put Out Your Light.

Let us not shine for ourselves. Let us shine for God, and let the light be Christ's Gospel, Christ's Name, God's glory.

We are salt and light. To have His grace we are to have the salt in ourselves. May the Light of the Holy Spirit shine through us and make others to see how good and gracious and loving is our Father, God in Heaven.

CHRIST'S TEACHING ON PRAYER.

Zion Tabernacle No. 1, August 16, 1894.

We will consider the section from the fifth to the fifteenth verses of the sixth chapter of Matthew. This contains the instruction of our Lord concerning Prayer.

In the first place,

Prayer Must be Private.

Even when men and women pray in public worship, it is not in the temple made with hands that they pray when they pray acceptably, but in the Temple of the Spirit.

Jesus said:

Neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshipers. God is a Spirit: and they that worship Him must worship in spirit and truth.

It is not in the outward sanctuary, but it is in the inner sanctuary of the spirit that God desires to be worshiped. Whether we worship Him among our fellowmen, joining our praises and our prayers with theirs, or alone, it must ever be a worship in the spirit.

You cannot make a Temple with hands. There is no Temple in heaven. "I saw no Temple therein," says John. Your bodies are the temples of the Holy Spirit. Within these bodies, within these outer temples of the flesh, within that temple of the soul, there is a Temple of the Spirit, and in the inmost Temple of the Spirit God desires His dwelling place.

Prayer is not and cannot be acceptable to God unless it be Prayer within the Temple of the Spirit. Augustine beautifully says, "If thou wouldst worship God, worship Him in the Temple of thy Spirit." And again he says, in one of his remarkable confessions, "O Lord, Thou hast made us for Thine, and our hearts are restless until we find our rest in Thee."

Our Lives Must be Hidden in Christ With God.

Christ must be hidden in our lives, and our lives must be such as God can approve ere we can pray at all acceptably to Him. God approves the cry of the penitent when he begins to pray with the unspoken prayers of sighs and tears.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

It comes to the prodigal away out in the wilderness. True Prayer will bring the prodigal to see himself and inspire the resolve, "I will arise and go to my father and say unto him, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." Prayer begins with true Repentance. Without true Repentance there is no Prayer.

The Divine Life does not begin with faith, but with Repentance towards God.

The foundation of all true Repentance is the conviction of sin by the Holy Spirit. False Prayer is distinguished from this always in that it stands before God with the Pharisee's pride, saying, "Lord, I thank Thee that I am not as other men are. Lord, I thank You that I am not a poor, ignorant person. You know, Lord, I have a great deal of knowledge in my brain. You know, Lord, I do not belong to the scum of the earth. You know I am well born, Almighty God. I have a fine pedigree. I am not as other men are. I am not unjust; I pay my tithes down to the very pound. I am not an extortioner; I get all that belongs to me. You know I do not get more than proper interest. I am not an adulterer; I am not that taxgatherer, one of these despised men. O Lord, You know what a fine man I am. Hurry up, Almighty God. Listen to me, and answer my prayer."

The man who prays that prayer is a hypocrite to the very heart. Any one who comes to God with the thought that he can get anything from God on the ground of merit, has never known how to pray.

Man's Only Plea is God's Mercy.

Mercy alone can meet your case. The true Prayer is the prayer of the taxgatherer. He lays the foundation of all his prayer to God, as he stands there with his hands beating on his breast, and not daring to lift his eyes to heaven, and says, "God, be merciful to me a sinner." He has not a single thing to say to God of himself; he has nothing to say to God of his own righteousness. He stands there and says, "I am a sinner." That seems to be the attitude of the chief of saints, for Paul, the chief of saints, said, "I am the chief of sinners." "I am less than the least of all saints, and not worthy to be called an apostle."

It is only in the white light of God that we can see just what we are.

The only way we can come acceptably to God is with the consciousness of great need, deep humility; the consciousness of our sin and unworthiness, our very best having been imperfect service and no better than it was our duty to do.

That same thought must run through Prayer. Prayer must come from an utterly humble heart.

Use No Vain Repetitions in Prayer.

You are not to imagine that you will be heard for your much speaking. Speaking itself, in Prayer, amounts to nothing.

Prayer is the spirit's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

The shortest prayers are often the most effectual.

A Canaanitish woman once came to Christ in a very respectful manner, with a very beautiful recognition of His Kingship. At His feet she said:

Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with the Devil.

Christ did not answer that prayer. He could not answer that prayer. She was a heathen, a Canaanite; she did not have grace.

You may say, "Jesus, Son of David, have mercy on me," and not recognize that He is the Son of God. You may call

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Him the Son of David, but that is not Prayer. You have to go higher than His humanity.

Christ looked at the woman and walked right on. He took no notice of her. But the Spirit of God through the Word of Christ had entered into her. When once the Spirit of Prayer is really there, people never give up praying. When anybody gives up praying, they never had the Spirit of God.

That woman began to pray. Jesus did not notice her. He went right on.

His disciples said, "Send her away; for she crieth after us."

The Lord turned around and said, "I was not sent but unto the lost sheep of the house of Israel." Then He went on His way again.

That looked very cold, because she did not belong to Israel at all. She had no hope if He was only sent to the lost sheep of the house of Israel. How could she who had been born a Canaanite become an Israelite? She did not know. We see now. We see now that if you are of Christ you are Abraham's children. We see now that it is in God's Israel that we are blessed.

Men Must Become Members of God's Israel.

Every nation and every man has to be grafted to Israel; you have to become Israelites in order to become Christians.

She did not know that.

She did not see how it could be, but she knew that this Man was more than a prophet.

The Spirit of God was working in her heart. When she heard that seemingly cruel word, "I was not sent but unto the lost sheep of the house of Israel," she did not turn away and say, "There is no hope for me. I am a Canaanitish woman and I had better go away." She had gotten the Spirit of Prayer into her. She continued to pray.

She ran after Christ again, and this time she fell at His feet and worshiped Him. She began to pray in earnest. All her fine, beautiful prayer was gone, and she prayed with three words only, "Lord, help me."

She had been telling the Lord who He was, what a fine man He was, and all about her daughter's troubles. Then she got right down to business and found as she worshiped Christ that she was needy and poor and miserable. Then she said, "Lord, help me." That was Prayer. There was nobody else between her and the Lord. She did not care for the sour looks of the apostles; she did not care that she had heard them say, "Send her away." She had turned from man. She was careless of what they would think of her in her society circles.

She worshiped Him. That is the test of Prayer.

Worship of Jesus as the Son of God Necessary to Prayer.

The Unitarian cannot pray, because he cannot pray to God. He is no better than a Buddhist or Mohammedan. He says there is one God. That is true. The devils say the same thing, and tremble. Unless you have found Christ and acknowledged Him as the Lord and your God, you have no part with Him. You must worship Him.

When the Lord turned to her, He answered her; but oh what an answer! It seemed more cruel than anything He had said to her. He said, "It is not meet to take the children's bread (literally the children's loaf) and to cast it to the dogs." Then He turned Himself and walked on.

How could she pray any more? Publicly, in the presence of all, He had told her that she was a dog, and that it was not meet to take the children's bread and give it unto dogs.

She did not stop praying. How the Canaanitish pride might have arisen and said, "How dare you call me a dog? I am a poor, broken-hearted and sick woman."

How many of you would stand being called a dog? But the same Spirit which first led her to pray led her to say, as David said when he saw himself, "I was as a beast before Thee." She was willing to be called a dog.

She went after Him again, saying, "Yea, Lord; for even the little dogs eat of the crumbs which fall from their master's table." It must have affected the apostles to have seen the depth of humility to which that woman had come. The Canaanitish pride was all laid aside. There was no defense of herself; no blame of God; no rejection of Christ's estimate of what she was.

She said she was one of the little dogs. She acknowledged Christ as her God, her Saviour, the Light of the world.

There was no getting this woman away. She would not stop praying. She went right on until she got the blessing. The Lord turned to her and looked at her. They wondered how He intended to speak. All the severe testing had passed away. Every spark of severity had gone from His countenance.

Hear His gentle words:

O woman, great is thy faith: be it done unto thee even as thou wilt.

Her daughter was healed at that same hour. Her heart was cleansed in that same hour, and the greatness of her faith was just measureable by the depth of her humility. There was no hypocrisy about her. She did not tell God what a fine woman she was. She told God that she was willing to take the place of a little mean dog.

Lack of Humility Prevents Answers to Prayer.

The only reason some of you do not get an answer to Prayer is because you think yourselves something when you are nothing. You come to God on the ground of your services. You come to God on the ground of your ancestry.

I suppose I could boast about my ancestry. It is a very poor thing to boast about. I would not count it any advantage in going to God that I could trace my family in unbroken succession away from the time of the Romans, which I suppose our clan can do.

The other day in a well-known paper called *Leisure Hours*, a man bearing my name traces our family genealogy. He says it is a very ancient one and had its origin from the last King of Israel. What would that matter to me? The last King of Israel was a great rascal. Do you think I would dare go to God because I belonged to the line of the last King of Israel?

Suppose I were the son of my Queen? Would that be any reason for going to God and saying, "I am the son of Queen Victoria"?

The Person of No Man is Acceptable to God.

You may say that you have Abraham for your father, and yet have a devil. You may have been baptized by sprinkling and confirmed, and yet not be a Christian.

That which is highly esteemed among men is often an abomination in the sight of God. No man can come before God and stand for one moment upon the ground of merit. The very basis of Prayer is the basis of a true humility and a sincere Repentance before God.

Never forget that we have two Intercessors. A great mistake is made by many in that. They do not recognize that we have two Intercessors.

We have an Advocate with God the Father, Jesus Christ the Righteous, "the Propitiation for our sins; and not for ours only, but also for the whole world." We can go in confidence to God, as we are His children in Jesus' great Name, and He will intercede for us.

We have another Intercessor: the Holy Spirit. He pleads within us. He makes intercession within us. He pleads on behalf of God with man; Christ pleads on behalf of man with God.

The Holy Spirit is the Intercessor Who Teaches us How to Pray.

He helps our weakness, He inspires our prayers, He pleads in us with groanings which cannot be uttered; He himself shows that all the light we ever had was through Him. All the love which ever came into our hearts was the love inspired by the Holy Spirit. Every gift, every grace, every power, every blessing comes in the Holy Spirit.

It is the Holy Spirit who enables us to say "Father." The very first thing He teaches us is "Abba, Father," the infant's cry. That brings us once more to the beginning of the Disciples' Prayer, "Our Father."

Matthew does not give what Luke does, the circumstances under which the Lord gave them this Prayer. Luke tells of the interruption, when the Lord was talking about Prayer and telling them how not to pray. One of the disciples said to Him, "Lord, teach us to pray, even as John also taught his disciples." We do not know anything about John's teaching to his disciples, except that one word; but depend upon it, the power of John the Baptist came from Prayer.

The man who never feared to face a godless World and a corrupt Church, who thundered abroad the Message of God and called the whole nation to Repentance, who smote the king upon his face for adultery, never could have done it unless he had been in communion with God and received the strength which comes from Prayer alone.

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His was the spirit of Elijah who, when the people had confessed God to be God on Carmel's side, went to the top of God's mountain and prayed, and would not give up until the rain came. All the mighty men of God have been men of Prayer. Intellectual culture does not avail for anything alongside of Prayer. Theological arguments and great conceptions of the law of God are useless against Prayer.

The Jewish rabbis were filled with a great deal of rabbinical lore. They had great and wise sayings stored away in their brains. They said great things. Jesus said they sat in Moses' seat. He told the people to do as they said, but not to do as they did.

Learning How to Pray is the Greatest Thing in Life.

This is the great thing to remember: that in our lives, the greatest thing after all must be to learn how to pray. Our spiritual lives depend on our communion with God.

It would be very much better if theological seminaries taught men how to pray instead of feeding them on dry-as-dust theology. I never saw anything in the way of teaching men how to pray in the theological seminaries of my native land. For the most part, what I learned in the schools was theology which had been evolved from dead men's brains.

Infinitely rather, looking back upon it, would I have had a John the Baptist to teach me how to pray. Almost anybody can preach as preaching goes today.

But that kind of preaching goes for nothing which is not allied with a knowledge of how to pray about it. It does not produce any result.

I see large numbers of men who have magnificent fishing rods. They are silver plated, they have good lines and magnificent flies. They go fishing in the stream of life and come back with no fish. I see other men who go fishing with a bamboo rod and a crooked pin and bring back a basketful of fish. It is because the first fellows did not know how to fish and the other fellows did.

Augustine said that it pleased God to save philosophers by means of fishermen. Taxgatherers and fishermen were chosen by God Almighty to preach His Gospel.

Although God used the splendid intellect of Paul, it was only when He had brought Paul to know that splendid intellectual attainments were nothing in themselves, that all Paul's magnificent prayers were nothing in themselves; it was not until he learned how to pray and said, "Lord, what wouldst Thou have me to do?" that He could use him.

Beloved friends, let me ask what God would have us to do. Christ would have us to pray as He has taught us.

We Must Always Address the Father.

When you pray, do not appeal to the Holy Ghost or to the Lord Jesus Christ. Pray as the Lord Jesus Christ directed. Pray to our Father, pray in Jesus' Name, and pray in the power of the Holy Spirit. Pray for the power of the Spirit, in the presence of the Spirit, but always talk to the Father.

Remember, too, that our Father is dwelling in a light which is inaccessible, which no man can see or approach.

Remember that our Father can only be approached through the one Mediator between God and man, the Man Christ Jesus.

Remember that into the inner glory we have not entered. Not only has no eye seen, but the heart has not conceived the things which God has prepared.

Remember you are to go into the presence of the Father through Jesus Christ.

Do not forget that throughout the whole boundless Universe, God reigns.

Do not forget that you do not own anything; that God owns everything: that the earth is the Lord's.

Do not forget that you are in God's Kingdom, and that when Christ shall have finished His work He will deliver up the Kingdom to God even the Father, and that God shall be All in All. The Son shall be subject unto Him and shall resume His eternal relationship in ways we do not understand. He has now, for a time, laid aside His power in the Godhead. Seated, by the grace of the Infinite Father, upon the Throne of Universal Empire in heaven and earth, He is pursuing His mighty plan until He delivers up His work unto the Father.

Let the Kingdom Come First in Us.

The Kingdom must come in us before it can be extended upon this earth. It must come into us; not meat and drink, but "Righteousness and Peace and Joy in the Holy Spirit." The Kingdom of Heaven is within you. It is not a condition outside of you.

This prayer is offered that God may reign within you. That is the Kingdom which is the Everlasting Kingdom. Let Him find you a willing subject, and in the inmost shrine of your being the King shall be upon the Throne. Christ shall reign.

Pray for these words, that they may be blessed. Pray that any portion of them which may go out beyond these walls may be blessed to those to whom they come.

Let us learn how to pray so that we shall leave with our God every burden of spirit, of soul, of body.

God help us to see that the love of our Father is most wonderfully kind, and that we can go to our Father with deep humility and true Repentance and simple faith in the Name of Christ our Saviour and get Eternal Salvation.

DEACON DANIEL SLOAN'S OCTOBER ITINERARY.

VISITATION will be confined to points in Illinois, Wisconsin, Minnesota and Iowa. He will visit Branches and Gatherings of Zion, holding conferences and interviews and giving the Stereopticon Panorama of Zion and Exhibit of Zion City, to which the members and friends of Zion residing within a radius of twenty-five miles are urgently invited to join heartily and receive the inspiration which these meetings will impart.

The dates and places of visitation will be as follows:
October 21st to 23d, Minneapolis, Minnesota.
October 23d and 24th, Royalton, Minnesota.
October 25th and 26th, Windom, Minnesota.
October 27th and 28th, Forest City, Iowa.
October 29th and 30th, Waterloo, Iowa.
October 31st and November 1st, Davenport, Iowa.

Unless called to join the General Overseer the 1st of November, visitations during November and December will be continued to other points in Iowa, Nebraska, Kansas and Missouri, closing the itinerary and visitation the last of December.

Beginning with April, missions to Zion will again possibly be taken up, visiting points in Ohio, Michigan, Wisconsin, Ontario, Minnesota and Iowa, and possibly in the East, including Massachusetts, Connecticut, New York, etc.

REV. GEORGE L. MASON, B. A., B. D.,

Overseer in the Christian Catholic Church in Zion for China (John Alex. Dowie, General Overseer), will hold meetings at

PORT HURON, MICHIGAN,

From Lord's Day, October 21, 1900, to Lord's Day, October 28, 1900, inclusive. Services as follows: Lord's Day, 10:30 A. M., 2:30 and 7:30 P. M.; Monday, 7:30 P. M.; Tuesday, Wednesday, Thursday and Friday, 2:30 and 7:30 P. M.; Saturday, 2:30 P. M.

Meetings will be held in Zion Tabernacle, 1114 Military Street.

Overseer Mason will be at Hamburg, near Buffalo, New York, Tuesday, October 30th, at Leroy, Wednesday, October 31st, and at Rochester, Friday, November 2d. Complete itinerary will be published next week.

REV. S. H. STOKES,

Elder in the Christian Catholic Church in Zion (John Alex. Dowie, General Overseer), will conduct Meetings in

TEMPERANCE HALL, PORTERS HILL, ONTARIO, CANADA,

Wednesday and Thursday, October 24th and 25th, at 2:30 and 7:30 P. M.

The Ordinance of Believers' Baptism by Triune Immersion, and the Lord's Supper for all Christians, will be administered.

CHRIST IS ALL AND IN ALL.

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ZION COLLEGE LECTURES ON PRAYER.

A Series Delivered Before the Students of Zion College by the President, Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion.

THE world today has learned that there is something far beyond the ordinary in the words and works of God's Messenger to Zion, John Alexander Dowie.

As this realization comes to the public, the first question always is, "How does he do it? What is the secret of his power?"

Those who know the General Overseer and have heard and heeded his teaching know that the power belongs to God. But the General Overseer is wonderfully used by God, as an instrument, on account of his mighty power in Prayer, taught him by the Holy Spirit.

Hence it was with the greatest joy that the students of Zion College received the announcement that the General Overseer would deliver a Series of Lectures on the subject of Prayer. It was an inestimable privilege to learn how to pray from a man whose whole life had become a mighty power for God through Prayer. But joyful as the anticipation was, it was more than justified by the realization.

Many members of the Christian Catholic Church also attended these Lectures and were amazed, from week to week, by the great depth and scope of the subject as it was opened up by the man of God.

Since the delivery of these Lectures there has been a loud appeal, from many sides, to have them published.

The General Overseer was reluctant, as he felt that in the great pressure of his other duties he had not been able to give the Lectures as he might have done with more time at his disposal. He also felt that he should revise them before their publication, and this he could not find time to do.

At length, however, the appeal for them being urged, he consented that they should be sent forth, without his revision, during his absence in Europe and the Holy Land.

Accordingly this wonderful teaching will be printed, almost as it came from his lips, from time to time, in LEAVES OF HEALING.

In preparing these Lectures for the press, we have eliminated some allusions to topics of the time and place and have written in some headlines.

We have also cut out opening and closing exercises and arranged the matter consecutively without regard to number and date of Lectures.

We pray that God will bless these wonderful truths to all who read in even greater measure than He did to those who heard. A. W. N.

THE SIN OF ENVY.

I desire to call your attention to the sin of envy.

Envy has uprooted great cities and destroyed mighty nations, and is the cause continually of murder and war in all their horrid forms.

Envious of his brother's acceptance with God, of the esteem in which God held him, Cain slew Abel.

Envy always leads to strife.

We need, the holiest and best of us, to pray earnestly that the roots of envy may be entirely eradicated from our nature.

It is so easy for human nature to envy and to covet.

It is so easy for Christians to be deceived by the Devil, to envy the gifts which God has bestowed upon a fellow Christian, and to covet that which God cannot bestow upon the person who covets.

The Essence of Idolatry is Covetousness.

Covetousness is idolatry. The Bible so defines it, and envy will always lead to covetousness, consequently to the crimes which will follow idolatry.

One of the things which you must pray for is Divine contentment. That contentment is not content with spiritual stagnation and barrenness. That would be acquiescence with evil and sin.

In connection with things of this earth and in connection with the condition with the things which, for the time being, God desires you to occupy, and in connection with the things of which you, perhaps, vainly think you could make such good use, if you had them, you must ever remember the Divine command, "Be content with such things as ye have."

The greatest gain you can ever make is when your godliness is accompanied by contentment. "Godliness with contentment is great gain."

Be content to take a place which you are perfectly conscious is beneath your abilities, if God puts you there. Under such circumstances some would fret, and in fretting would sin. In sinning, they become envious, covetous and unwilling to take a place where they cannot exercise the powers they possess.

There are some who say, "Ought I to be content to do less than I know I am able to do?"

I say, "Yes, for the time being."

In contrast with Cain is not merely Abel, but Jesus, of whom Abel is a type.

Why did they hate Jesus?

They hated Him as Cain hated Abel, because His deeds were righteous and theirs were evil. He walked in the light; they walked in the darkness. He spoke the truth; they concealed it. He loved the truth; they loved a lie. They seemed to be what He really was; they therefore endeavored to make Him what He was not.

The Divine Contentment of Christ in His Humble Place.

Pause and see how He was divinely content to occupy a place so low, so humble; we cannot understand how humble.

How could Christ be content?

Think of Jesus. Think of the capacity of the Son of God. Think of the actual power He possessed. Think of how He became poor, and so poor that none of you here have ever occupied an humbler place, probably, in human society than He did.

He was born in a manger and was a fugitive when a baby; hurried out of the place where He was born a King and taken through the deserts to the country from which God had brought forth His people out of slavery, Egypt. He tarried in Egypt amidst heathen surroundings, probably very poor, and came back to Nazareth to occupy the position of the reputed son of a carpenter.

Think of what it meant for Him to lay aside His power, to empty himself, and to be among men as one that serveth when He was the Creator; all things having come into being by Him.

His power today, over humanity, lies in the very fact that He could empty Himself and understand humanity by getting under it; getting down to the deepest depths of it; sharing all the conditions of humanity, to their humblest and lowest place.

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It was only the Omnipotent Love of God that could have induced Him to lay aside all His Omnipotent strength and come in weakness to be our Strength.

You will never attain to positions of real power until you, too, have learned that the lowest place is the way to the highest. When you have attained the highest, you will still, in spirit, remain the lowest. "He who would rise to be the highest, must first come down to be the lowest, and then ascend to be the highest by keeping down to be lowest."

Pride goes with envy and covetousness.

Envy Will Always Create Strife in Your Heart.

You will never be at peace if you are envious.

Get down into this thought. It is so much more than can be expressed in words. I do not know, speaking for myself, all that the words mean by any means.

The Eternal *Logos*, the Word, by which all things came into being, has become flesh and dwells among us. He grew up out of weakness into great strength; out of darkness into a glorious blaze of light; out of poverty into splendid wealth.

The great gain in everything is coming to the godly and the contented.

I say plainly that the time is coming for the godly and the contented to claim the great gain; to possess the great gain in everything.

The Gifts of God which come in answer to prayer will, perhaps, come to you in the way which you will little welcome at once. There may be given to you the gift of a Martyr's Crown. It may be given to you not only to suffer in reputation and to live in poverty, but to die.

If we could see our greatest gain, it might be what some would call our absolute loss. Christ gained everything when He lost everything. When everything was lost, apparently, for the time; when all forsook Him and fled; when Christianity was dead, to human eyes, and He was standing admidst His foes, discredited, abandoned by His own disciples and compelled to listen to one of the foremost of His apostles deny with oaths and curses that ever he had known Him, it was then that He gained.

The greatest gain you can ever have is the complete mastery over self.

When those who love you best, whom you have loved and lived and sacrificed for most, seem to abandon you, then you may gain the most, if you gain a complete victory over self.

There will come that time, perhaps, in your experience. I have passed through it. It may not come to all to the same degree, because all could not bear it. When you get to that place where you get your greatest gain, it will be when you have in the eyes of the world, perhaps, suffered your most terrible loss.

You will always have to live for the joy which is set before you. You will always have to take the cup of sorrow and suffering which lies between yourself and the cup of Victory.

It is inevitable. It is impossible for you to evade it. You must weep. You must suffer with Him, or you will never reign with Him.

The contrasts at the very beginning are shown to us in the Divine sorrow of one who first offered sacrifice for the sins of man, was accepted, and had to stand by his fate and seal his testimony with his blood, and that at the hands of that murderer, his own brother.

The ties of blood are oftentimes the weakest, not the strongest. In Zion today there are thousands of people whose ties of blood and ties of love have all been broken.

There are those in Zion College now who could only come here by suffering and going out from their homes alone. Their victory will come after.

For whosoever would save his life shall lose it: and whosoever shall lose his life for My sake shall find it.

Cain and Abel live today. While the actual physical seed of Cain is not here, unless indeed some of it got in through Noah's wife or his sons' wives, which is unlikely, the seed of Cain spiritually will exist as long as it is possible for the Devil and devils to possess humanity.

The Greatest Blessings in Prayer are Unspeakable.

Of all the blessings which God has given to me in Prayer, the greatest is the unspeakable thing which I cannot put into words. Back of the words which I speak, there is something which cannot be put into words. There is that which you will never be able to get by book, by teaching of man, by hearing of the ear. The spirit of wisdom, and of understanding, and of knowledge, and of the fear of God will come by quick understanding. Then you will not judge after the seeing of the eyes and the hearing of the ears.

You will judge after another standard, and you will see what the eyes cannot see, what the tongue cannot speak, what the ears cannot hear. If you are willing and obedient, you will get into that inner chamber beyond the words, beyond the things which you are now hearing and seeing. There you will see the two sides of that thought which underlies all the sorrowing of Cain and Abel, and underlies, in fact, everything.

It is always there. It is not what you hear nor what you see. What you hear is simply the vanishing breath. What you see is simply the vanishing thing. It is temporal. The unseen and the inaudible, the invisible and the thing which you can neither see, nor hear, nor touch, nor taste, nor handle, nor smell, is the most real thing.

As you go along this pathway of investigation, you will understand not merely what the words portray, but that which lies behind the words. Be thinkers.

Get the knowledge which can be gotten by words and books; but when you have gotten it from books and teachers, think, and keep thinking. Be thinking all the time.

Abel never dies. There are no dead. Being dead as to the body, he yet speaketh. Abel lives. Where? With God. In God.

The day came when Cain's body lay dead upon the earth. But Cain lives. Where? I know not.

If the Christ who preached to the spirits in prison, to those who were disobedient in the days of Noah, was the means of their salvation and led captivity captive, as I believe, why might not Cain be saved?

The Bitter Repentance of the Murderer.

Who of all the ransomed would love God more than the man who bore all his life the mark of the murderer? He cried out in the bitterness of his soul:

My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the ground; and from Thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth me shall slay me.

No one ever committed a great crime, unless insane, who did not repent.

Judas repented. To my mind there is no more bitter cry in all the Bible than the cry of Judas as he comes in before the priests and casts down the thirty pieces of silver, and says, "I have sinned in that I betrayed innocent blood."

Did you ever see the agony of Judas; the cry of the sinner who has seen the dead Christ?

He went to his place, but of all the ransomed throughout eternity would there be any who would love God more, if saved

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and restored, than Judas and Cain and such as they? The same sins which made Cain a murderer, which made Judas a murderer and a betrayer were envy, pride, hatred, and are terribly prevalent among so-called Christians today.

Would not Abel desire to save Cain?

Would not Jesus long to save Judas?

Was not His last prayer, "Father, forgive them; for they know not what they do"?

Peter, by the Holy Spirit, received an understanding of that on the Day of Pentecost. He said: "Brethren, I wot that in ignorance ye did it, as did also your rulers." They would not have crucified Him, if they had really known who He was. The Devil had blinded their eyes.

I am not much. I am only a man with all the frailties by nature of a human being, but I know that I love humanity so much that if a man should murder me, I know I should want God to have mercy upon him. I know that I should pray for him.

I know that in heaven it would be no satisfaction for me to think of him as forever in hell.

If a poor, weak child of humanity has that love for humanity, it is only a pale reflex of that Love which never dies.

Think what may lie back, and does lie back, of this terrible crime. It is envy. It is hatred.

Cain is not dead. Abel is not dead. Spirits never die.

We Have a Redeemer, Great, Compassionate and Perfect in His Sympathies.

You will never understand humanity or how to pray until you can see Abel as he is expiring, lifting up his hands to God in love for his brother. The punishment which Cain bore would be the memory of that hour.

After God converted Saul of Tarsus, there came back to Him the pleading eyes of Stephen, who wore the first crown of Christian martyrdom. Do you hear him cry, looking right straight into Saul's eyes, "Lord, lay not this sin to their charge," as the blood is spurting from his body and they are bruising and mashing and beating the life out of him?

He who sees heaven opened, who sees Christ sitting on the right hand of God, he who knows his sins are forgiven, can smilingly say, "Lord Jesus, receive my spirit." That is the spirit of Abel; the spirit of Jesus; the spirit which was in Stephen. That spirit must be in you, and while you sternly hate the evil, understand that you never can pray as long as you hate the evildoer. You must love him. You must be willing to die for him.

I have thought of Abel, I have thought of Jesus, I have thought of Stephen, and I have thought of the multitudes who have died rejoicing for the Christ, for God in the ages, and I have thought, "They are not dead." If Abel's spirit could go to the prison where Cain's spirit is bound, if Jesus' Spirit could go to the prison where Judas' spirit is bound, if Stephen's spirit could go to the prison where his slayers are bound, would they not wish their own prayers answered: "Father, forgive them"? "Lay not this sin to their charge."

Cain is not dead. Would it be a surprise to find that Cain is saved? that Eve's tears are wiped away long ago; that the sorrowing mother in heaven sorrows no more; that Cain has come back to God?

I could not bear to live in the Universe if I thought that all the wicked would be forever wicked. I could not bear to live in the Universe if I had a wicked brother who had murdered in his heart or with his hands, and I knew that he would always be in hell.

The Promise to Eve Fulfilled in Seth, "Compensation."

The Seed of the woman shall bruise the head of the serpent; not in Cain, not in Abel, but in Seth, "compensation."

There is always compensation in the Divine Life; always a Divine Compensation somewhere. Wait until you get your compensation. Do not force it. It will come. Eve got her compensation, for the time being, when Seth was born.

She then saw it was possible for all humanity to be saved.

Let us all wait for our compensation. Let us all feel that our compensation will be adequate to our toil, our suffering, our faith in God's great love for us.

As we go on investigating these historic conditions, be sure you get the important applications. It is a strange way to reach the knowledge of man, but there is no other way. The study of mankind is man. The study of God is God, and you can only study God in Christ. You can only study man in man as he is, as he was, as with God he ever will be.

Study man. Books are great things. There are men who have dug into things and brought out hidden treasures and are very much to be respected; but if you do not study man, you will never be able to pray for man. To preach to man, to live for man, to bring man to God, study man.

It is many years since I have written a sermon. When I preach, I get away from my papers. I get even the Bible behind my back. I get in front of my desk. I get to the edge of my platform, and I look into the face of man and woman. I see more there, as I am talking, by ten thousand times than I could ever see, if I did not have their eyes—their hearts.

If Zion College only makes you learned, it is a curse.

The most useless men I know anywhere are the men who have their only knowledge from books.

Books are great things. Study them, but when you preach, put them all behind you, even the Bible. Get your Bible written in your heart. Let the Living God who inspired that Bible give you a Living Message.

Preach Looking Into the Eyes of the Audience.

Study man and you will know how to pray and you will know how to preach. Get knowledge, but do not rest upon it. Look at the people with two eyes and you will find attention fixed on you. Stand behind your desk and read your ponderous sermon and never see an eye, and you will never do anything.

If ever I catch a Zion preacher reading a sermon to his audience, I will repudiate him. (Laughter.)

A man who cannot talk to his fellowman without keeping his eyes glued upon paper, never got the thing into his own heart.

Fill your mind and heart with good things, and then look at your fellowman and let him have it straight.

Of course it will not be so eloquent as if you had sat up all night and polished the periods, but it will be a thousand times more effective.

I am getting through with books in the way I used to use them. I am so thankful that I broke away from every attempt of man to impose upon me the chaining down of my thought, of God's thought in me, by unnatural, unhealthy and unwholesome literature.

Who are the men who have moved humanity? The man who moved humanity looked them in the face and spoke from the heart. The most magnificent speeches Abraham Lincoln ever delivered were those which he never prepared.

He flung aside manuscript; it would not do, and the words came from his lips, golden.

Words From the Heart Will Reach Humanity.

I am nothing, but the words of a man who speaks from the heart the thing which God has put in his heart, will reach all humanity soon.

I do not despise loading up with useful and good knowledge, and especially with the Word of God, but I do despise the man who spends all his life in building scaffolding to build a house. He never builds the house.

There are some men who are nothing but scaffold builders. They have never built a house. You put up scaffolding to build something inside of it. When you have built the house, let the scaffolding go.

That is the way to learn how to pray.

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ZION OFFICERS IN MANSFIELD.

Elder Williams, Evangelist Loblaw and Deacons Lee and Kessler Succeed in Entering the City. Are Sent Out and Return. Mobbed, but Not Hurt.

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

IN spite of the boasted vigilance of the Mansfield police, with its fifteen "specials," Zion has several times recently effected an entry into the "forbidden city" and has been successful in reading a few verses from God's Holy Word and commenting thereon at a meeting of Zion members.

In that degree she has already won the victory which will ere long, by the Grace of God, be complete.

The story of Zion in Mansfield for the last week has been a story of calm, quiet, courageous persistence on the part of Zion's brave officers, and of hatred, lawlessness and cowardice on the part of Mansfield officials and hotel managements and the railroads which run through the city.

On Friday evening, October 12, 1900, Evangelist Mark H Loblaw, of the West Side Zion Tabernacle, left Chicago for Mansfield. Leaving the train outside of the city, he rode in on his bicycle.

He succeeded in reaching the Brunswick Hotel, but on account of the great crowds gathered in the city to attend a political rally, was not able to get accommodation.

He remained about the city all day. He was several times recognized by policemen and driven away, but always returned.

He spent Saturday night at the home of a Zion member, and on Sunday morning wrote, reporting his unmolested presence in the city.

Up to this date, Tuesday, October 16th, he was still there.

On Saturday evening, October 13th, Deacons Lee and Kessler, of Headquarters offices, Chicago, went to Mansfield by train, but left the train four miles out of the city, walked in and went to the Brunswick Hotel.

At the same time, Elder Edward Williams, of Benton Harbor, Michigan, went to Crestline, Ohio, by another railroad, intending to ride into Mansfield on his bicycle. One of his tires had been punctured and he was obliged to wait until it had been repaired before he could start.

The following telegram, read in Central Zion Tabernacle, Lord's Day afternoon, tells of the experience of Deacons Lee and Kessler on Lord's Day:

CRESTLINE, OHIO, October 14, 1900.

W. H. PIPER,
1201 Michigan Avenue, Chicago, Illinois.
Train stopped four miles east Mansfield.
We walked in; breakfasted.
I left Lee Brunswick; found friends at Calver's.
While reading Romans twelfth chapter was arrested.
Forcibly taken by officers, followed by hooting, howling mob, who threw missiles of various kinds. Was not hurt by blows I received.
Mayor ordered Chief Police to send me out of town.
Was forcibly put aboard noon train.
Refused to pay fare.
Loblaw stayed at ——'s last night.
Williams' wheel punctured on train; repaired.
Left here one o'clock. HOMER KESSLER.

At Crestline, on Sunday evening, Deacon Kessler wrote the following letter, describing the day's doings more in detail:

DEAR OVERSEER:—Your telegram just received. Praise God from whom all blessings flow.

While to the superficial observer there was nothing in our experience at Mansfield today to indicate victory, I noticed that the Chief of Police was not nearly so talkative, and the Mayor wore quite a serious cast of countenance.

The Pennsylvania conductor whom I told, before I was forced upon the train, to put me off, as I would not pay any fare, demanded my fare to Crestline.

When I refused to pay, he wanted to argue the matter. I called his attention to his duty to put me off when I refused to pay. He replied, "That is just what you want," as though he might be standing in with the Mansfield authorities.

He then asked me how long we were going to keep this up. I replied, "Until we are all killed, or die, if necessary." Then he passed on.

After we had gone to our room at the Brunswick Hotel this morning, and had our morning worship, we decided that one of us remain in the room, so that if Evangelist Loblaw came, or Elder Williams later, conference could be had with them.

I missed Brother Calver's house one square, and presume the man living where I inquired sent the officers word.

However, there were nearly a dozen men in front of a barn, across the alley from Calver's house.

My coming seemed to be the signal for a great commotion, as the crowd seemed to gather with great rapidity and showed great curiosity as to what was going on in the house.

We had really not commenced the meeting yet, when the first "special" policeman called and insisted on talking with the "strange Zion man who had just come a few minutes before."

When he asked me to go with him, and I refused, he sent for assistance.

He remained in the room, and when I opened the meeting by commencing to read the twelfth chapter of Romans, he begged me not to do so, for fear of what the crowd outside might do.

By this time they were standing on tiptoe, peering in to see what was going on.

I had only read a few verses and commented on them, when a big, burly "special" came in and took the Bible out of my hands, partially apologizing as he did so.

When I refused to go (walk), they each taking me by an arm walked me out of the house, and to the Square, where we met the Chief. He relieved one of them.

I presume my pulling back so that the "specials" had to pull me along may have encouraged the crowd to be very offensive.

The mob seemed fairly to spring up out of the ground as we passed along, in addition to those who had congregated at the house.

Nothing that was thrown struck me, and while one blow from behind came with sufficient force to have lifted me off my feet, if I had not been held up on either side, I was immediately relieved of the pain.

As we approached the Square, the crowd dispersed.

The officers apparently did their best to hold the crowd back and protect me from blows from the more daring ones.

Our God is great and greatly to be praised.

Faithfully yours in Him, HOMER KESSLER.

This left Deacon Lee and Evangelist Loblaw still in Mansfield, with Deacon Kessler and Elder Williams at Crestline with orders to enter the city.

On Monday, Elder Williams rode his bicycle into the city. He was recognized as a Zion Elder by the police and sent back to Crestline.

He telegraphed to Headquarters as follows:

CRESTLINE, OHIO, October 15, 1900.

REV. W. H. PIPER.
Driven from Mansfield by policemen and threatened hanging if I return.
Advise me Crestline. E. WILLIAMS.

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Overseer Piper sent the following reply:

CHICAGO, October 15, 1900.

REV. E. WILLIAMS,
Continental Hotel, Crestline, Ohio.
Telegram received.
'Tis an old threat.
Acts four, twenty-nine.
Go back tomorrow and each day this week.
Write me tonight.
Zion is praying.
God will protect. W. HAMNER PIPER.

On Monday afternoon, October 15th, Deacon Lee, who had spent the night safely in Mansfield, went to the home of one of the Zion members to pray for a sick woman. He was recognized by the police and sent to Crestline, Ohio, by train.

He wired as follows:

CRESTLINE, OHIO, October 15, 1900.

W. H. PIPER,
1201 Michigan Avenue, Chicago.
Arrested at Mrs. Bauer's four P. M.
Taken by Mayor, Sheriff and police to Pennsylvania train.
Mob wild. Wire Continental. A. F. LEE.

Deacon Kessler, in obedience to orders from Overseer Piper, returned to Mansfield on Monday.

He succeeded in entering the city and put up at the Hotel Brunswick.

He thus tells of his experience in a telegram:

GALION, OHIO, October 15, 1900.

REV. W. HAMNER PIPER,
1201 Michigan Avenue, Chicago.
After had retired at Mansfield landlord ordered me to leave the hotel.
I refused.
Officers asked me to open door.
I refused, but parties came in through window.
I then opened door; was forced to dress; taken through mob to hack by Mayor and policemen and forced on train.
Refused to pay fare and conductor took my hat.
Hotel keeper and wife very bitter because of my refusal to leave.
No one else will be kept. HOMER KESSLER.

The act of this conductor was nothing short of highway robbery and the company which employs him is guilty of aiding and abetting in an illegal abduction.

On Tuesday, October 16, 1900, Deacon A. F. Lee went from Crestline to Mansfield again. His reception and the conditions there are thus told in his telegram to Overseer Piper:

CRESTLINE, OHIO, October 16, 1900.

W. H. PIPER,
1201 Michigan Avenue, Chicago.
Brunswick closed against us.
Arrested, sent out.
Now at Continental.
Mob desperate. A. F. LEE.

On Tuesday, October 16th, Deacon Kessler again went to Mansfield and was arrested by the police. While he was being taken to the station, *habeas corpus* proceedings were begun and a writ served at the station. The mob grew angry and threw bricks and stones, striking one of the deputies who served the writ. These deputies placed Deacon Kessler in jail for safe-keeping, where he was when the telegram giving the information was sent to Overseer Piper.

This, then, is the manner in which upright, godly, Christian ministers are treated in so-called "Free America," under the government whose foundations were laid by brave men who had fled from the lawless intolerance of the Old World!

Shame upon the cowardly Mansfield officials!

Shame upon the Governor who sits weak and nerveless in the executive office at Columbus!

Shame upon a President who fears to do his duty because the Moslem scimeter of the Mystic Shrine flashes out of the darkness in menace!

Shame upon a people who will sit as laughing spectators of such an outrage!

God, who sitteth in the heavens, will judge them all.

CHICAGO.

ZION in Chicago held a most joyous meeting in Central Zion Tabernacle on Lord's Day, October 14, 1900. There was a burst of happy applause when the cablegram announcing Zion's success in the General Overseer's London Mission was read. There was the same ring of hearty determination in the voices of the thousands present when they again pledged their prayers and support to Zion's cause in Mansfield. As Overseer Piper said, the thunder of that response would make Mayor Brown quake.

Overseer Piper spoke earnestly and with conviction upon the Church of Jesus Christ, and especially upon the unity of that Church. He closed with a very practical appeal for unity in the Church in the matter of coöperation among members in business affairs. He drew attention to the advertising columns of THE COMING CITY, showing their great advantage to all in Zion, not only giving Zion members in business an opportunity to place their names and occupations in Zion homes, but also giving all Zion members an opportunity to aid each other and Zion by patronizing each other.

He pointed out the advantage of buying from one known to sell an honest quantity of honest goods for an honest price, and having the money so spent all used for God's glory.

After a few more words of exhortation, he pronounced the benediction, after which twenty-six Christians obeyed God in Baptism by Triune Immersion, Overseer Piper administering the Ordinance. The occasion was blessed by a deep sense of spiritual power in candidates and congregation.

ON LORD'S DAY evening, October 14, 1900, Overseer J. G. Speicher conducted a large and very successful meeting at the West Side Zion Tabernacle.

He met especially with the leaders of the many Zion Cottage Meetings on the West Side. Many others were also present from other parts of the city. There was a renewal of earnest vows of consecration to Go Forward, untiringly and fearlessly, in the work of winning men and women in Chicago from their sin, sickness and uncleanness.

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Three in class, 20 one-hour lessons, -	$20.00
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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.

Lie of the Chicago Blade Nailed Down.

September 22, 1900—False statements, alleging that the General Overseer's visit to England is for the purpose of obtaining money from "weak-minded" people.

Lies of the Chicago News Nailed Down.

September 27, 1900—An editorial article, full of maliciously false statements concerning the General Overseer's mission in London, England, and Zion in Mansfield.

October 2, 1900—False statement, alleging that Mrs. Mary Nelson, who refused a physician's services when dying, was a member of the Christian Catholic Church. According to our knowledge she has never been a member.

Lies of the Chicago Times-Herald Nailed Down.

October 1, 1900—Distorted account of the visit of Zion Elders to Mansfield, Ohio, on Lord's Day, September 30, 1900.

October 3, 1900—False statements, alleging that Mrs. Mary Nelson, who refused the services of a physician when dying, was a member of the Christian Catholic Church. Also a distorted account of the visit of Zion Elders to Mansfield, Ohio, on Lord's Day, September 30, 1900.

Lies of the Chicago Chronicle Nailed Down.

October 1, 1900—Distorted account of the visit of Zion Elders to Mansfield, Ohio, on Lord's Day, September 30, 1900.

October 3, 1900—False statement, alleging that Mrs. Mary Nelson, who refused the services of a physician when dying, was a member of the Christian Catholic Church. According to our knowledge she has never been a member.

October 8, 1900—False statements concerning the General Overseer's mission in London, England.

Lie of the Chicago American Nailed Down.

October 1, 1900—Distorted account of the visit of Zion Elders to Mansfield, Ohio, on Lord's Day, September 30, 1900.

Lies of the Chicago Inter Ocean Nailed Down.

October 1, 1900—Falsely colored account of the visit of Zion Elders to Mansfield, Ohio, on Lord's Day, September 30, 1900. Also distorted account of meeting held in Central Zion Tabernacle, Lord's Day, September 30, 1900.

October 8, 1900—False statements concerning the mission of the General Overseer in London, England.

Lies of the Chicago Record Nailed Down.

October 1, 1900—Distorted account of the visit of Zion Elders to Mansfield, Ohio, on Lord's Day.

October 3, 1900—False statement, alleging that Mrs. Mary Nelson, who refused the services of a physician when dying, was a member of the Christian Catholic Church.

Lie of the Chicago Journal Nailed Down.

October 2, 1900—False statement, alleging that Mrs. Mary Nelson, who refused a physician's services when dying, was a member of the Christian Catholic Church. According to our knowledge she has never been a member.

Lie of the Chicago Post Nailed Down.

October 2, 1900—False statement, alleging that Mrs. Mary Nelson, who refused a physician's services when dying, was a member of the Christian Catholic Church.

Lie of the Chicago Tribune Nailed Down.

October 8, 1900—Maliciously false statements concerning the General Overseer's mission in London, England.

Lies of Other City Papers Nailed Down.

Kansas City (Missouri) *Star*, September 2, 1900—A long article, purporting to be a description of the work in Zion. The article, while in the main true, contains many false statements concerning the General Overseer.

Denver (Colorado) *News*, September 5, 1900—False statements concerning the General Overseer and Zion.

Hamilton (Ontario, Canada) *Times*, September 13, 1900—A long article purporting to be a description of the work in Zion, in the main true, but containing many false statements concerning the General Overseer and the Christian Catholic Church.

Cleveland (Ohio) *Leader*, September 15, 1900—False statements concerning the death of Paul Bresler, Lima, Ohio.

Philadelphia (Pennsylvania) *Press*, September 24, 1900—False statement, alleging that Elders Moot and Basinger promised not to return to Mansfield.

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Columbus (Ohio) *Press-Post*, September 24, 1900—Maliciously false statements concerning the ministry of Elder Fockler in Mansfield, Ohio, and LEAVES OF HEALING.

Columbus (Ohio) *Dispatch*, September 24, 1900—False statement, alleging that E. H. Leiby was "ridden on a rail" in Mansfield, Ohio, on Lord's Day, September 23, 1900.

Philadelphia (Pennsylvania) *North American*, September 24, 1900—False statement, alleging that Elders Moot and Basinger promised to remain away from Mansfield, Ohio.

Leadville (Colorado) *Herald-Democrat*, September 24, 1900—False statement, alleging that Elders Moot and Basinger promised to remain away from Mansfield, Ohio.

Washington (D. C.) *Post*, September 24, 1900—False statement, alleging that Elders Moot and Basinger promised to remain away from Mansfield, Ohio.

New York (New York) *Journal*, September 24, 1900—False statement, alleging that Elders Moot and Basinger promised to remain away from Mansfield, Ohio.

Atlanta (Georgia) *Constitution*, September 24, 1900—False statement, alleging that Elders Moot and Basinger promised to remain away from Mansfield, Ohio.

Detroit (Michigan) *Free Press*, September 25, 1900—A long article, purporting to be a description of the work in Zion, in the main fair and true, but containing false statements concerning the General Overseer and the Christian Catholic Church in Zion.

Mansfield (Ohio) *News*, September 25, 1900—False statements concerning the ministry of Elder Fockler in Mansfield, Ohio. Also false statements concerning LEAVES OF HEALING.

Seattle (Washington) *Times*, September 25, 1900—False statement, alleging that Elders Moot and Basinger promised to remain away from Mansfield, Ohio.

Seattle (Washington) *Times*, September 25, 1900—False statements concerning the falsely alleged epidemic of diphtheria in a Zion Home on Sixteenth Street.

London (England) *Financial News*, September 26, 1900—A long article purporting to be an account of the General Overseer and Zion. The article contains many maliciously false statements, mixed with a little truth. Also false statements concerning the General Overseer's mission in England.

Cincinnati (Ohio) *Enquirer*, September 26, 1900—Most wicked and maliciously false statements, alleged to have been made by W. S. Capellar, editor of the Mansfield (Ohio) *News*. The article contains many absolutely false statements, and is given with the avowed purpose of excusing the unlawful actions of the Mansfield mob and lawless city officials.

Columbus (Ohio) *State Journal*, September 26, 1900—A long article full of malicious and wickedly false statements, alleged to have been made by W. S. Capellar, editor of the Mansfield (Ohio) *News*. The article alleges that the trouble in Mansfield was caused by Elder Fockler reflecting on the chastity of Mansfield women, and many other false statements given with the avowed purpose of excusing the unlawful actions of the Mansfield mob and lawless city officials.

Columbus (Ohio) *State Journal*, September 28, 1900—False statements concerning the death and family affairs of Marion T. Burkett, Lima, Ohio.

Cleveland (Ohio) *Plain-Dealer*, September 26, 1900—False statement, alleged to have been made by W. S. Capellar, editor of the Mansfield (Ohio) *News*, concerning the ministry of Elder Fockler in Mansfield, Ohio.

Lafayette (Indiana) *Journal*, September 26, 1900—An editorial article full of false statements concerning the teachings of the Christian Catholic Church in Zion.

Columbus (Ohio) *Dispatch*, September 28, 1900—An editorial article, containing wickedly false statements, alleging that Zion is to blame for the trouble in Mansfield, Ohio.

Mansfield (Ohio) *News*, September 28, 1900—False statements concerning the death and family affairs of Marion T. Burkett, Lima, Ohio.

Mansfield (Ohio) *News*, September 28, 1900—Untrue account of the visit of prominent citizens of Mansfield, Ohio, to Overseers Piper, Speicher and Mason in Zion Home.

Cleveland (Ohio) *Leader and Herald*, September 29, 1900—Malicious and wickedly false statements, alleged to have been made by W. S. Capellar, editor of the Mansfield (Ohio) *News*. The article contains many absolutely false statements concerning the ministry of Elder Fockler in Mansfield, Ohio.

Buffalo (New York) *Times*, September 29, 1900—Wicked and maliciously false statements, alleged to have been made by W. S. Capellar, editor of the Mansfield (Ohio) *News*. The article falsely alleges that the trouble in Mansfield, Ohio, was caused by Elder Fockler reflecting on the chastity of Mansfield women, and contains many other false statements.

Waukegan (Illinois) *Sun*, September 29, 1900—False statement, alleged to have been made by Governor Nash, stating that Zion Elders were looking for cheap notoriety. Also false statement alleging that Elders Moot and Basinger promised to remain away from Mansfield, Ohio. Also, false statement alleging that Eugene Savage was illtreated by members of the Christian Catholic Church in Zion.

Columbus (Ohio) *Press-Post*, September 30, 1900—A long, profusely-illustrated article, purporting to be a résumé of the Mansfield affair. The article, while in the main fair and true, contains false statements concerning the ministry of Elder Fockler in Mansfield, Ohio, and LEAVES OF HEALING.

Cleveland (Ohio) *World*, October 1, 1900—False statement, alleging that the Governor of Ohio could not send troops to Mansfield, Ohio, unless called for by the civil authorities.

Columbus (Ohio) *Dispatch*, October 1, 1900—False statement, alleging that Mrs. Bert McClintock, of Lima, Ohio, "who renounced the Dowie faith," was a member of the Christian Catholic Church.

Mansfield (Ohio) *Shield*, October 1, 1900—A long article, purporting to be a sermon delivered by Rev. D. J. Meese, Mansfield, Ohio, on Lord's Day, September 30, 1900, alleging that Zion Elders are to blame for the troubles in Mansfield, Ohio.

Mansfield (Ohio) *Shield*, October 1, 1900—Distorted accounts of the visit of Zion Elders to Mansfield, Ohio, on Lord's Day, September 30, 1900.

Mansfield (Ohio) *News*, October 1, 1900—A distorted account (copied from the Chicago *Inter Ocean*) of meeting held in Central Zion Tabernacle, on Lord's Day, September 30, 1900, containing many false statements.

Mansfield (Ohio) *News*, October 1, 1900—A long article, purporting to be a detailed account of the visit of Zion Elders to Mansfield, Ohio, on Lord's Day, September 30, 1900. The article contains many false statements.

Memphis (Tennessee) *Appeal*, October 2, 1900—An editorial article, containing false statements and an impudent attack upon the General Overseer.

Columbus (Ohio) *Dispatch*, October 2, 1900—False statements concerning the visit of Zion Elders to Mansfield, Ohio, on Lord's Day, September 30, 1900.

Cleveland (Ohio) *Press*, October 2, 1900—Distorted account of the visit of Zion Elders to Mansfield, Ohio, on Lord's Day, September 30, 1900.

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Mansfield (Ohio) *News*, October 3, 1900 False statements, alleging that Mrs. Mary Nelson, who refused the services of a physician when dying, was a member of the Christian Catholic Church.

Mansfield (Ohio) *News*, October 5, 1900—Ridiculously false statements, alleging that Zion Elders are disgusted with Overseer Piper's management of Mansfield affairs.

Lies of the Country Papers Nailed Down.

Bluffton (Ohio) *News*, September 20, 1900—False statements concerning the death of the child of Frank Bresler, Lima, Ohio.

Bellefontaine (Ohio) *Republican*, September, 21, 1900—False statements concerning the death of the child of Frank Bresler, Lima, Ohio. Also false statements concerning the illness of Mary Shrider.

Toledo (Ohio) *Blade*, September 24, 1900—Maliciously false statements, alleged to have been made by one Charles Dell, concerning the ministry of Elder Fockler in Mansfield, Ohio.

Xenia (Ohio) *Gazette and Torchlight*, September 25, 1900—Most wicked and maliciously false statements, alleged to have been made by W. S. Capellar, editor of the Mansfield (Ohio) *News*. The article alleges that the trouble in Mansfield was caused by the reflections made by Elder Fockler upon the chastity of Mansfield women, and contains many other false statements.

Bluffton (Ohio) *News*, September 27, 1900—False statements, alleging that Elders Moot and Basinger promised to remain away from Mansfield, Ohio.

Lima (Ohio) *Times-Democrat*, September 27, 1900—A sensational article, containing false statements concerning the death and family affairs of Marion Burkett, Lima, Ohio.

Lima (Ohio) *Republican*, September 27, 1900—A long article, full of malicious and wickedly false statements, alleged to have been made by W. S. Capellar, editor of the Mansfield (Ohio) *News*. The article contains many absolutely false statements concerning the ministry of Elder Fockler in Mansfield, Ohio, and is given with the avowed purpose of excusing the unlawful actions of the Mansfield mob and lawless city officials.

Wadsworth (Ohio) *Banner*, September 28, 1900—An editorial article, falsely alleging that "Zion teaching is contrary to Christianity."

Wooster (Ohio) *Republican*, October 2, 1900—An editorial article containing ridiculously false statements concerning the visit of Zion Elders to Mansfield, Ohio, on Lord's Day, September 30, 1900.

God Heals Baby of Cough.

GLENWOOD, MINNESOTA, September 23, 1900.

REV. W. H. PIPER.

My Dear Brother in Christ:—The dear Lord heard and answered our prayers for the baby's lungs.

She is well.

The cough left at the time you received my note.

I do praise God for His goodness to me.

I pray every day for Zion all over the world, that God will make her strong in numbers and in spirit.

May God bless our General Overseer in Europe and wherever he may go.

May they obey His words and come to the Light, for Jesus' sake.

Your Sister in Christ, EMILY ROWAN.

Elders, Evangelists, Deacons and Deaconesses, as well as Conductors of Zion Gatherings, should, together with every member and friend of Zion, *use Zion's Bible Class studies in their personal study of the Holy Scriptures*, and also in the family gathering as well as in Seventy work and cottage meetings. The scope of these lessons is covering *the teachings of God's Word concerning every relation of life, as well as blessed fellowship in spirit, soul and body with a Triune God*. To neglect this is to despise opportunities. To push it aside is to count something else more important. Not to meditate on God's Word day and night, as well as to *read it, grasping the sense and cultivating an understanding heart*, means you do not wish God's richest blessing upon you and the greatest success to come from your labors.

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ZION IN LONDON

The REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church in Zion (Headquarters, Chicago, U. S. A.), will conduct a

SERIES OF MEETINGS DAILY

(Except Saturdays and Sundays)

AT 3 AND 8 P. M., IN

ST. MARTIN'S TOWN HALL

CHARING CROSS

From October 10 to October 31, 1900

and on

Sundays in Holborn Town Hall, Gray's Inn Road

AT 3 AND 7 P. M.

Further particulars and Zion's weekly publications, LEAVES OF HEALING, post free, 4d; THE COMING CITY, fortnightly, post free, 6d, may be had from Zion Publishing House, 33 Rosebery Avenue, London, E. C

ALL SEATS FREE FREEWILL OFFERINGS

Christ is All and in All

To All who Love the Truth in London

AS THE MESSENGER OF GOD'S COVENANT I SEND FORTH THESE WORDS:

I have brought the Banner of the Christian Catholic Church in Zion to this Seat of Empire, believing this to be God's will.

BENEATH ITS FOLDS I WILL PREACH

1. The Everlasting Gospel of the Kingdom of God.
2. Repentance, Restitution, Salvation, Healing and Holy Living.
3. Baptism by Triune Immersion.
4. Obedience, the Royal Law, and the Eleventh Commandment.
5. Christian Union in Church, Home, Business and State.
6. The Downfall of all forms of Apostasy and Tyranny in Church and State in all Nations.
7. "The Restoration of All Things, whereof God spake by the mouth of His Holy Prophets which have been since the world began."—Acts 3:21.

Faithfully thy friend and God's servant,

JOHN ALEX. DOWIE.

All who come are heartily welcome, especially who come in the Name of Jesus, seeking God's blessing

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By Rev. O. L. TINDALL, M. A., B. D., Principal Ministerial Department.

WE FREQUENTLY receive letters asking, What are the requirements for entering the Ministerial School of Zion College?

Although this has been published before, yet as some have not yet seen the announcement or our catalogue, we will answer again, as definitely as we are able.

We may say that there is no ironclad rule of educational qualifications. The regular time for the Ministerial Training Course is supposed to be after a student has passed through the Preparatory and College curriculum. This is not always possible for students, however. Often, their means will not permit so extensive a training.

Sometimes the age of a man or woman would not make this advisable. Again, the mental calibre of some, we believe, would not justify the time and labor required to crowd such a curriculum into their intellects.

As thorough a mental training as possible is most desirable. Especially for young students do we recommend that they begin at the bottom and go up the educational ladder step by step. God gave us a mind to be trained as well as a spiritual life to be developed and a body to be cared for and kept clean and healthy.

We have this year opened the College proper by giving the Freshman year course. The full College course will be given as the circumstances justify. This will not be far in the future.

The ministerial course is open to all Zion workers who can gain any advantage therefrom. Not all the course would be of advantage to some, but there is much in it that is simple and fundamental, so that any Christian man or woman can attend the classes with great profit. This we recommend to any Zion member. It would be most useful for Zion Seventy workers.

They have been admitted and are welcome to attend these classes on the same conditions that other students are admitted.

A good many have availed themselves of these privileges, who have not intended to take a regular course nor study for any honors, but to qualify themselves for everyday work as they find it in the home, on the street, in the shop or store.

This class would not care to undertake the languages, as the Greek and Hebrew, which are taught.

But the English course can be studied with much profit. Especially interesting and profitable will they find Overseer Mason's lectures on Practical Christianity and Missions. Some very practical questions are handled in a very practical way by the Overseer on Mondays and Thursdays in the forenoon.

He discusses from a Bible standpoint such questions as secretism, vaccination, eating swine's flesh, women in the pulpit, tithes, etc., questions concerning which all Zion people are expected to be able to give an answer to any who ask a reason for their hope or belief.

Bible History comes within the reach of all Christian workers and familiarizes them with the Word.

English Exegesis, by the principal of this department, is a careful study of the Word in a critical and also practical way, bringing the teaching and applications up to date.

We find that the old Word, when properly interpreted, is an "up-to-date" religion just adapted to Twentieth Century conditions; a perfect antidote to all the Devil's doings, as well as a good prescription for all of life's ills.

Church History and theology are a little heavier diet and require a stronger digestive system to assimilate. But Zion does not take much stock in a theology which requires a voluminous commentary to explain it. We believe in a theology which makes plain the Way of Life instead of one that muddles things up. Zion's artist must not be required to write under his picture, "This is a horse," nor under his theology, "This is from the Word." We must not have a mutilated Christ, but the very same Jesus.

We wish no Westminster Confessions which will require amendments or revision or supplements to distract the future Zion.

Professor Brasefield manages to keep up a lively interest in this poverbially dry subject.

Overseer Piper, Vice-President of Zion College, is giving some lectures and teaching on the English Bible on Monday, Wednesday and Friday at 3 P. M. These are most interesting and are open to all of Zion people, so far as our room will permit. They are given in Zion Hall of Seventies which is now given up to College work.

We aim to make the Ministerial Department a real training school for workers in God's Kingdom, not merely a professional school to train intellectual athletes. By this we do not mean to lower the standard of educational training.

We would carry out the idea of the little girl who answered the infidel that her God was so great that the Heaven of Heavens could not contain Him and so small He could dwell in her heart.

The training is meant for the highest and for the lowest. We have some men in our school who are graduates from theological schools, and have been in the active ministry for some years.

They are the ones who acknowledge the greatest benefits from the training they are receiving in Zion College. Their old theology seems now quite threadbare. The sovereign decrees they are finding were not Divine decrees, but only the decrees of some Diet of Worms—a very poor diet of very poor worms.

There is a great cry today and much talk about the "New Theology"—one adapted to these last days of culture. The churches are racking their brains to bring forth such a production.

Let me say to the world, they will find the New Theology in the Old, which is the one taught in Zion everywhere.

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REV. F. A. GRAVES, SUPERINTENDENT.

AWAKE, AWAKE, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City.

I SEE many people, at this season of the year, entering the clothing stores and buying clothing for the winter.

These questions are in their minds as they look at the garments:

What is the price?

Will it fit me?

Will it look well on me?

Let us look for a few moments at some of the garments God's Word tells us to wear.

We see from our text that God commands that Zion shall put on beautiful garments.

God loves the beautiful. He has made the flowers in the rarest colors and with most delicious fragrance. The trees and the mountains and streams of water are lovely in their appearance.

One of the most beautiful sights I ever saw was when, on the top of Mount Sugar Loaf, near Sunderland, Massachusetts, about a year ago, I stood at sunset after a heavy shower, and saw, behind a bank of clouds, the sun shine with a gorgeous brightness.

The scene was like to the description of the Golden City. There appeared to be domes and spires and Temples, all covered with a golden light. I thought, "God loves and makes beautiful things."

In Isaiah 61:3 we read that Christ came to give us a "garment of praise for the spirit of heaviness."

What a beautiful garment that is for us! How often should we wear it? The Psalmist says:

I will bless the Lord at all times:
His praise shall continually be in my mouth.

So you see we must wear it continually; that is, all the time.

When the weather is not pleasant, and when the lessons seem hard to learn, and you want to go out and play, and mamma says, "Stay in and rock the baby," at these times you may feel a "spirit of heaviness." Then be sure and put on the "garment of praise."

When upon life's billows you are tempest tossed,
When you are discouraged, thinking all is lost:
Count your many blessings, name them one by one,
And it will surprise you what the Lord has done.

Another garment for the Christian to wear is found in 1 Peter 5:5: "Be clothed with humility," or as the Revised Version has it, "Gird yourselves with humility."

God's Word gives some wonderful promises to those who have this garment on.

The meek will He guide in judgment;
And the meek will He teach His Way.—Psalm 25:9.

Thus we see we will have God's guidance if we have on the garment of humility.

For God resisteth the proud, but giveth grace to the humble.—1 Peter 5:5.

I suppose when some of you are out shopping, you have to buy shoes. Notice the shoes for the Christian in Ephesians 6:15:

And having shod your feet with the Preparation of the Gospel of Peace.

Now we have studied about—
Garment of Praise,
Garment of Humility,
Shoes of Peace.
We will look up some more garments:
Warm garments.—Job 37:17.
White garments.—Ecclesiastes 9:8.
Beautiful garments.—Isaiah 52:1.
Garments of salvation.—Isaiah 61:10.

St. John, writing in the Revelation, says, "He that overcometh shall be arrayed in white garments."—Revelation 3:5.

Remember that all of these garments which we have been speaking of are all in Christ. We cannot buy them. We can only take them as a gift.

Jesus paid the price. The price was His own life.

For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment.—Isaiah 64:6.

So we see the need of clean garments, and we find them in Isaiah 61:10:

For He hath clothed me with the Garments of Salvation, He hath covered me with the Robe of Righteousness.

A party of visitors were going through a coal mine, when they noticed a little white flower upon the ledge, with coal dust all about it, and yet it was so pure and white.

They asked one of the miners how it could be. He took a handful of the black dust and threw upon the plant, when it rolled off, none clinging to it.

The miners said that such was the nature of the plant that the black dust could not stick to it. Just so, if we have the Robe of Christ's Righteousness upon us, the foulness and contaminations of the world will not soil us, but through Christ we shall be kept pure and clean.

Arithmetical Problem.

Take the number of plagues God permitted to come upon the Egyptians through Pharaoh; multiply by the number of days the Egyptians mourned for Jacob; divide by the number of rank ears of corn in Pharaoh's dream; subtract the number of measures of barley that Boaz gave to Ruth; add the number of cheeses which David was commanded to take to a captain; multiply by the number of sons of Jesse who passed before Samuel before David came from the field; add the number of times eternity is mentioned in the Bible; divide by the number of times Elijah's servant went and looked toward the sea for rain; add the chapter of Matthew that contains the "Beatitudes"; add the number of talents of gold which the Queen of Sheba gave to Solomon; divide by the number of "wise virgins"; subtract the number of maidens that King Ahasuerus gave to Queen Esther; multiply by the number of daughters Job had before he was afflicted; add the number of days the fish gave Jonah free transportation, and you will have the number of books in the Bible.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

SUGGESTIVE NOTES FOR THE USE OF ZION'S BIBLE CLASS OUTLINES

The Seed is the Word of God and the Field is the World. Therefore go ye and preach the Gospel to every creature; which means that people must be touched at home centers. Divide your town into two or more divisions, *your city into smaller sections by streets*, your township into districts by roads, and then begin and systematically follow up a house-to-house visitation with short calls. *Give a small Zion tract or a copy of* LEAVES OF HEALING *or* A VOICE FROM ZION.

Do not argue or controvert with people, but in cheerfulness of spirit and glow of countenance extend the literature with supplication in spirit and a "God bless you." Where your peace is returned, *note all such places, together with the names of the parties.*

Continue then in thus so doing, and you will not have gone over a very large or compact area by such thorough and systematic work until you have found material enough near at hand for *an occasional Cottage Prayer Meeting in some home which may open to you.*

Then you will follow this up in due time with a Zion Bible Class Gathering in a home centrally located. This Gathering will be continued regularly each week with great blessing and profit to all who attend. If it is persevered in, it will ultimately grow into a strong Zion Assembly, and eventually become a Branch Church, with an Elder-in-Charge.

Every member, however, must set aside a time for doing this preliminary work. Where there are only a few members in a place, the division of the territory must be planned in conference with the Conductor of the Gathering or the Elder-in-Charge, or whoever else may be appointed by the General Overseer at Headquarters as the representative to thus have charge of Zion's affairs. An understanding will then enable every one to set about this work in an orderly way, reaching every home as speedily as possible, without two or more persons working in conflict or covering the same territory.

This is Christ's method of evangelization as outlined in the Gospels, and will win victory for God every time, in every place and by every person who is deeply consecrated to Him in discipleship.

The day has come when this must be done. Those who refuse to do it are cursed with a curse, for God says: "Woe unto those who are at ease in Zion."

How a Zion Bible Class Lesson is Prepared May Interest You.

Aside from years of close study of the Bible and special capacity and gift from God for teaching, comes first *the choosing of subjects within the scope of Scripture truth.* Then comes their development and logical arrangement in outline, with the Scripture bearing upon the same which appears in the unfolding of a subject.

All the Scripture thus suggested is arranged in order by clipping and pasting, so that all verses pertaining to a given lesson fall under the eye at once.

It is then carefully weighed and the emphasis given it is considered. Thoughtfully the questions are prepared, bringing out and enforcing the phases or special truth of the subject, which, when done, complete the manuscript.

After this the lesson's outline is dictated and typewritten. The copy is then gone over carefully, modified or strengthened for greater force or clearness. It is then handed to the printer.

After being put in type, it is again considered carefully for final form or correction. All of this for a single week's outlines requires hours of time under prayer, preparation and Divine guidance. It is done that *the thousands who each week read, and we believe increasingly study these lessons*, may receive the greatest possible blessing from God through the power of His Word and thus extend the Kingdom of God in these days of the Restoration of His Church to its primitive power and usefulness. God is raising up a people and has commanded that the **Truth** be known, for He says: "Say unto Zion, thou art My people."

A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you*, do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT HIS APPEARING.

Be Alive to Your Opportunities for God. *Through a Diligent Study and use of Zion's Bible Class Lessons* and the fitness they will give toward a greater familiarity with the Holy Scriptures and a clearer insight into God's truth, you will be prepared and furnished into every good work.

They will equip you for **teaching** those who will know God in power and blessing; for **reproving** those who trifle with God's mercies and despise His grace; for **correcting** those who have ignorant and false views of God and His relations to His people; and for **instructing** in righteousness those who are teachable and who would escape the corruption in the world through lust, who desire to live godly in Christ Jesus, and be blessed with all spiritual blessing in the world that now is as well as that which is to come.

This will include long life, happy heartedness and *clearer insight into the purpose of life in all its relations*, contributing to prosperity and financial success, as well as soul-saving usefulness.

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.**

MIDWEEK BIBLE CLASS LESSON, OCT. 31st or NOV. 1st.

Examples of God's Holy People.

1. *Introduction to subject.*—1 Corinthians 10:1-14.
   How many examples are given in the Scriptures?
   Why do they fill the Scriptures by hundreds?
   What do they warn us against?
2. *Example of blameless living.*—Daniel 6:1-9.
   Are we all left at times to stand alone?
   What kind of life should we always live?
   What does a godly life do to the ungodly?
3. *Examples of faithful ministry.*—1 Samuel 3:1-10.
   Does a holy birth and childhood have to do with a good character?
   How early can a child be conscious of God's call?
   What answer should one ever give to God's call?
4. *Example of happy communion.*—Genesis 5:21-24; Hebrews 11:5, 6.
   Were people all godless in Enoch's day?
   Was he in the world, yet not of it?
   Did he not do that which pleased God?
5. *Example of answered prayer.*—1 Samuel 1:9-18.
   Should children be asked of God?
   What kind of children are given?
   Do such children break parents' hearts?
6. *Example of wonderful deliverance.*—Daniel 3:19-25.
   Is not our God a Consuming Fire?
   When He is near, who can harm one?
   How does the wrath of man praise God?
7. *Example of joyous confidence.*—Habakkuk 3:17-19.
   Can one be happy when business fails?
   Can one be happy when property is lost?
   Can one be happy when famine afflicts?
8. *Example of loving obedience.*—Genesis 12:1-5.
   Does God know where the best of all is?
   Can we be blessed until we obey?
   Was God true to His Word?
9. *Example of faithful vowing.*—Genesis 28:16-22.
   When did the law of tithing begin?
   What prompts one to pay tithes?
   Do we need the blessings that follow?
10. *Example of business success.*—Genesis 39:1-6.
    What is the secret of true prosperity?
    What kind of life brings God's blessing?
    Was this man trusted with everything?
11. *Example of faithful stewardship.*—Nehemiah 5:14-19.
    What do some in positions of trust do?
    Does God ever deliver His oppressed people?
    Does He always choose one man to lead the way?
12. *Example of courteous hospitality.*—2 Kings 4:8-17.
    Should our homes be opened to God's servants?
    How was this courtesy rewarded?
    How did the Devil try to blight the home?

The Lord our God is an Example-Giving God.

SUNDAY BIBLE CLASS LESSON, NOVEMBER 4th.

A Forecast of Tremendous Import.

1. *Consider what God says concerning the commission.*—Ezekiel 3:17.
   What does a watchman do?
   From whom does he receive alarm?
   What are people to be warned of?
2. *The mission calls for deafness to criticism.*—Ezekiel 3:18, 19.
   How did death get into the world?
   How does death get into the body?
   What is it to save a soul from death?
3. *We are cautioned not to be afraid.*—Ezekiel 2:6-8.
   Will not people sometimes talk back impudently?
   Will they rebel at God when obedience is insisted upon?
   What are we to do in the face of opposition?
4. *Contemplate mighty power to be given from God.*—Deuteronomy 32:28-31.
   Why is power withheld in great measure?
   When will power come in Pentecostal outpouring?
   How much power will God bestow on a single person?
5. *To be used of God, one must be clean.*—Isaiah 52:1-3.
   Who is ever to be our strength?
   How should we live from now on?
   Are we all the Lord's, spirit, soul and body?
6. *Conquest brings a personal revelation of Christ.*—Revelation 3:7-9.
   Why is there so much opposition?
   Is it the work we do that arouses it?
   Who can hinder this work of God?

God's Holy People are a Commissioned People.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Eight Thousand and Twenty-Five Baptisms by Triune Immersion Since March 14, 1897.

Eight Thousand and Twenty-Five 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 September 14, 1900, by the General Overseer	4339	
Baptized by Elders and Evangelists	1534	
Total Baptized in Central Zion Tabernacle		5873
Baptized in places outside of Chicago by the General Overseer	128	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1881	
Total Baptized outside of Chicago		2009
Total baptized in three years and six months		7882

Baptized in Central Zion Tabernacle by Overseer Speicher	14		
Baptized in Central Zion Tabernacle by Overseer Piper,	26		
Baptized in Central Zion Tabernacle by Elder Dinius	4		
Baptized in Central Zion Tabernacle by Evangelist Fisher	20		
Baptized in Central Zion Tabernacle by Elder Fockler	11	75	
Baptized in Canada by Deacon Hope	3		
Baptized in Colorado by Elder Reed	10		
Baptized in Indiana by Elder Osborn	3		
Baptized in Iowa by Elder Caheen	7		
Baptized in Michigan by Elder Stokes	14		
Baptized in Minnesota by Elder Excell	3		
Baptized in New Jersey by Elder Hammond	7		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder McFarlane	2		
Baptized in Ohio by Elder Reiff	1		
Baptized in Pennsylvania by Deacon Kindle	7		
Baptized in Washington by Elder Ernst	2		
Baptized in West Virginia by Deacon Kindle	4	68	143
			8025

The following-named fourteen believers were baptized in Central Zion Tabernacle, Wednesday evening, October 10, 1900, by Overseer J. G. Speicher:

Craig, John Thomas.....Harbor Springs, Michigan
Ekstrom, Mrs. Caroline.....Advance, Michigan
Ekstrom, Edna E.....Advance, Michigan
Franze, William.....250 Clybourn Avenue, Chicago, Illinois
Funk, Mrs. Lettie.....18 East Sixteenth Street, Chicago, Illinois
Hand, Owen.....1630 Michigan Avenue, Chicago, Illinois
Hansler, Miss Augusta.....1881 Grand Avenue, Chicago, Illinois
Johnson, Miss Alice.....244 Thirty-first Street, Chicago, Illinois
McElroy, Frances.....1425 Michigan Avenue, Chicago, Illinois
Mahon, Mrs. Matilda.....Welton Postoffice, Effingham, Illinois
Robinson, Mrs. Elizabeth J. M...37 East Sixteenth Street, Chicago, Illinois
Smith, Mrs. Anna.....540 South California Avenue, Chicago, Illinois
Smith, Miss Eva.....La Paz, Indiana
Wardle, Septimus.....30 Diversey Place, Chicago, Illinois

The following-named twenty-six believers were baptized in Central Zion Tabernacle, Lord's Day, October 14, 1900, by Overseer W. H. Piper:

Adler, Miss Ida.....Winnetka, Illinois
Albright, Mrs. A. W.....42 East Sixteenth Street, Chicago, Illinois
Allen, Master Sidney J.....6630 Peoria Street, Chicago, Illinois
Blakely, Mrs. Belle.....6320 Parnell Avenue, Chicago, Illinois
Federmeyer, Miss Annasie..4021 Cottage Grove Avenue, Chicago, Illinois
Glandt, Miss Gussie.....6325 Woodlawn Avenue, Chicago, Illinois
Henry, Grant.....3111 Fifth Avenue, Chicago, Illinois
Hoff, Mrs. Annie.....Hessville, Indiana
Howten, Mrs. Nancy A.....Columbus Junction, Iowa
Hunt, Mrs. Laura.....Crestline, Ohio
Ingle, Mrs. Sarah Elizabeth.....Marseilles, Illinois
Johnson, Lowas.....1673 Fulton Street, Chicago, Illinois
Johnson, Mrs. Christiana.....1673 Fulton Street, Chicago, Illinois
McKim, Miss Bessie Almedia....1611 Michigan Avenue, Chicago, Illinois
McKim, Miss Maud L.....1611 Michigan Avenue, Chicago, Illinois
Moses, Master Bennie.....886 West Twentieth Street, Chicago, Illinois
Peters, Miss H. Isadore.....Anamosa, Iowa
Petrie, Miss Jessie.....436 Exchange Street, Kenosha, Wisconsin
Rogers, Mary.....Streator, Illinois
Roth, Mrs. Mary.....2306 Cottage Grove Avenue, Chicago, Illinois
Schuring, Carl.....936 West Fifty-third Street, Chicago, Illinois
Smart, Master Roscoe.....6701 Stewart Avenue, Chicago, Illinois
Smith, Miss Dorretta Louise.....1604 Michigan Avenue, Chicago, Illinois
Tornau, Miss Elizabeth.....3006 Fifth Avenue, Chicago, Illinois
Van Sesson, Miss Nellie.....Hammond, Indiana
Watt, Miss Jessie May.....823 Foster Street, Evanston, Illinois

The following-named ten believers were baptized at Lamar, Colorado, Lord's Day, September 23, 1900, by Elder D. A. Reed:

Aowles, Henry L.....Lamar, Colorado
Cook, Miss Elsie May.....Lamar, Colorado
Cook, Master Euris Merland.....Lamar, Colorado
Cook, Master Joseph Raymond.....Lamar, Colorado
Corder, Charles B.....Lamar, Colorado
Corder, Mrs. Charles.....Lamar, Colorado
Corder, Mrs. William.....Lamar, Colorado
Mann, Oscar.....Lamar, Colorado
Mann, Mrs. Oscar.....Lamar, Colorado
Martines, George.....Lamar, Colorado

The following-named seven believers were baptized at Cramer Hill, New Jersey, Lord's Day, October 7, 1900, by Elder Gideon Hammond:

Durell, Mrs. Elizabeth R. S.....3942 Powelton Avenue, West Philadelphia, Pennsylvania
Easton, Rebecca.....250 North 22d Street, Philadelphia, Pennsylvania
Farrow, Lavinia.....1632 South Orkney Street, Philadelphia, Pennsylvania
Gaumer, Miss Mary M.....1433 Camac Street, Philadelphia, Pennsylvania
Kane, Hattie E..4547 N. 18th St., Germantown, Philadelphia, Pennsylvania
Minnick, John Harper..2011 South Fifth Street, Philadelphia, Pennsylvania
Wert, Amanda S.....2011 North 21st Street, Philadelphia, Pennsylvania

The following-named four believers were baptized in the Ohio River at Sistersville, West Virginia, Friday, October 5, 1900, by Deacon W. B. Kindle:

Cosper, Mrs. Marietta.....Sistersville, West Virginia
Griffith, Mrs. Dillie.....Sistersville, West Virginia
Griffith, Miss Bessie.....Sistersville, West Virginia
Sanders, Mrs. Alice.....Sistersville, West Virginia

The following-named three believers were baptized at Waverly, Iowa, Friday, October 5, 1900, by Elder J. W. Caheen:

Andrews, Mrs. Sarah E.....Waverly, Iowa
Oberdorf, J. P.....Waverly, Iowa
Sailor, Mrs. Martha Ellen.....Waverly, Iowa

The following-named three believers were baptized at Lafayette, Indiana, Lord's Day, October 7, 1900, by Elder S. B. Osborn:

Emery, James Lowell.....1414 Center Street, Lafayette, Indiana
Neidlinger, Jesse J.....2003 Thompson Avenue, Lafayette, Indiana
Osborn, Mrs. Eliza Ann.....1204 North Street, Lafayette, Indiana

The following-named two believers were baptized at Seattle, Washington, Lord's Day, September 30, by Elder August Ernst:

Livengood, Mrs. Emma.....2414 Western Avenue, Seattle, Washington
Schwald, Mrs. Lizzie.....322 Third Avenue North, Seattle, Washington

The following-named believer was baptized in the Vermillion River, Pontiac, Illinois, Lord's Day, September 2, 1900, by Overseer G. L. Mason (omitted in former report):

Taylor, Harry.....Pontiac, Illinois

The following-named believer was baptized at Toledo, Ohio, Lord's Day, October 7, 1900, by Elder J. C. Reiff:

Ray, Mrs. Lydia.....1321 Missouri Street, Toledo, Ohio

The following-named three believers were baptized in Port Phillip Bay, North Brighton, Australia, August 21, 1900, by Overseer J. Thomas Wilhide:

Lane, Mrs. Mary Ann.....Wallerawang, New South Wales
Lane, Miss Isabella.....Wallerawang, New South Wales
Lee, Nicolson.....North Brighton, Australia

The following-named three believers were baptized in the Pacific Ocean, Wellington, New Zealand, July, 1900, by Deacon H. Roberts:

Campbell, Robert.....Mount Pleasant, Wellington, New Zealand
Murphy, Thomas Stanley.....Wellington, New Zealand
Watson, Charles.....Wellington, New Zealand

The following-named believer was baptized in Port Phillip Bay, North Brighton, Australia, May 30, 1900, by Elder John S. Wallington:

Durrant, Mrs. Harriet.....North Brighton, Australia

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 worldly 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.**

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